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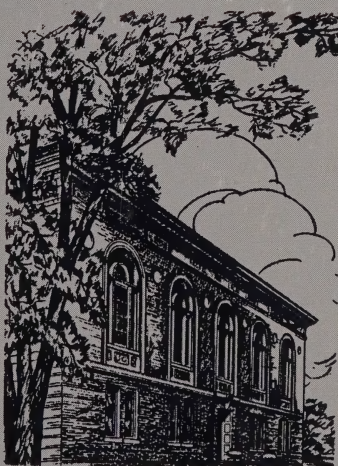
OF SUNFLOWERS



COYOTES



AND PLAINSMEN



A History of Nebraska Wesleyan University
Volume II – 1921 to 1946

David H. Mickey
Class of '39

OF SUNFLOWERS, COYOTES, AND PLAINSMEN

(Volume II, 1921 - 1946)

BY

David H. Mickey

**Printed for the
Nebraska Wesleyan University**

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PREFACE

Nebraska Wesleyan University celebrated in 1987 the centennial of its founding. Plans for the observance began before the year of my retirement from classroom-teaching, 1983. Logic suggested that we give attention to a review of the institution's historic experience, to compile a narrative to treat of the inputs and achievements which gave this school a special character. Central purpose would aim to acquaint "our alums," and other constituencies of the college, with a story of their alma mater's march to eventual stability and fuller realization of its founders' aspirations and expectations.

The road ahead for this "historic experience" proved to be pocked with pits, ribbed with ruts, and occasionally submerged into quagmires which virtually halted progress. It became almost revealed fact, as Phoebe May Hopper opined to a younger colleague in the English Department, Ethel Booth, that "this Wesleyan would never have survived had not the good Lord so wished." Miss Hopper's note was reflection from her having been present to witness pending demises of the institution.

A college or university is always more than the sum total of its constituencies. An esprit de corps, or spiritual equality, often pervades a scene. This special particularity may establish a claim to uniqueness. The founders of this Nebraska Wesleyan responded to a zealous sense of mission – to found schools to enrich denominational will and to extend Christian influence. These enthusiasts believed they were implements to do "the Lord's work." Nebraska's Methodists were recurrently reluctant to make prosper that which they had collectively purposed. But a will to endure kept resurfacing – as if by "a saving grace."

This account treats of despairings over financial inadequacies and agonizingly slow fiscal recoveries. The many facets of college life were ever present to cast their silhouettes of "sugar and spice and everything nice" and of "rats and snails and puppy dogs' tails." The strivings of students and members of the faculty left substances for delightful vignettes. Angles of college experience opened, and many marks remained indelible upon the young men and women who passed along the pathways and through the portals and hallways of this campus. It makes for long discourse, eventually.

This has been a story waiting to be told, and perhaps by me. My family connection with "Methodist higher education in Nebraska" began in the late 1870s, and this chain of interest never became unlinked. Should any of my grandchildren turn to this Wesleyan for their collegiate schooling, they will comprise a fifth generation, here. Stewed as I have been in the juices of this Wesleyan's lore, I have felt acquainted with nearly all persons who kept the course. When "a call" put a bug in my ear, pen and paper fell into place and my aged typewriter's keys responded to pokes and punches. Several toys in the workshop came to life at the stroke of twelve.

Progress suffered delays because of my absorption in centennial planning and programming. Multitudinous piles of annotated gleanings rose to precipitous heights upon my desktop. Almost nothing seemed of just meager importance. I was unable to sift with suitable discrimination, for most revelations became essential to

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color and spice. We opted to put into the menu some "things" for each reader's appetite.

This has been fun! – a venture, now, of eight years in process, with this part to take you to 1921 and with a second script completed to 1946. I'm grateful to John W. White, Jr., President of Nebraska Wesleyan University, for his unceasing and enthusiastic encouragement of this "labor of love." Other chief administrative officers of this institution have willingly opened doors and files to assist me, and I thank them. To Karen Norton Cook, '56, who was for more than thirty years at the heart of our services for alumni, I am much indebted; she fed me tidbits from her storehouse of campus lore and laughingly bolstered my desire to include many incidents which shed light upon the humor of college life. Jan Johnson, our current director of alumni affairs, has given unstinting assistance in manuscript preparation and in ironing out kinks of publication. Jack Robson, our head librarian, provided me with office and with keys to secluded shelves, and he lent his expertise as photographer of persons, cartoons, and scenes preserved in annuals and college newspaper. To the late C. Edwin Murphy and to Bernice Boilesen, curators of the Archives and History Center of the Nebraska Conference of the United Methodist Church, I am much indebted for their many assists. Many of "our alums" gave me anecdotes about and insights to certain events. Yes, it has been fun!

David H. Mickey, '39
Professor Emeritus of History, Ph.D.
Nebraska Wesleyan University
April, 1992

MORE OF PREFACE

As with our first volume, encompassing purpose is to acquaint our alumni with their alma mater's particular responses to a variety of challenges. Following 1921, Nebraska Wesleyan endured an interlocking sequence of growing financial problems, the "Great Depression", and the second world-wide conflict of this century. That it survived was to some loyal friends an "almost miracle". Drama and excitement were "now and then" here and there. Surface events did not often reflect the seriousness of internal maladies, and we learn that heroic efforts kept ailments from becoming fatal. Persons who "kept their heads" deserve our praise. Each reader may draw her or his own conclusions as to whom credits are chiefly due.

Hindsight prompts me to suggest our first volume ought to have borne this title, "Of Sunflowers and Coyotes, to 1921". The emblematic significances of flower and beast were evident. Had we been so inclined, this second volume ought well be "Of Coyotes and Plainsmen, 1921 to 1946". Again, we should clearly understand the emblems. This would have left "Of Plainsmen, 1946 to 1987" to follow, but yet to be researched. Since change of title in midstream would be awkward, we stick resolutely to our initial designation.

With conviction aforethought and with minor adjustments, N.W.U. rode

solidly in its saddle of traditional attitudes and objectives. These were academic and evangelical – all within Christian and Methodist senses of hope, outreach, and expectation. The three chancellors of this middle era used each opportunity to reassert in terms of mission the purpose of the college. Each learned that Nebraska's Methodist clientele, because of lacks of will and substance, often failed to keep the school on firm fiscal footing. More assuring financial undergirding had simply to come from sources other than Methodism in Nebraska.

The institution faced and weathered fierce storms and internal turmoil during the quarter-century, 1921 - 1946. It emerged from World War II remarkably strengthened from having prevailed through its troublesome testings. Certain compromises along the way had not reaped willing approval from certain alumni who appreciated traditional lines and standards. (The future would usher in sharper departures from tradition, and these seeming abandonments would cause disquietude for many who continued to place great values in the preservations of older guidelines and persuasions.)

This "labor of love" continues to be a "fun experience." The years of this volume were, in part, my years. Virtually everything had importance; so, has come length upon length upon length – with some duplications. Many stories merited retelling, and sources of input were plentiful – whether of documentary nature or just of pen and voice. Biographical commentary identifies many to whom I am gratefully beholden.

To all persons named in the preface for volume one, and for the same reasons, I remain much indebted. The staffs of the Cochrane-Woods Library (Jack Robson, Director) and the Office for Institutional Advancement (Tom Grabau, Vice President) have unsparingly given me warm encouragement and the friendliest of assistance. Jan Johnson transcribed my typed pages to the word-processing required for modern techniques. Erin Bellessen, currently curator of the Nebraska Methodist Archives and History Center, located on campus, has on numerous occasions given me information – to avoid guesswork and error. John W. White, Jr., continues "to endorse" and to approve needed financial expenditures.

It's very nice to be encouraged and to be assisted. The remainder of "our story" is to be told. 'Twill be more fun!

David H. Mickey, '39
Professor Emeritus of History, Ph.D
Nebraska Wesleyan University
September, 1993

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*The Beauty of an Ideal may be visioned in the
sacrifices of others which have benefited us---*

Gifts of Money
 Time
 Toil have made our
 Mind
 Soul

Nebraska Wesleyan University

What It Is Today

Within Our Power is it to provide for

Our Alma Mater

Abounding Life far into the years
Stately Buildings with Perfect Equipment
Learned Professors of Vast Influence
Loyal and Successful Alumni
Happy, Dutiful Students
Faithful Friends

I. B. SCHRECKENGAST, Chancellor

Chapter 1

INTO THE SHADOWS OF THE GREAT DEPRESSION

Isaac B. Schreckengast

Deterioration of health would cause Isaac B. Schreckengast to announce in June, 1931, his resignation. The editor of The Wesleyan in September wrote of the chancellor, "He IS Wesleyan." The 1920s were the "Schreckengast years" at Nebraska Wesleyan. "Chan Schreck" had been constantly busy and on the move in behalf of the school — to attend meetings of every sort; to confer with the Methodist Board of Education, the Rockefeller Foundation, the Association of American Colleges, the Council of Benevolent Boards, the Board of Sunday Schools, and the Methodist Education Association; to seek financial assistance for the university's ambitious program to gain endowment and to erect desperately needed buildings; to carry greetings and appeals to the several chapters of the alumni.

Students, alumni, members of the faculty, and ministers of the Methodist Conference rarely missed opportunity to praise in terms of affection the aging chancellor. His demeanor elicited from these wide and encompassing sources an array of accolades. Known for his charm of personality, integrity of character, and fair-mindedness, he maintained a fatherly interest in every student, "moulded good" into the lives of students, implanted desires for nobler and better things, and personified life lived in the service of others. He was "a person possible for students to love." As a "manager of finances," he kept all constituents of the school "rightly informed." This remarkable man of valiant effort and heroic endurance gave sacrificial care to the institution. Admirers likened him to "a wizard" who could construct a faculty, to "a driver" who moved with "third speed ahead" and who had "the reverse mechanism entirely removed," and to a "veritable crusading Soldier of the Cross." He found favorite theme in the poetry of Edgar Guest and often quoted from "The Future Great" —

Turn to the future, boy! There wait
 Tomorrow's leaders strong and great,
 Across the far-flung sky of fame
 Full many a meteor shall flame.

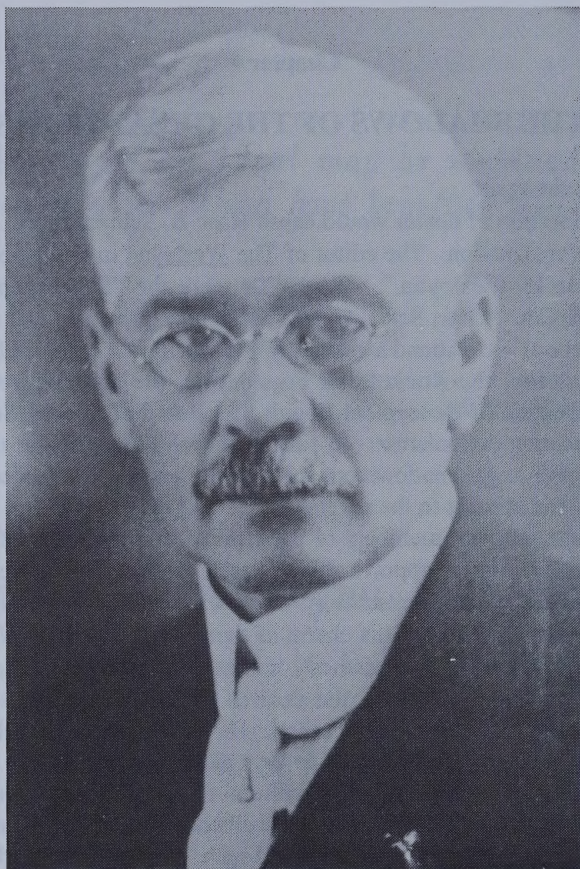
Read with amazement this man's tale!
 A poor boy once, whose cheeks were pale,
 Starting with nothing but the will
 Some useful post on earth to fill,
 Now rich and leading countless men.

.

Hold fast! Work hard, be strong, be true —
 The future keeps a place for you!

.

Tomorrow may belong to you.



I.B. Schreckengast, Sixth Chancellor

But, this chancellor was a man of discipline and principle, and he had short patience when it came to any overstretching or fracturing of accepted rules. He would not hesitate to suspend or dismiss, to send home, any student who consumed alcohol or who violated the strict moral code of the time. Some students felt he were at times merciless. Nevertheless, many aging alumni, when looking backward from the 1980s, recalled the words to the old song, and avowed that to recite the final verse was to prompt warm remembrances of "Chan Schreck":

And when our hearts grow weary
 With care our heads bowed down,
 We'll think of days at Wesleyan
 'Neath the Yellow and the Brown.

An unusual event transpired just before Christmas, 1923, in broad daylight and with Mrs. Schreckengast's conniving, when "thieves" stole from his garage the chancellor's old Ford. The students then pushed the car some two blocks to a dealer's place where they traded it for a new Dodge. Without delay, they hid the sedan in the chancellor's garage and waited impatiently for the new owner to

discover the exchange. "People on the campus" had contributed almost \$1,000 for the gift, and formal presentation came in a post-Christmas chapel service. There had been and there would be other tangible evidences of genuine affection.

The 1920s

As for the 1920s, we have described them as "roaring" — "the Jazz Age," "The Lawless Age," "The Prodigal Age," "The Aspirin Age," "The Age of the Flapper," and "The Era of Flaming Youth." It was a time to stretch and test — just as earlier Americans had done when freedom fermented during the 1840s and 1850s and when tendencies for progressive reform mounted during the "Gay Nineties" and reached for measurable goals after the turn of the century. Not until the 1960s would we as a people again undergo such strenuous self-examination and reassessment.

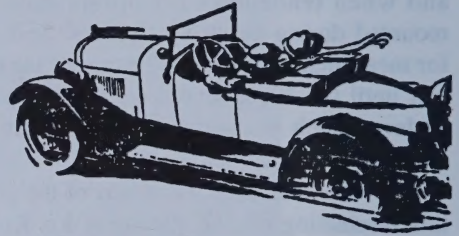
Let's take a look at part of the profile of this fascinating era. A resurging Ku Klux Klan made life difficult for African Americans, Mexicans, Jews, and Roman Catholics — depending upon the sections of the nation. Clarence Darrow and William Jennings Bryan squared off in Dayton, Tennessee, when the so-called "Monkey Trial" made headlines — fundamentalism versus modernism and evolution. Prohibition and the Volstead law seemed hardly to slow the rolling tidal wave which wafted in smuggled rum, bathtub gin, and bootlegged booze; speakeasies, gangsters and their wars, and the likes of Al Capone seemed to rest nearly always beyond the reaches of



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FOR MEN AND WOMEN
ALL THE NEW COLORS FIRST
Everybody's store is Headquarters for Holeproof — as usual —
MAYER BROS. CO.
ELI SHIRE, Pres.

local authorities; G-men and T-men, and even such as "Izzy and Moe," accomplished little to lessen the increasing anxieties among the W.C.T.U., the Methodist Board of Temperance, and the rest of the "dries." When Loeb and Leopold brutally murdered Bobby Franks, only one of many such crimes, the nation shuddered and sickened. The "Flapper" and "Flaming Youth" sported their flamboyant new styles, which included fur coats for college students, as seeming outward evidences of their little regard for former standards of proper decorum. "Charleston-dancing women" flaunted with lipstick, rouge, and cigarette showed their disregard of the staid Victorian ways of the past. Yes, a "new woman" was at hand!

Skirts were enticingly short and rose well above the knee — leaving hardly more than a fringe beneath the lowered waistlines and little to the imagination. How better to reveal the lure of silk stockings! Bobbed hair and spit curls copied after Clara Bow's "It Look." Jazz, the heel-kicking two-step, and cheek-to-cheek embracement gave further evidence of an abandonment of old guidelines. In vogue was "joy riding" in automobiles, and the roadster with "top down" was another American "new look." Of growing popularity, among other things, were Mah-jongg, crossword puzzles, dance marathons, and flagpole sittings. Few Americans were, as yet, cognizant of the depth of cultural enrichment to come from the "Harlem



Renaissance."

The Sacco-Vanzetti Case divided public opinion when we made effort to assess American legal procedure and trial-justice — in part a repercussion to our first "Red Scare," as somewhat orchestrated by Attorney General A. Mitchell Palmer as echo of our concern arising from the Bolshevik triumphs in Russia. Dos Passos' "Three Soldiers," Remarque's "All Quiet on the Western Front," and Hemingway's "A Farewell to Arms" fanned a growing anti-war sentiment in the nation. F. Scott Fitzgerald's "The Great Gatsby" and Sinclair Lewis's "Babbitt," "Mainstreet," and "Elmer Gantry," among other great novels of the decade, presented unclaimed sides of American life and hypocrisy — to the discomfort of many readers. H. L. Mencken's cutting pen revealed his many "prejudices" against what had become the standards for American living and judgment. An import from England, "The Sheik," was scandalously exotic. The dramas and plays of Eugene O'Neill probed into certain "soft spots" of American life. The Book-of-the-Month Club entered the picture and was soon joined by The Reader's Digest.

The moving picture industry seemed to reach a full flowering with Cecil B. de Mille's "The Covered Wagon," "The Ten Commandments," and "The King of Kings." David Wark Griffith continued to direct. The great studios of Metro Goldwyn Mayer, Paramount Art Craft, United Artists, and Universal were making of Hollywood the world's center of the movie industry. A few of the great stars whose names flashed across the silent screens were Theda Bara, Wallace Beery, Clara Bow, Lon Chaney, a very young Gary Cooper, Marian Davies, Richard Dix, Marie Dressler, Douglas Fairbanks, Hoot Gibson, Lillian Gish, Victor McLaglen, Ramon Navarro as "Ben Hur," Mary Pickford, and Rudolph Valentino. Charlie

Chaplin emerged as the greatest satirist of the times, and the antics of Harold Lloyd sent laughing America a-rolling in the aisles. Hal Roach introduced his "short subjects," and such as Charles Chase and Stan Laurel and Oliver Hardy brought refinement to slapstick. Then, Al Jolson broke into the "talkies" with 'The Jazz Singer.'

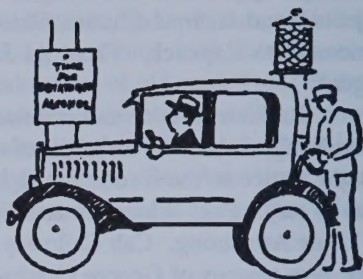
Radio revolutionized entertainment in the home. "Amos 'n' Andy" and the "Lone Ranger" became members of most of America's households. "Gang Busters" brought justice to the fore in the fight against crime. The so-called "soap operas" came to stay. Paul Whiteman and Guy Lombardo gave jazz respectability, and so did Louis Armstrong, Cab Calloway, and Duke Ellington. Listeners began to thrill to the new tempos of George Gershwin. Major athletic events found voice via the air waves; among others, Bobby Jones, Walter Hagen, Babe Ruth, Knute Rockne, Red Grange, Jack Dempsey, Gene Tunney, "Big Bill" Tilden, Helen Wills Moody, Johnny Weismuller, and Gertrude Ederle were making Americans increasingly conscious of the world of sports. Lindbergh's flight across the Atlantic to Paris in 1927 brought more than one ecstatic nation to its feet. Certain commentators were breaking the news that Frank Lloyd Wright was changing the architectural lines for some of our cities.

As a nation we rejected Wilson's League of Nations, and our politicians even kept us from joining the World Court. We entered into an extended era of "splendid isolation." We insisted that our former allies pay the "war debts" they owed us, and we boosted our tariffs to unprecedented heights — making it virtually impossible for the world's currencies to circulate freely so that others could share equitably in the profits from trade. Simultaneously, our former partners in war forced reparations from Germany, and we loaned the defeated nation the funds to make the payments. We garnered serious naval limitations for the world's major fleets and sought to confine Japan's role to that of a minor power in the Pacific. Our efforts to restrict immigration along selective lines brought storms of protest from the nations of southern, central, and eastern Europe; we seemed closer to war with Japan when we excluded her people (to lie in the same bed with other orientals). Americans were peace-minded and hailed the Kellogg-Briand Pact which sought to outlaw war; this pledge may have been no more than a "kiss in the dark," but it held high the hope that the United States would never again be drawn into the maelstroms of Europe's recurring wars. Meanwhile, Mohandas Gandhi had begun to leave his indelible marks upon India's historic experience; Josef Stalin emerged in control of the U.S.S.R; Benito Mussolini fastened his fascist grip upon Italy; and Adolf Hitler had failed in his "putsch" at Munich and then proceeded to write his Mein Kampf.

For us, difficult times prevailed for the coal and rail industries. American agriculture was in a doldrums, for our farmers seemed never to have recovered well from the surpluses which became gluts in markets when the World War ended so abruptly in 1918; too, competitive outputs rose in many areas of the world. Agricultural prices sunk far below the 100%-of-parity line and never climbed above it until the shortages of World War II became manifest.

We had some booming industries. Americans took to the open roads with their motor cars. General Motors and other corporations cut patterns to fit every pocket book and taste. Henry Ford, to remain competitive, ended production of his "Model T" and "Tin Lizzie" and retooled to produce the "Model A." These new automobiles had selfstarters and were "enclosed." Hard surfaced highways began to

settle over the nation like a network, and filling stations and over-night cottages and similar facilities sprouted at every promising crossroads. The steel, glass, rubber, and copper industries joined in the happy parade of business successes. Du Pont led in our chemical production. Skyscrapers became symbolic of America's upward progress, and New York's Empire State Building reached 102 stories. Beneath the vaulting evidences of a promising national prosperity, on the under side of the coin, American laborers shared too little in the profits which executives and bankers would use for "speculation." What our economic and political leaders believed to be a house built upon solid rock became one of cards on sand, and the structure began to shiver and to shake; it tumbled after those October days of 1929. All plans seemed destined to return to the drawing boards.



The Republican triumphs at the polls in 1920, 1924, and 1928 (Harding, Coolidge, and Hoover) echoed promise of unending prosperity, growth and balance. Those who stood at the helm of Nebraska Wesleyan were confident that the future held in store only brighter and better days. Throes of agony lay ahead, and good fortune for Nebraska's only Methodist college was inextricably laced into the financial quicksands of the national scene. Financial collapse threatened to blunt all hopes and expectations, and nearly all past mores and guidelines seemed to falter. Many dreams were doomed to dismal awakenings. Isaac Butler Schreckengast did not escape the dilemma.

Nebraska Wesleyan — Guidelines and Atmosphere



As for the school, its guidelines and atmosphere remained unaltered. Confidence in its worth and belief in its avowed purposes persisted. Students and alumni, professors and administrators, and trustees and clergy rarely strayed from traditional appraisal. In newspaper, official bulletin, and public statement this Wesleyan's enthusiasts offered no apology. Before his graduation in 1928, John Gewacke penned some lines for "Wesleyan"; in the fourth verse he softly entreated,

May we keep her honor spotless;
 May we speak her praises loud.
 And when last we've trod her hallways
 And our record's but a name,
 May we leave her more respected
 Than we found her when we came.

Six years before when offering a series of "Reminiscences," F. A. Alabaster drew lofty lines to define the mission of the college:

When wisdom from her classic height
 Was searching for a place to found
 A University, where Light
 And Life and Truth abound;

She chose this favored spot; and Wesleyan,
 Henceforth Nebraska's school, was named,
 Perpetual, through the years to run
 Her grand, majestic course, far-famed.

The venerable "Chan Schreck" found no particular bone to pick when appraising the "normal product" of a college — education, knowledge, training, and culture; but he focused special attention upon those other products which came from Nebraska Wesleyan — character, personality, and service.

Earle E. Emme, professor of religious education, used WESLEYAN as an acronym and likened students to wayfarers who through education and ideals would find self-realization and light; by use of experimental and scholarly habits they could then yearn for the "best things to come from future planning." Ultimately, these students would apply to all aspects of life the intellectual, moral and social standards gained at Wesleyan and would uphold the name of the school in any vocational pursuit. With verse he put full focus on purpose —

Build it well what'er you do,
 Build it straight and strong and true,
 Build it clean and high and broad,
 Build it for the eyes of God.

Emphases from all sources remained on target — a school of the highest endeavors, preeminent in scholarly and Christian character; of wholesome atmosphere and Christian friendships; of fine and clean Christian attitudes, an institution that marked forever its sons and daughters; of "right relationships" and of Christian motivation, a college that was different; of academic honors won honestly beneath the aegis of a faculty with deep personal interests in its students; of perseverance toward its ideological goals, a school, as cited by President Cobbey of Cotner, with "stickability." Life was to be measured by a standard of service to humanity, not by an amassing of wealth or an obtaining of prestige. Paul B. Maves caught sight of the vision early in his collegiate career when he wrote for The Wesleyan in 1932 —

O! brooding mother of the lonely West!
 Who nests upon the prairie's sculptured brow,
 Pour out upon your sons who strive to wrest
 The secrets from the stars, your blessing now.
 Teach them to dream and in their dreaming live,
 And learn to know that life has much to give.

Editorial preface for The Coyote of 1931 proclaimed that Nebraska Wesleyan was "a truly . . . remarkable institution."

Commentary in The Alumnus of June, 1922, assured past graduates that their alma mater had settled down to the task of "manufacturing citizens." Frank Furman, Ivy Day orator that spring, asserted that religion and education "cannot be separated." Bishop Charles L. Mead had noted in his address for commencement that man differed from beast because of intellect and "possibilities of moral character." Dean F. A. Alabaster saw the needs of modern education in terms of work "high in morals and scholarship." Chancellor Schreckengast professed that the reputation of the school was "in the hands of the students." An editor of The Wesleyan had earlier cautioned his fellow collegians to remember that natural laws "were there to aid mankind," that violation of those laws brought penalties and suffering, that social conduct could become divorced from "our consciences," and that God, a constant factor, "will do His best for you." It was one's own will which provided the variable factor.

There was no easing of the message that Nebraska Wesleyan was fully committed to the perpetuation and strengthening of Christian ideology and living. Statistics revealed that in each term more than 150 students enrolled in the courses offered in religion and philosophy. Always popularly received on campus was Bishop Theodore S. Henderson who boldly urged his youthful devotees, as "Christian people," to go out into the world with this precept: "Faith is the key to maximum life." Dr. A. Otis Hinson, '96, a district superintendent of the Methodist Church in Nebraska, counseled the younger generation to strive toward moral devotion." Another Ivy Day orator waxed eloquent when he likened the training obtained at Wesleyan to a "magic wand that would open doors to all eternity and make the wielders mightier than kings." An editorial advised: "Search for the truth; Be radical — go to the bottom of things; Believe in God and eternal goodness."

— Some Warnings

But inklings and stirrings of vigorously competitive and enticing sirens' songs sounded new rhythms which beckoned from shadowy retreats that lay beyond the reach of true light, and wiser heads alerted the minds of the inexperienced. The Board of Education of the Methodist Episcopal Church circulated this observation: "Perhaps never, in all the years of the educational institutions of the church, has there been a more supreme and sacrificial need that they lead their students into a more full allegiance to Jesus Christ as their Saviour and Lord . . ." Chancellor Schreckengast opined that most people feared the truth "because they are unwilling to pay the price it demands of them," and he bemoaned the materialism and sordidness which caused so many to contribute "to the losing of a soul." In the campus paper, December, 1925, an article railed against "active ignorance" and the problems which it caused to arise — along with "vanity, pride, and annoyance." Schools such as Nebraska Wesleyan had of necessity to excel in a stimulation of

unselfish thinking and Christian ideals. A year later, for November, 1926, a discourse in The Alumnus found the Christian world to be "faced with chaos," for humanity's faith in science was destroying the faith in God. Man increasingly was praying, "Let My will be done." Science had become an Aladdin's lamp which could perform all miracles. Only in the small Christian college was the prayer, "Let Thy will be done," kept alive. Six years later, another editor of The Alumnus could find no satisfactory substitute for the "small college" as a means to bridge the gap between high school and professional school; and statistics disclosed that a much higher percentage of graduates from the colleges such as Doane, Hastings, Midland, and Nebraska Wesleyan went on "to greater achievements." Religious motivation in balance with scholarship provided ideal training of human intellect. Knowledge alone offered small hope for the future, for without the Christian faith there could be no intellectual honesty. As Dr. John Bailey Kelly, president of the College of Emporia, had said, the "small Christian college" met a genuine need.

"Chan Schreck" preached that young people came to college to move out "into a larger circle"; furthermore, these young people needed to learn that some harbors were not always commodious when they sought anchorages from the open seas of education. The Coyote of 1927 noted that persons have nothing to interpret life with except their own experiences. Of course, common sense dictated that everyone wanted to avoid those pitfalls which often lay ahead — because of our assumptions, understandings, prides, prejudices, hypocrisies, fervors, and foolishnesses. The Chancellor often lauded those traditions which the predecessors of current students had so painstakingly created "by their worthy conduct." He spoke of "fine chivalry" and of "ideal relationships." When 131 of Wesleyan's students in 1927 made unusually high scores in a survey conducted by Northwestern University to test knowledge of the Bible, tangible evidence seemed to prove that some wheels were turning well in Nebraska. A former student proudly wrote to The Alumnus that she had found "compromise in ideals and standards" unknown at Nebraska Wesleyan.

— Doubts, Reassurances, and Anxieties

Criticism of the Wesleyan scene came directly and indirectly. An editor of The Wesleyan, in October, 1922, concluded that college students lived "in an artificial and nearly isolated haven — quite unaware of what was going on in the world," and he thought his alma mater ought to be doing something about it. Methodists from the western conference in the State had raised objections to financial management and to the publicity about the school, and because of certain subjects being taught (the small controversy over "evolution" not quite at rest). A special committee from the Board of Trustees asserted that Wesleyan was one of the few private institutions that had come through the struggles incident to the recent World War without "embarrassing debts," that the school maintained its moral atmosphere and emphases upon standards to be met by earnest Christians, that steady progress had been made to realize the finest ideals in higher education, and that Chancellor Schreckengast and the professors warranted high praise for their scholarly and Christian characters. To quiet the furor, the board attached endorsements from a veritable galaxy of bishops, clergymen, trustees, missionaries, and alumni. Simultaneously the members of the faculty attested to their complete trust in and respect for the leadership of the university.

If, as part of the aftermath of the war, the business and political worlds had

deserted from "a higher morality," was there any assurance that college campuses had not succumbed to the same calls? Schreckengast often alluded to the breakdown of moral character "in our day." A district superintendent of the church cited the roots of the threatening troubles — jealousy, envy and hatred; and these added up to "human selfishness." Wesleyan's chancellor had also admonished students to be "very selective" of the magazines they read and of the movies they chose to see, for the moral tone of American life had been lowered "by these things" and much of civilization was going "the way of dissipation and dissolution." An editorial in the campus paper commented upon the extensive use of profanity and "abusive language" in public places, and the writer found no need for "oral, mudslinging antics." Toward the end of the decade "Chan Schreck" urged in chapel that those on the campus maintain "the character and spirit which all older students associate with Nebraska Wesleyan." A rash of "hat switching" and pilfering had taken place, and such snitching was cause for popular irritation. Thieves had lifted several valuable "prop items" from the office of Theta Alpha Phi, and rightful owners were impatient to have their properties returned. Perhaps the "Revolt of Youth" had peaked out, but still riding that pendulum remained a few students who posed as radicals, who enjoyed tearing "for the sake of tearing," who discounted the values of tradition. Editorials in The Wesleyan occasionally focused upon swiping, malicious gossip, cheating, and "sex irregularity."

Of more serious note was a report which had come from a national gathering of secretaries who served the "Young Christian Associations." These representatives of the local Y.M.C.A.s and Y.W.C.A.s had discerned that college students in 1927 were "pretty much in the fog intellectually" and that their sense of God was "dim, vague, and blurred." They deplored the fact that most students didn't care "one way or the other." Wesleyan's editor admitted to no weakening of his school's attempt to remain a stronghold of commitment to "Christian emphases," but he acknowledged his university was certainly surrounded by "the other influences." He also echoed a concern that "a tragic gulf" often developed between a scholar and "the mind of the home folks." Just before commencement 1928, this editor reviewed another report — "Why are students losing their religion?" Was it because biologists omitted references to God, because physicists presupposed atheism, because scientific psychologists sought to bury the soul of man beneath a maze of "mere chemical reactions," or because all areas of science used "the much-misunderstood Theory of Evolution"? He concluded that too many men and women had not been taught to think, that they had been nurtured with narrowed misunderstandings which prevented their "rising to holier concepts."

— Further Appraisal

Editors of The Alumnus had in 1926 opened wide a gate of disharmony when they asked readers to respond to this question: "Are you sorry you came to Wesleyan?" Replies poured in, and most without equivocation made it quite clear that they would have made no other choice and that they had no disappointments. But, how about those who made known their regrets? These found that the school's leaders professed too much "an ultra-conservative religious orthodoxy" and made too much of the students who were preparing to enter the ministry or the mission fields. Wesleyan's pride in its being a "denominational school" served to weaken the cause of a united Christianity. A severe critic felt prompted to protest against the narrownesses of academic training and background which did little to alleviate his

provincial tastes and sympathies; he wished he had departed at the end of his second year. Others hinted at having remained too long innocent of the ways of the world and prone to cling to "narrow sectarian views of life." Another opined that Nebraskans, the clergy and laity together, had soared to such lofty heights on the praise of "Christian education" they had permitted their ideologies to force "overburdened and underpaid faculty members" to make undue sacrifice — "to skimp so much on actual necessities." Also, these same professors and the trustees had dragged their feet before allowing "fuller-blown fraternities and sororities" to emerge on the campus, and they had delayed further an opening of the school to "nationals." Voices of dissent refused to buy the chancellor's reasoning that dancing would undo much of the school's "wholesome spiritual atmosphere" and his insistence that most of Wesleyan's students did not want to dance. An unusual and astute note sounded objection to the institution's being called a "university"; as a "college," Nebraska Wesleyan should strive to be the best instrument educationally and "to get a distinguished faculty together and find the money elsewhere." Prescience was at work in this critic's mind, for this Wesleyan within a decade shed its trappings of a university and in later decades would prosper because it had found "money elsewhere." In all of this, most of the critics sought to be constructive and to prompt improvement; no one seemed to pose as "a mere pessimist, a crabber, or a knocker."

Evidence of Christian Emphasis

Whatever may have been grounds for some protest, a general openness of acceptance of Christian emphasis prevailed. Few would take issue with Bishop William F. McDowell who, when school opened in September 1921, stated with some finality: "The riddle of the universe has no chance of being solved if we turn away from Jesus Christ." He further advised: "At least once every day, . . . it is good to stop and look steadily at God." Faith and prayer could become the focus to govern the motives and actions of students to go forth from the halls of the university. The Alumnus of March, 1925, reported that one sixth of the entire student body had pledged to pursue "a life of full time Christian activity." On a percentage basis, Nebraska Wesleyan had become a national leader when counting its graduates enrolled in schools of theology.

— A Religious Life Council

To increase Christian emphases upon the campus in 1928, twenty-one students joined with the faculty committee on religious life to create a "Religious Life Council." Aims of this new council were "to develop an appreciation of the Bible"; to lead to "a discovery of self" as Christian character; to acquaint students with the many endeavors that were Christian and to provide opportunities for participation; and to offer reading materials and to direct discussions treating of the fundamental principles of the world's religions and of the "Christian world view." Professor George Bishop was acting chairman to begin, and members came from these organizations — Y.M.C.A., Y.W.C.A., Oxford Fellowship, Student Volunteers, Epworth League, and Sunday School classes — as well as from the Department of Religious Education and the students "at large." Of special interest to this council were the organizing and directing of the programs for "gospel team work."

— Weekly Evening Prayer

The weekly evening prayer meeting, shifted from Tuesday to Wednesday in November 1923, continued to have "a place of greater importance" than most people realized. Often more than 300 students would pack into Huntington Hall to receive the chancellor's homily. For singing, Dean Alabaster rarely missed accompanying the pianist with his cornet. The fame of these prayer meetings was known in many parts of the nation, and visitors often commented upon the earnestness of the students as shown during this religious service.

— Annual Prayer Week

The annual "Prayer Week" remained a significant item on the calendar. Usually a bishop of the church was chief speaker, and the schedule culminated in "a national day of prayer for colleges" on Thursday. At Nebraska Wesleyan, classes did not meet on this special Thursday. Year by year the "decision service" and the consultations helped many students make choices as to "their life work" and to strive more seriously to opt for "Christian living." Such openness of faith would have puzzled many students of later vintage.

— First Methodist Episcopal Church

From across the street to the west, First Methodist Episcopal Church summoned the students each week to Sunday School and to worship. Announcements proclaimed that on certain occasions more than a thousand students from the several "schools" on the campus were among those present on a Sunday morning. Special classes for boys, girls, men, women, freshmen, and upperclassmen provided common fare. Professors from the campus were more often than not serving to teach these classes, which would average about four hundred attendants, collectively. Enthusiasts for Nebraska Wesleyan made certain that the ministers and district superintendents of the Nebraska Conference knew of the statistical evidences which supported the school's claim to be a "Christian college." On a Sunday morning, regular parishioners watched with great interest as members of the several fraternities and sororities occupied their accustomed pews and nearly filled the balcony of the sanctuary, solid display that all was well between church and campus.

Overview of Financial Support

Without those needed sources from "elsewhere," to whom did the officials of the college turn for support? Enrollment and the forthcoming tuition composed closely watched factors, but a student's payments never covered more than a third of her or his being in the classroom. Investments from endowment offered an immensely important fiscal cushion, but the nation's economic ill health proved by the end of the decade that security of endowment was uncertain. The Nebraska Methodist Conference, with its widespread membership within the state, through its regular "educational collection" and its annual apportionments, seemed postured to respond generously to the fluctuating and increasing needs of the school; but too often the contributions to come from people caught in the leanness of a below parity agricultural economy failed to reach even twenty per cent of hopeful expectations. The alumni were never free from appeals and reminders, but most of them made little or no monetary responses; having harkened well the counsel to be service-minded rather than seekers after great fortune, many may have had little to share — other than as response to the church's requests. The Methodist Episcopal Board of Education, with its many auxiliary offices, held Nebraska Wesleyan in high regard



The First Methodist Episcopal Church

and regularly granted financial assistance; but the onset of the "great depression" found this board's withering resources to be far below increasing pleas for help. From the time of its chartering, the school had been blessed with trustees who often gave sacrificially to its maintenance and growth; former students who had made their marks in the worlds of business and profession and in the affairs of the church served at great length on the Board of Trustees, and many of them made unusually significant contributions. Benefactors, without previous commitments to the prosperity of the institution, were too few and too far between, but some did pay heed to Wesleyan's special needs. The Rockefeller Foundation, over a span of years, added a quarter-million to the university's endowment fund.

As Vice Chancellor and financial secretary, Dr. George W. Isham launched in 1921 a campaign to raise a million dollars for endowment. It was crucial that the university continue to avoid any annual deficit, and the Nebraska Annual Conference approved an emergency apportionment of fifty cents per member — from collections to be "taken in all our churches and proceeds remitted direct to the University" — for current maintenance of Wesleyan. A year later, statistics showed that the Conference had remitted to the school during the years 1912 to 1923 a total of \$524,616 and that more than half the sum had come from payments made during the year just ended. In 1924, John H. Clemens, as superintendent for the Lincoln district, reported to the Conference that annual expenses for the institution advanced more rapidly than its income, that another "special educational collection" needed to be generous. The Methodists pressed Schreckengast for "a full portrayal" of the university's needs for the following year. The Alumnus sought to reinstruct its readers that their Wesleyan was that type of school of which, according to Roger Babson, a leading economist, "the world has sad need." With the larger universities paying attention to material things and huge piles of architecture and caught by a "mob spirit" for largeness, "the more self-developing, spiritual and normal kind of education" could be found only at a small campus. "Higher education" did not mean bigness and vastness, and Wesleyan needed money and moral support from its approximate 2,000 alumni if it were to have a "sporting chance." Publicists for Wesleyan gave wide circulation to a statement made by Herbert Hoover, shortly after his inauguration as President of the United States —

All the things we hope for in the future must take their root in our educational institutions. . . . We must depend largely upon the endowed colleges and universities for the standards of education in America. . . . We have an obligation to our individual Alma Mater of at least a minimum equal to the amount that the institution expended upon us. That obligation is even greater because we each incurred it at a time when we could not then individually afford to repay. It was an advance to each of us on honor that we should support the institution that has enabled us to take greater and more important positions in the world, to do more effective work that we could have otherwise accomplished.

From no other source had a clearer statement been made, and each graduate carried an obligation to assist.

Early in the decade, the Reverend Dr. Marvin E. Gilbert had succeeded

Isham as financial secretary. Gilbert made it clear to the trustees in September 1929, as Chancellor William J. Davidson had done in 1910, that Nebraska Wesleyan needed to gain the interest of "men of larger means." The assistance of pastors and friends of the university was much needed "to cultivate persons" to provide the necessary dollars. Implication was that Methodist parishioners and alumni of the school were not responding sufficiently.

Well, "things" were already tight by autumn of 1929 at this Wesleyan, for it was beginning its year with just \$812.75 on hand. Gilbert likened the work of his office to "the first year of drought after the years of plenty in the days of Pharaoh." He had been able to raise just enough "to keep the lean kine from devouring the fat ones." In October came the crash of the stock market. A year later, Nebraska Wesleyan, after sixteen years of no operating deficits, found itself facing a shortage of some \$15,000. Financial depression in Nebraska, a rapid decline in enrollment, and greatly reduced income from endowment investments threatened to compound the problems. Chancellor Schreckengast could give the alumni a message that was no more than honest and discouraging.

The chancellor had to face into the winds of "rigid economy," but the school dared not wreck its educational program. For faculty and staff, "salary standards" would be maintained. He, Gilbert, and trustees would appeal to "friends of the school" to bring income up to expenses. The "conference educational collection," if met, could "almost wipe out the deficit"; \$10 each year from each loyal alumnus and alumna could do the same; increased enrollment could do its bit "to help us over this bad place in the road." Chagrined by the turn of events, disheartened because old and new types of appeals and proposals were not "going to go," and slowed by a break in health, Schreckengast resigned at commencement time, 1931 — the effective date to be August 31, 1932, when his successor would take over.

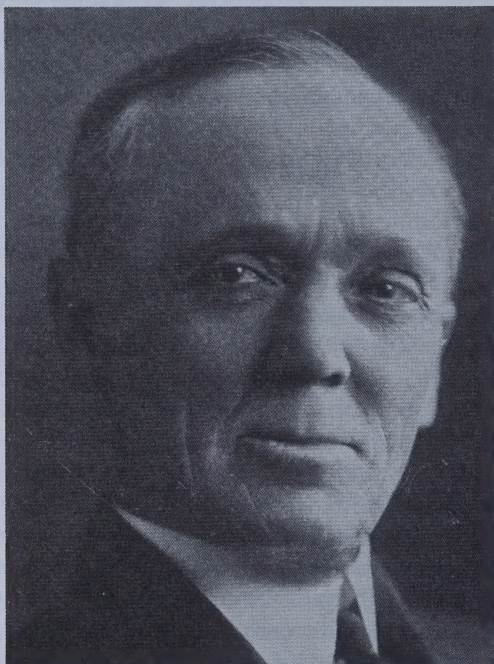
The Campaign for Endowment

With only brightness on the horizon, enthusiastic Wesleyanites had in 1921 launched their campaign to reach above a million dollars in endowment. Assistance from the Methodist Board and from the Rockefeller Foundation was contingent upon the school's remaining debt free and having pledges and collections to cover the goal. It was to be a stellar effort.

Nebraska Wesleyan had in 1921 a working endowment of \$206,672. Methodism counted about 75,000 members within Nebraska. 685 students, with no names repeated, enrolled in the several programs of the institution. Faculty salaries stood in need of sharp increases if cost-of-living were to be met. The annual budget for operating expenses and maintenance came to \$148,764. Tuition stood at \$28 per quarter, and any boost was certain "to exclude many worthy young men and women." The school's backers really needed to go after two million dollars — one million to underwrite increased operating expenses and the second to finance new structures. The new buildings most needed were a library, a women's dormitory, a new gymnasium, and a hall of science. General advice had specified that a university such as N.W.U. could not hope to compete in future without an invested endowment of at least \$2,000,000. Weighing all possibilities, the trustees settled upon a realistic figure, \$1,337,500. Moneys pledged and collected were to be used exclusively for budgetary expenses. Financing of buildings would have to come

from other solicitations and appeals.

— George W. Isham



George Washington Isham

Dr. Isham, for a nominal monthly fee, established his endowment offices in the top floor of the city hall of University Place. Rules for the campaign had been drawn the previous October by the executive committee of the board. The Wesleyan, March 10, 1921, announced in bold headline that the campaign was already underway; and target date for completion was midnight, the 22nd of December that year. Along with Isham, Chancellor Schreckengast would play a central role, and J. W. Hancher would assist as a representative from the General Conference of the Methodist Episcopal Church which was about to engage in its own effort to raise \$125,000,000 for educational institutions of Methodist concern. Hancher was Counsellor in Finance for the Board of Education.

The plan was relatively simple. Each subscriber covered his or her pledge with a note, payable within five years and to bear interest of 6% on unpaid portions. If the entirety of the goal were not reached before December 22, 1921, all subscribers could withdraw their notes without obligation. Both Methodist conferences in Nebraska endorsed the campaign and included with it \$50,000 for the Wesleyan Foundation at the University of Nebraska. Once the subscriptions were in, the Peters Trust Company of Omaha would become custodian of the "Million Dollar Endowment Fund."

Isham and his staff had compiled a mailing list of more than twenty-five thousand names. He chose to proceed via a triangle of "Publicity, Organization, and Prayer." Nebraska Wesleyan was either to succeed or "to flounder in paralyzing debt." Methodists received this urgent message: "You may never before have had and may never again have the opportunity of making what you will do for Christ's Kingdom count for so much." The trustees had decided that any former unpaid notes could be exchanged for new ones — to enhance the campaign. All stops were to be opened.

The great drive was geared to roll after the September meetings of the two conferences. Organization and preparation triggered feverish activity. By November evidences of some successes gained publicity. The Ladies' Aid of First Methodist Church in University Place had subscribed \$10,000; this was a sort of "widow's mite" within the approximate \$650,000 reported by The Wesleyan on

December 1. The atmosphere in Isham's office was more than at high pitch on December 15 when figures totaled \$1,000,740. With less than a week's time, a third of a million had to be reported, or the school stood to lose the \$250,000 pledged by the Board of Education and the possibilities of another \$250,000 from the Rockefeller Foundation. Students took early departures for Christmas vacation — to go home and to fight for "The Yellow and the Brown." The Wesleyan's editor put it straight: "Do your duty! . . . get behind this campaign and boost it over the top." All students were likened to "full letter men and women" — under the direction of "Coach Schreckengast." Bishop Homer C. Stuntz threw his weight into the arena and referred to Wesleyan as "the most dynamic Christian institution in this state" and called upon Methodists to support loyally and liberally "the great good work of God." A common call hailed Wesleyan as "a great pillar of strength to the Church and to Americanism and to the Nation." As the editor of the paper put it, love for the school could be "proved with sacrifice."

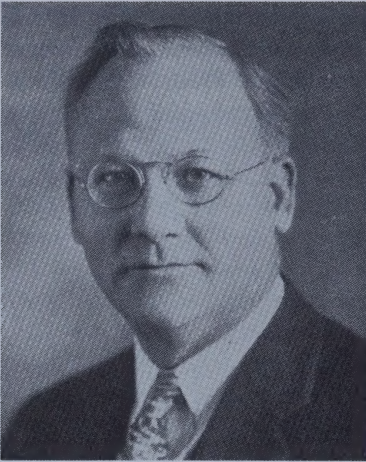
— Success "on paper"

It all came down to the wire when the final subscriptions added to \$1,351,700, and the clock showed one minute before midnight — on the target date. Nearly two hundred students and friends had gathered at the endowment offices in city hall; led by a ten-piece band, they paraded along Warren Avenue and into the side streets; 40 rooters gathered in Professor Jensen's wireless room, and as directed by the noted physicist they rendered songs and yells and sent out over the wavelength their message of joy; the "victory bell" rang out the glad tidings from its height atop Old Main. The Wesleyan reported January 5, 1922: "It was a brilliant finish. . . . In the last twenty-four hours more than \$150,000 were secured." Schreckengast and Isham had been "on the job day and night." Although the school seemed to be well strengthened "for righteous conflict," the chancellor warned that it was not yet adequately financed, that only the first step had been taken on "a considerable journey." After all, the needs of the institution surmounted by far the goal of the drive, and the collections had to be made if the promise from the Rockefeller Foundation were to be realized.

At the first Friday convocation in January, the entire university carried on the celebration and rejoiced with Frank Furman, Dr. Harry Taylor, Isham and Schreckengast; each spoke in turn for the students, alumni, trustees and faculty. Final tallies would show that faculty and "office force" had pledged \$16,570; various organizations and the four classes had added more than an additional \$20,000; the wider "Wesleyan Scholastic Community" had promised approximately \$80,000; and, according to The Alumnus, June, 1922, subscriptions from former students reached the grand total of \$117,430. Everyone had won, but only on paper.

— Marvin E. Gilbert

With "untiring enthusiasm and self-denial," and "in harmonious cadence," Isham proceeded to call in the payments. District superintendents with pride reported to the annual conferences the sums paid in by their respective subscribers. Isham's statement to the Methodists in September, 1923, disclosed that three-fifths of the pledges were yet to be paid and that any delays in payments deprived the university of much needed interest from invested endowment. The school had performed for nearly a decade without deficit, but increased expenses kept margins too thin. One contingent of the Rockefeller promise forbade Wesleyan's going into any indebtedness, even for new buildings. Isham expended his energies, offered to



Marvin E. Gilbert

deed his home in University Place to gain release from his "endowment pledges," and bowed out as vice chancellor. The Board of Trustees then abolished the position of "Vice Chancellor" and appointed Marvin E. Gilbert to be "Secretary of the Endowment Fund." A. L. Johnson, president of the board, joined with Schreckengast in visits with the Methodist Board and with the Rockefeller executives to gain extensions of time for the collections. These men welcomed new subscriptions, and they converted gifts of stocks and properties into working resources.

One measuring stick gauged that private schools needed a minimum of \$2,000 in "working resources" for every student enrolled.

Nebraska Wesleyan was well down the mountain's side from having reached such prescribed height. Gilbert was an old "Oro," class of 1900, clergyman and district superintendent; he had the reputation of being "a driver," of exercising "hypnotic power over dollars," of never letting up until goals had been reached, of never losing his chronic optimism, and of being painfully efficient.

— The Rockefeller Foundation

Well, Gilbert had a very present hurdle to surmount. Construction of the Rachel Ann Lucas Library Building, despite Mrs. Lucas's substantial gift to name the structure, had left a balance that proved stubborn to close; as long as that indebtedness remained on the books, the Rockefeller Foundation refused to make any payment on its commitment. Not until December, 1925, did affairs permit initial payments to be forthcoming, and these reached \$145,047.50 by mid January, 1926. Gilbert had until January 1, 1927, to secure the rest of the Foundation's promised assistance.

By November, 1926, that task had narrowed to \$130,000 — if all goals were to be reached. Gilbert confessed discouragement in December. His appeals to Nebraska's Methodist conferences for "Gleaning Day Collections" had not brought much into the baskets, and the alumni, too, were faltering in their redemptive promises. At stake were nearly \$65,000 from the Foundation. Gilbert and Schreckengast had no alternative but appeal to the Rockefeller board for a further extension of time. The university had cleared the indebtedness on the new library, had operated for thirteen years without an annual deficit, had many subscriptions payable upon "death of donor" and had other specified properties tied up in settlements of estates, and the faltering rural economy had made it impossible for many Nebraskans of town and country to pay their pledges. The Foundation's Educational Board went along with the plea, and April 1, 1928, became the new deadline.

A "Wesleyan Day" with the Lincoln Chamber of Commerce gained some additional assistance from Lincoln businessmen in May, 1927. Gilbert a few weeks later informed the school's Board of Trustees that many notes had become "outlawed" and would have to be "charged off." His report to the Nebraska

Conference in September disclosed that Nebraska Wesleyan held "uncollected assets" of \$615,000. With no more than \$920,110 in "invested funds," the institution was far beneath its need. Remaining "at stake" were more than \$60,000 from subscribers if the final \$32,000 were to come in from the Rockefeller Foundation. Gilbert had refused any boost in his salary until the Rockefeller gift had been fully gained.

Chancellor and Secretary exhausted themselves in covering and recovering all trails. By February's end, 1928, they had closed the gap to less than \$30,000 "in collected subscriptions." As of March 22, a shortage of about \$7,000 stood in the way, and the Rockefeller board retained its final payment of \$32,000. Gilbert went after "friends of Wesleyan" and asked of each a cash gift of \$100. When the morning of March 31 dawned, receipts lacked by \$1,500. Nearly 200 alumni had already joined in a "Save-The-Day-Fund" drive that had netted \$4,081 in donations ranging upward from \$1.00. At midnight the "victory bell" rang again, for the count had been completed and the figures for the day had come to \$2,000. How sweet had been the gleanings! The Foundation would now complete its promised gift.

It was a bright moment, and this Wesleyan owed "not a penny." According to The Wesleyan, Gilbert had garnered more money for the school than during its previous forty-five years "of life." Commencement activities would include an "Endowment Jubilee." Gilbert received from the trustees on May 31 a boost in salary — from \$3,000 to \$4,500 for a year's work. "Productive endowment" for the school had stood in 1921 at \$165,000; in 1925, when Gilbert assumed his position as secretary, it had risen to \$399,000; when reported to the Annual Conference in 1928, the figure was \$917,000 — and this excluded notes, properties, and annuities not, as yet, realizable. And, some endowment was not "productive."

Troubling Omens

One condition remained crystal clear to Schreckengast and Gilbert, no one dared rest on the laurels of past triumphs. The "uncollected assets" became increasingly questionable. The Peters Trust Company had put most of the Wesleyan endowment into farm mortgages; the agricultural economy was threateningly less promising, and an increasing number of these mortgages had ceased to be remunerative. The "teaching expense" at the school had risen year after year, for the members of faculty and staff had of necessity to meet cost-of-living increases. Wesleyan needed an additional \$250,000 in endowment to provide \$12,500 more each year for salaries. Enrollment was slipping downward, particularly with freshmen. The university had found it necessary to boost tuition from \$120 to \$150 per year (two semesters). Junior colleges at Norfolk, McCook, and Scottsbluff were becoming more and more attractive because of sharply lower costs to students. The "Normal Schools," with almost no tuition to be paid, were offering scholarships of \$150 to the "honor graduates" of the high schools; the "church schools" had long offered only \$100 to these prospective students. The "Normal Schools" had "splendidly equipped dormitories" and were putting more and more of liberal-arts courses into their curricula. Chancellor Schreckengast was also uneasy because "the World Service" of the national offices of the Methodist Church had been forced to cut by one-half its support for Nebraska Wesleyan — a loss of nearly \$15,000 annually for the school. So, the word went out, that an additional \$250,000 was urgently needed for endowment if the institution were to maintain itself.

Marvin Gilbert again took to the road, and his "Buick Six" headed for every house where there was a prospect with a check book. By September, 1930, he could report to the annual conference of the "Methodist Church in Nebraska" that Wesleyan had a working endowment of \$1,030,854.08. Four months later, the picture on paper looked even better when a retired minister and his wife, the C. P. Laughlins of Omaha, gave \$50,000 to the university — the largest gift ever given to the school "by an individual."

But the "picture on paper" did not reveal the darkened shadows that lurked behind it. In 1921 Wesleyan's trustees had ruled to reject "real estate gifts" that would necessitate costly expenditures to make property suitable for an annuity arrangement. This policy purposed to guard against acceptance of properties needing unreasonable and costly handling "to make sales" or to find good renters. Turns of events found the institution involved in a myriad of problems the likes of which intent had sought to avoid.

Peters Trust Company had be fall of 1929 invested approximately \$911,000 of Nebraska Wesleyan's endowment in mortgages and land and associated securities. The company then fell prey to the tortures of the times after the stock market crashed in October. The school and its leaders had to face into the winds of compounding calamity. Disruptions which followed caused the university to fail to meet all budgetary commitments.

"State authorities" had by early January, 1930, returned to Wesleyan control of nearly all its securities formerly administered by Peters Trust. Papers on six mortgages were missing because foreclosures were in process on the properties. The mortgages in question involved approximately \$57,000, and the company had paid out nearly \$15,000 in advancements to protect the loans. A "court referee" ruled that Nebraska Wesleyan had to compensate the executors of the defunct company before deeds be released to the school. A later settlement cut the figure to \$9,500. Matters were delicate because Melville D. Cameron, president of Wesleyan's Board of Trustees, was vice president of the bankrupt trust enterprise. Opinion held that Cameron had in no way shorted his efforts on behalf of N.W.U.

Financial matters for the school worsened rapidly. In mid February, Gilbert disclosed to the executive committee of Wesleyan's board that the school now had \$132,000 in securities "taken out of productive status"; the figure by March 20 had mounted to more than \$152,000; by mid September, properties to be foreclosed totaled \$158,000, and "hanging in balance" were additional investments of about \$50,000. Losses of expected income had by this time reached \$23,009.42 for the year. The picture was not bright, and Gilbert had lost much of his optimism. Chancellor Schreckengast, along with others on Wesleyan's board, began to question the wisdom of "hanging on too long to certain properties."

Other complications also muddled the waters. Unexpected expenditures for the school drained from its resources thousands of dollars. Mortgage foreclosures were costly. Land prices were falling rapidly. Economically distressed farmers had often not paid their taxes — some being in default since 1924. Gilbert and the "committee on lands, loans, and investments" found themselves paying court costs and back taxes, of necessity purchasing "tax certificates" outstanding against delinquent properties, and working out arrangements with local banks and creditors who had additional liens. Federal, state, and county courts caused delays in foreclosure procedures. Nebraska Wesleyan became for each of its distressed

farmers a wolf at his door, and Gilbert found it often very difficult to pry information from persons under the influences of local bankers and real estate agents. Gilbert spent much of his time "in the fields" to become acquainted with the owners of mortgaged properties and to work out arrangements to avoid foreclosures. Sales of seized land, with costs of commissions to realtors, seemed increasingly to be poor policy. Gilbert strove therefore "to hang on" and to hope for a shift in the direction of the nation's economy.

— A Cloudier Picture

The picture changed, but only to worsen. Come January, 1931, Wesleyan had over \$265,000 twisting in the breezes of completed foreclosures, suspended court proceedings, and preparations for foreclosure. All of these meant losses in income, additional expenses, and no assurances that rentals or sales could close any gaps. "Tax drains" and legal costs opened wider their gaping maws. Gilbert and his worrying chancellor saw no immediate relief. As "extension secretary," the former agreed with the latter that the school stood in dire need of additional endowment — a minimum of \$500,000.

— Valiant Efforts to No Avail

Each month Gilbert drove hundreds of miles to counsel land owners to avoid foreclosures. Some loans had been "cleared up" and were no longer contributing deficits. In general, there was little cause for optimism, and by conference time in September Gilbert had only an unwelcome recommendation to make to the Methodists. He kept recalling the hymn, "Watchman, What of the Night?" and had already warned the institution's trustees that a "campaign" for endowment might yield no dividend above expenses.

Gilbert's report to the Nebraska Conference disclosed deteriorating circumstances — that the university had purchased tax certificates to total \$13,569; that its foreclosures on thirty-three farms had suspended endowment funds of \$239,800; and that nearly \$75,000 in addition were "on the brink" of foreclosures. Meaning was that Nebraska Wesleyan had nearly one-third million dollars "in suspended endowment." He asked a question: "What is to be done with these farms?" When the loans had been made, the values of the farms were more than \$600,000.

Next, Gilbert dared make a proposal, that the Methodists search throughout Nebraska — among their more than 90,000 members — to find 100 who could and would each give \$250 per year to support the school; another 250 to contribute \$100; and additional 2,500 to pay in \$50; and hundreds of others to forward "lesser amounts." He suggested the effort be called an "I Will Campaign." Well, one year later, his final report to the Conference as "Extension Secretary" revealed simply that "the problem" had increased, for the school now had tangled into its land-puzzle suspended endowment to the tune of \$365,000. Clearly, the hopes of 1922 had withered, and the expectations of Dean Alabaster's "Reminiscences" were rapidly eroding —

For grow she must, past fondest dreams,
To build a world worth living in;
The cost will prove past what it seems
Before our toils full fruitage bring.

A new chancellor and his hand-picked "business manager" would be toiling to retrieve the "full fruitage."

— Borrowing, again

From 1913 until 1929, Nebraska Wesleyan had operated under stringent budgetary restraints and had had no annual deficits. Leaders of the Nebraska Conference had annually praised the school's executives for their managerial vigilance and became accustomed to hear that all was well with the university. Interest from invested endowment, tuition and fees from students, the Methodist General Board of Education, and annual contributions from the Conference were chief sources of income for the institution. Salaries for teaching, administrative, and maintenance personnel had increased during the years; expenditures for library, for maintenance of buildings and grounds, for publicity, and for recruitment of students had persistently mounted to new heights. By fall, 1928, the "good times" were fading, for the doldrums of the agricultural economy were exacting their tolls — along with other reversals throughout the nation. Although an increase in tuition was expected to bring a boost from \$85,699 to \$96,648, Schreckengast reported to the trustees in September, 1929, that costs had forced a borrowing of \$17,000 "to meet current bills." He hoped the "Conference check" and "delayed interest payments" would eliminate any deficit. No relief from the downward trend occurred, and the executive committee of the board approved, February 13, 1930, an additional loan of \$30,000 from First National Bank of Lincoln — the "only means to meet 'certain necessary obligations.'"

Agricultural paralysis and national financial depression intensified. Nebraska Wesleyan, along with other schools, experienced sharp reductions in enrollment. The small university's teacher's college, college of fine arts, and summer program had performed with increasing deficits. Needs to expand its "Teacher's College," to build a first unit of a woman's dormitory, to fund and complete a new athletic field, to provide a structure for Jensen's radio station and "an astronomical observatory," and to gain an additional \$250,000 for endowment remained, but hopes for accomplishment rapidly waned. Schreckengast sadly confessed to the trustees, June 5, 1930, ". . . it is no longer possible to operate this institution as we are now conditioned, without a very distressing . . . deficit." The outlook was already doleful, and the board authorized its officials to borrow "up to \$50,000 to take care of bills already due." This required an altering of the By-Laws. Within six months, "amended by-laws" permitted increased borrowing to \$100,000, and decision called for an issuing and sale of bonds to that amount. The school had to liquidate its current notes due banks. Plans aimed to combine certain departments, to reduce staff and faculty, to trim all budgets, and to intensify a "general campaign for financial support" — this latter to include a pressing for payments of overdue notes and subscriptions.

Constricting Measures and New Appeals

Well, the university needed a magic wand — to cause increased giving from the churches, to find 150 additional students, to finance many annual scholarships of \$50 "for those in need," and to discover greatly increased endowment for income. The Alumnus for January, 1931, informed its readers that the school balanced assets of \$1,648,897.73 against a matching sum for liabilities. Other assets, suspended in a sort of limbo, came to \$577,891.31 — of which nearly

\$576,000 were "subscriptions in process collection." Alumni read that the chancellor and his assistants had endeavored in every way possible to keep expenditures within income, but additional borrowing had lifted its ugly head — \$12,000 to complete "the athletic field" and \$24,000 to clear new deficits. To complicate matters further, Schreckengast had received word from the Methodist General Education Board that it could no longer aid liberal arts colleges.

The aging chancellor's anxieties continued to mount, and in February he informed his trustees that the distressing conditions called for "faith and courage and devotion to our common task." This Wesleyan dared not jeopardize its "educational efficiency" and its standing with the North Central Association, but Schreckengast warned of losses of income for the year that threatened to reach \$35,700. Inwardly all knew that much temporizing had to follow, but outwardly they put on a face of serenity. As The Alumnus of March, 1931, reported: "... the university never had as many staunch friends as today, never a stronger faculty, never a finer executive, never better in all of its departments, and never more assets in money." True, Wesleyan had faced two years of discouraging stringencies, but, wrote the spokesman, "without loss of confidence." A closing line said: "Old Man Gloom is a stranger to this campus."

As noted before, Schreckengast in June submitted his resignation. He repeated an earlier warning, that Nebraska Wesleyan would have to cut drastically its program if the current trends were to continue; and he centered his remarks upon reduction of teaching force and effecting of "other economics." The school had attempted to operate within an annual budget of \$187,411 for 1929-30 and had narrowed the figure to \$179,167 for 1930-31. The chancellor speculated that the pending deficit for the current year would reach \$33,000 "before its books closed."

— A Spreading Gloom

When Nebraska's Methodists met in Annual Conference, September, 1931, Schreckengast reported that Wesleyan had already expended \$80,000 of the \$100,000 borrowed "by issue of bonds." He projected that growing losses in income were likely to cause a deficit for the pending year of over \$50,000. Walter Aitken, of St. Paul Methodist Episcopal Church of Lincoln, reported to the delegates in behalf of the General Board of Education. Dr. Aitken praised the "high standard of Christian education," the "noble Christian idealism," and the "splendid loyalty to the traditions of the Church" to be found at Nebraska Wesleyan; but he acknowledged that the school faced a critical situation of "gravest need." Prospective students had requested jobs and additional financial assistance. Aitken urged that a response of fifty cents from each Methodist parishioner in the State be sought — even in the face of failures of crops, low prices for farm products, and increased foreclosures of mortgaged land. The university's ailing chancellor later admitted, to those within a different circle, that he was "coming toward the end of the trial"; and he reflected upon one of his favorite and much used poems, Edgar Guest's "Don't Quit."

When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must, but don't you quit.

And, came verse four —

Success is failure turned inside out —
 The silver tint of the clouds of doubt.
 And you can never tell how close you are,
 It may be near when it seems afar;
 So stick to the fight when you're hardest hit —
 It's when things seem worst that you mustn't quit.

Nebraska Wesleyan needed immediate and generous aid from its friends and alumni. Expenditures for maintenance went only for absolute necessities. The school had been forced to accept from students \$15,556 in notes for tuition and fees. Within a three-year period, annual income from endowment had dropped from \$50,000 to \$11,000. The Reverend Louis L. Kaub, in his first year as director of recruitment of students, had volunteered a 5% cut in his salary and was pursuing his task with "flaming enthusiasm." "Conference collections" were not promising, for many churches were locally "in trouble." The trustees, in February, 1932, considered an asking of the university's employees to make a contribution of "10% of salaries." When a member of the board opined that 10% was not enough, Chancellor Schreckengast warned that such sacrifice could result in "some rebellion" and resignations. No useful comfort could be gleaned from realization that "disastrous deficits in current operations" were threatening the lives of many private institutions which sought "to make religion significant in education and to build moral character." As President Hoover had said, ". . . these colleges have been and are seed-beds of leadership." The chancellor reminded his associates that their school, along with many other institutions, was engaged in "head-on collision with old man depression." The Alumnus borrowed some verse to rally support:

We make confession —
 Old Man Depression
 Has caused a session
 We don't enjoy.

Reduced possession —
 Spending compression
 Without digression —
 Does sure annoy.

Let's try Aggression
 Forget repression
 Smite Old Depression —
 Sound good? Oh, Boy!

Marvin Gilbert appealed to the alumni to contribute a minimum of \$20,000 to curb the mounting deficit; students subscribed "in excess of \$3,000" to reduce the shortage, and "great jubilation" had its momentary surge of hope. By time for commencement, May, 1932, Schreckengast had borrowed additional thousands to meet monthly bills and to clear by July 31 certain obligations. The trustees had also decided to use endowment funds to pay the \$12,000 due on the improvement for the

athletic field and to pay Gilbert his salary as financial secretary.

Those in the know had concluded that Wesleyan's indebtedness would stand at \$150,000 by time for annual conference in September. Dr. Aitken reported that "efficiency and high standards" had cut overhead to the bone and had prevented the deficit from reaching such high mark. Dr. E. Guy Cutshall, as the new chancellor, informed the alumni in October that the indebtedness stood no higher than \$111,000. Perhaps the lesser amount was an encouraging circumstance. A new broom would be sweeping, and the future of the school seemed a bit uncertain.

— Other Angles and Facets

Nebraska Wesleyan had been one of the few "Christian colleges" to have passed through the trying financial struggles "incident to the World War" without having contracted embarrassing debts. The Nebraska Conference of the Methodist Episcopal Church was "chief source" of income for the school, and the 50¢-per-member apportionment was never more than a standard for hope. Payments from the conference treasurer had through the years provided the margin which had kept the institution's finances annually in the black. But, two problems were bothersome. Conference funds were transferred after its annual sessions in September, and the university ended its fiscal year on July 1; thus, short-term borrowings each year had nearly always been necessitated before funds from the conference could restore the annual balance. The problem was a "behindness of one-fourth year." Too, the collections never met the desired level of the apportionment. In the early 'twenties, Nebraska's 90,000 Methodists were committed by their annual conference to pay in annually a sum of approximately \$45,000, but this they failed to do even in prosperous times. The deteriorating farm economy made the standard increasingly more difficult to meet after 1923. In 1926, central western Nebraska fell prey to extended and severe drouth, and people's desires to pay an apportionment slid further down the scale.

Come September, 1929, Bert L. Story, reporting for his Holdrege district, noted that he had never seen "money harder to get for the church," and he opined that many Methodists suffered from "Amusementitis" (as the recorder spelled it) — for few people were missing their Sunday movies. In 1930, Dr. Story cited Babson's statement, that the farmer "is on his back" and could do no more than "to look up." Charles G. Gomon had found in his Norfolk district that it had become increasingly difficult to persuade people "to contribute to causes outside their local communities" — and Nebraska Wesleyan was caught in this implication. A. H. Hanscom brought in from the Northwest district further evidences of gloom when he spoke of the past year's frozen beet fields, falling wheat and cattle prices, losses to the lamb-feeding industry, failures of scores of banks and "other financial institutions," and "withering hot weather." Church rolls may have shown that nearly 100,000 Methodists resided in Nebraska, and other statistics revealed that they put into the collection plates no more than \$18,000 for "apportionment." The figure would decline sharply during the ensuing two years. The new chancellor had to face into this discouraging statistical wind.

As "extension secretaries" for the university, both Isham and Gilbert had had to accept the realities that a minimum of one-third of the total of promissory notes would never be paid — whether for endowment or for general support. By 1926, Wesleyan held in "uncollected paper" nearly \$671,000. As early as 1922, donors had begun to request release from their interest-bearing promises, and

“public relations” often forced reluctant compliance. When the First National Bank of University Place closed its doors in December, 1926, its failure served as further notice that the college should accept whatever gleanings it could gather from the “paper” and from estates. Such matters offered only restricted “wiggling spaces” by 1932, and Dr. Cutshall could find little promise for quick successes.

— The “I Will Maintain” Campaign

Neither Schreckengast nor Gilbert was willing “to let things ride” until a new chancellor and his manager could take command. To await a return to “normal times” was a risk too great to chance. So, Gilbert announced November 3, 1931, that he would activate a campaign to gather a “sustentation fund” — just to tide the school “over our present crisis” of growing deficits. This became an “I Will Maintain” drive to garner \$150,000 — enough to clear the school’s obligations before a new chancellor were to pick up the reins. A printed pamphlet would tell of purpose and procedure, and each donor would pay a pledge in three easy installments — the first immediately and the remainders during the following two years. A state of readiness was in order by February 25, 1932, and Schreckengast issued an appeal in an “open letter.” He ended his call on a high plane: “The mind of man has not yet discovered or invented a more effective agency for human progress than a thoroughly Christian college.” The Wesleyan gave the matter a headline, “For a Greater University.”

The launching date was March 6, and the faculty had pledged \$5,000. Hopeful expectations requested \$20,000 from the alumni. The school’s leaders were certain they could “count on” the city of Lincoln and that the “outstate territories” would respond to the solicitation. Bishop Frederick D. Leete wrote: “This is the time to push Nebraska Wesleyan,” for the Methodists in Nebraska had a “denominational responsibility” to meet.

In the center of the ring for the faculty and staff were Dean B. E. McProud and Professor Enid Miller; James Ackerman was chief spokesman for the students; Oliver H. Bimson took up the budget for the alumni and he was assistant superintendent of the Lincoln schools; W. L. Greenslit, president of the University Publishing Company, served as general chairman, and he could rally both trustees and alumni. The Wesleyan gave full endorsement — “It’s up to everyone: friends, faculty, students, and alumni. You have claimed Nebraska Wesleyan for your university. Now Prove it!” The March issue of The Alumnus dedicated its final page to the cause. Large print threw down a gauntlet —

CHECK, CHECK, TRIPLE CHECK
WHO WILL BE FIRST?
REFUSE TO SLUMP!
YOU OLD GRADS! A \$10 BILL
WE WILL NOT FAIL!

The editor made it clear, that “self-sacrifice alone would resolve the problem.”

To give special thrust to the effort, classes did not meet for a day, and the gesture revealed high enthusiasm and expectation for quick victory. By time for commencement, nearly \$33,000 in cash and pledges had accrued, and Marvin Gilbert was “not too discouraged.” But, his final report to the Nebraska Conference in September showed no more than \$37,403. He urged that the effort continue. The

new chancellor had a deflating ball in his hands.

The Faculty

The members of the faculty were caught up in the swirls of stability and uncertainty which respectively gave much promise and then interjected disturbing questions when used to speculate on the future of Nebraska Wesleyan. Influenced, perhaps, by the World War, they referred to themselves as the "Teaching Force." The successive annual catalogs serve to show that many teachers had been on campus for impressive lengths of time and that a host of others would add greatly to the long tenures to be associated with the institution. The seniors of 1925 throughout the years of their sojourns on the hallowed grounds had found these loyal people who had given or would yet give many years of sterling worth to the school:

F. A. Alabaster, who had come to this Wesleyan in 1893 as an instructor of Greek and who since 1911 had served as dean of the college of liberal arts; Elizabeth Stanton Archerd, 1919, supervisory teacher in the teacher's college; William G. Bishop, 1906, geography and geology; Ethel L. Booth, 1914, in the academy and high school until 1927 when she joined the staff of the college's English department; Clara Riesland Brandt, 1917, women's P.E. and health; E. Glenn Callen, 1919, teacher in the academy and high school and in 1927 to teach political science and sociology in the college; Beulah G. Champ, 1911, speech and drama, but soon to resign; Roy W. Deal, 1920, manual training and teacher's college high school, and later to teach education and psychology and serve as dean of the college; Howard A. Durham, 1917, chemistry; Fred M. Gregg, 1919, psychology; Phoebe May Hopper, 1901, English; John C. Jensen, 1909, physics; Louisa Kennedy, 1916, registrar; Ethol M. Langdon, 1919, librarian and to wed Prof. Bishop in 1929; Grace E. Lenfest, 1912, assistant librarian;

B. E. McProud, 1909, dean of teacher's college; Bertha W. McProud, 1909, modern languages; Clara Urania Mills, 1912, music theory and composition; August V. Molzer, 1907-08 and 1919, violin; Charles D. Rose, 1890, mathematics and astronomy; Mary Alene Smith, 1895, piano, organ, and music history; Dr. Harry A. Taylor, 1917, social hygiene for men; E. H. Wells, 1902, economics, history, and political science; and Claude J. Shirk, 1913, biology.

Coming on the scene in the early 1920s and to make many years of estimable contributions to the excellence of the university were:

Graham A. Barringer, 1923, history; Oscar P. Bennett, 1924, voice and public school music; Rose B. Clark, 1922, teaching methods in teacher's college and then geography in the college;



Bernice Halbert



John M. Howie

Eudora M. Esterbrook, 1922, organ; Robert A. Hardin, 1924, manual training; John W. Howie, 1924, mathematics; Vesta G. Keeton, 1923, supervisory teacher; Edward R. Lewis, 1924, philosophy; Enid W. Miller, 1924, speech and theatre; Albert F. Sievers, 1924, piano; Marietta Snow, 1922, teacher's college high school and then to teach Spanish and German in the college; Dr. Ruth Warner, 1923, social hygiene for women and nursing; Zelia C. Wiley, 1924, supervisory teacher; Anna B. Witte, 1922, voice and dean of women; and Parvin Witte, 1922, voice and dean of college of fine arts.

Students of later years remembered well the enduring gifts of these comers to the faculty:

Geralyn Walrath Bennett, 1927, violin; Mamie Corns, 1929, accounting, shorthand and typing; Guy Bayley Dolson, 1929, English; Roy J. W. Ely, 1929, business administration and economics; Vernon A. Forbes, 1927, band; Harry C. Gossard, 1927, speech and theatre; Bernice M. Halbert, 1928, English and to become dean of women; Ethel Walker Hatch, 1925, kindergarten-primary supervisor; Emma Wilhelmson Jensen, 1927, German; Gladys M. Lux, 1927, art; Pauline Slonecker, 1930, piano; Zazel Sloniger, 1926, teacher's college high school and to become registrar; Margaret Snodgrass (Lindgren), 1925, piano; Eleanor C. Swanson, 1927, supervisory teacher; and C. Horton Talley, 1931, speech and dean of men.



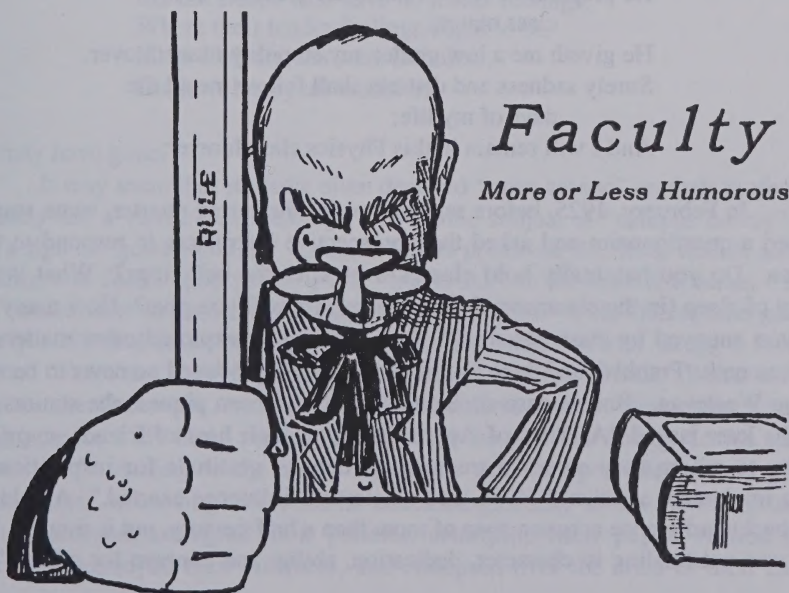
Edward R. Lewis



Pauline Slonecker

— Objects of Humorous Affection

Seemingly revered as were most of these members of the faculty in the minds of the students, campus editors and penmen seldom hesitated to poke friendly fingers into professorial ribs. Nicknames abounded, and some of the more used were "Daddy" Rose, "Whitey" Bishop, "Bunny" Deal, "Skippy" Dolson, and "Stonewall" Jensen. On one occasion, reference was made to the professors as "The Invincible Armada." A toast of 1923 came forth in form of this bit of questionable rhyme:



Here's to the faculty.
 May they live
 As long as the lessons
 They give.

"The Ampla Fire" of The Wesleyan reported in February, 1924, that the Board of Trustees, for economy's sake, was about to release from their contracts many members of the faculty; singled out were those professors who constantly complained because their students "told them very little that they did not know before." Further testimony averred that some teachers harmed no more than a few students, "just those who insisted on studying." The writers went on to suggest that too many of these noble educators had become terribly discouraged, all so evident because the latter so often began their lectures with "great energy and hopefulness" and then permitted their voices to degenerate "into weariness." The absolute silence which radiated from "the sphinx-like faces" before them, within the time of a class period, simply drained away "any great expectations." So, a question arose, "How long before some of the Profs smile?"

Of more threat to academic records seemed to be the tenacity of some professors to remember a phrase coming from the recent war — "They shall not pass." A freshman physicist submitted this psalmish lament —

Mr. Jensen is my teacher; I shall not pass.
 He maketh me to recite, and exposeth my ignorance to
 the whole class.
 He restoreth my sorrow; he rouseth me to be ashamed
 for my grade's sake.
 Yea, though I study till midnight,
 I shall gain no knowledge:
 For books do disturb me and notebooks trouble me.
 He prepareth a test for me in the presence of my
 class mates;
 He giveth me a low grade; my stupidity runneth over.
 Surely sadness and distress shall follow me all the
 days of my life;
 And I will remain in this Physics class forever.

In February, 1925, before registration for the spring quarter, some students devised a questionnaire and asked their prospective instructors to respond to these probes: Do you habitually hold classes over after the bell rings? What is your theory of sleep (in the classroom)? How many A's will you give? How many F's? Are you annoyed by class absences? And, the inquiry explored other matters and requirements. Prankish and done in fun, the endeavor produced no news to be noted in The Wesleyan. But, in case someone's pride had been piqued, the seniors, two months later issued "A Word of Appreciation" to their host of friends among the faculty to whom they owed "a tremendous debt of gratitude for inspiration and ideals implanted, assistance given, and wholesome influence exerted." An alumna, with backward glance across a span of more than a half-century, put it simply: "The staff was outstanding in character, dedication, ability and concern for others." All

was well on the campus of the Wesleyan coyote, probably.

Editors of The Wesleyan in 1927 and 1928 may have been of more serious mind when they queried their readers. A leading question asked: "Are college professors responsible for the failure of their students to think?" Analysis of the responses indicated that some teachers followed a policy of "Let's not think!" Respondents put adherents of this policy into five types — those who lacked creative ideas and depended upon "memory work," those who feared a loss of dignity should their lectures prove interesting or entertaining, those who believed most students to be immature, those who simply lacked talent, and those who made little effort to communicate well. And, "Why do some college professors 'flunk out'?" Well, some were too mechanical and lacked "enough life"; others "practiced favoritism"; a "monotonous voice" often caused a problem; too often a teacher arrived late and then held the class overtime; egotism often caused a professor "to lack of sociability"; and many an instructor gave unfair assignments and unfair tests. Other responses from the students indicated that most sought "the more admirable traits" — sympathetic attitudes which disclosed faith in the younger scholar and tolerance of his opinion, a sense of humor, "originality," and a "real and vital aim in teaching." These editors did not link names to traits and shortcomings, but intent was to prompt some members of the faculty to improve performance.

The Coyote of 1929 featured Wesleyan's five deans — F. A. Alabaster (College of Liberal Arts), B. E. McProud (Teacher's College), Parvin Witte (College of Fine Arts), Harry Clinton Gossard (of Men), and Emma Crooks Gilbert (of Women). These were important people on campus, but an earlier issue of The Coyote had presented this "Ode to the Deans":

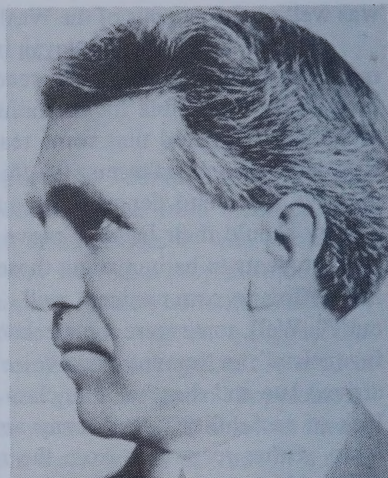
It's the Deans who spoil our gladness.
 It's the Deans who make us blue.
 It's the Deans who trample on our sunshine.
 With their ill intentioned billet doux.
 It's the Deans who have no tender feelings,
 Where their tender feelings ought to be.
 If our Universities were Deanless,
 Oh, how happy all would be.

So it may have gone.

It may seem that students often declared "open season" on their professors, but rarely did a victim take umbrage. To be the subject of "campus humor" was often a sign of "good feelings." Campus editors preserved the better tidbits, and our sampling will focus upon three. First, "Uncle Ike" in his special column, "Yips-Yips," dared refer to professor Gregg as "Uncle Freddie." This affectionate gambol of early 1929 had followed another penman's statement about Gregg's favorite subject: "Facts are converted into Psychology by adding hot air. When we pay \$2.50 to take the course, we pay fifty cents for facts and two dollars for hot air." The Coyote for 1930 listed among the fables for the year that Gregg "let his classes out on time." Adding to the man's reputation was his open "delight" in giving examinations; according to report, he chuckled gleefully as his victims groaned, sweated, cursed, mangled their pencils, crumpled their paper, ruined their manicures, destroyed their coiffures, and collapsed over the arms of their chairs.



Francis A. Alabaster



Bertram E. McProud



Parvin Witte



Harry Clinton Gossard



Emma Gilbert

How nice to be a popular teacher!

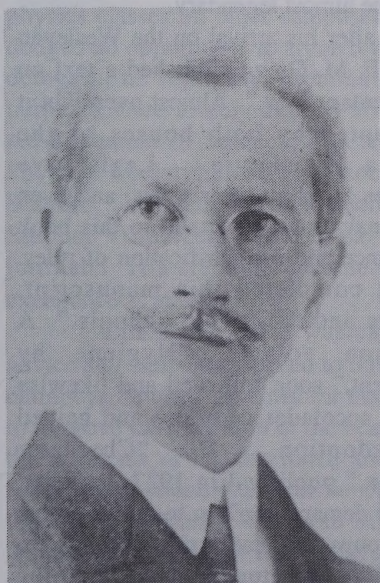
Second, Professor Barringer received praise for his "Slumber Classes" — because "they satisfied." He was a Hoosier, and his twang was unforgettable. Dean Alabaster persistently wished to remind and to persuade students to be more orderly in their departures from chapel and on a particular day admonished: "Please remember your exits, Professor Barringer is going to talk." It was all for fun!

Dean "Ally" was central figure of many anecdotes. A major article in The Wesleyan announced at the opening of school, September, 1923, that the college had a "New Dean." During the heat of summer, Alabaster had taken razor, scissors, and clippers "to give evidence that he had denounced his moustache." The thing was gone — "all gone!" The editor sought to make certain that students recognized their dean "when they passed him by." So, they did.

Alabaster had become a gatherer of epitaphs. He was known to become a bit cranky when he had to wear out pencils to correct papers which came in from his classes on the Greek language. After one of his complaints, a group of students ceremoniously presented him with a "giant lead pencil colored vivid green." He told them immediately that he would not contaminate the gift by bringing it "in contact" with their papers and answers. Well informed sources averred that Dean Alabaster was rarely without words appropriate to a situation. On an occasion when he found



Graham A. Barringer



Francis Asbury Alabaster

just one student enrolled to study an advanced course in Greek, he advised the young man "to let him know if ever he were absent." Preserved over many years was his quick summarization of a scene which greeted him when he investigated a thunderous impact which resounded when a very husky young man, carrying a large box of stones and specimens for Professor Bishop, tripped and fell and scattered his cargo across a hallway in the main building — "It seems that Atlas has managed to drop the earth!" So much for clatter!

Campus reporters kept close tabs on nearly all professors. Roy Ely had hardly taken the reins of the department of business and economics when he was called upon to discuss over Professor Jensen's radio station, WCAJ, the importance of insurance. So persuasive was the young teacher that he decided to take out additional policies for



Roy Ely

himself. Worthy of a headline in September, 1931, was E n i d Miller's return to the campus, after a year's leave, and with "Houdini," the first of her German shepherd dogs. As



Houdini

reported, this "Houdini" became mascot for seven of the fraternities and sororities, but he

refused to be tied. With such a name, what else could one have expected.

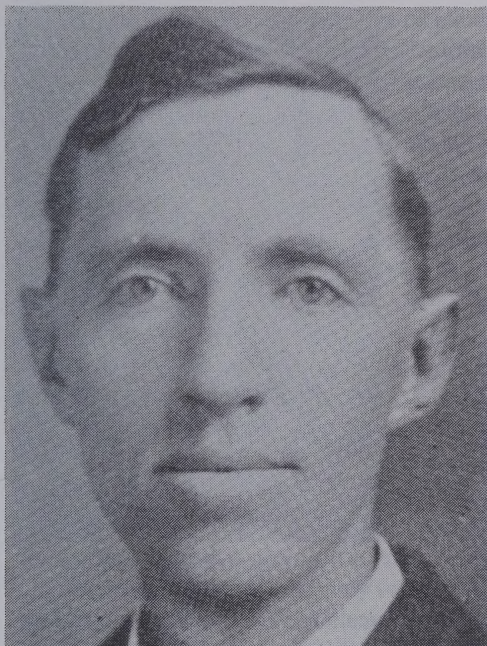
— Widely Hailed Achievements

Wesleyan's students noted with pride that certain of their professors were cutting wide swathes in circles of higher education in the United States. Nationally recognized as an expert in techniques of teaching, Rose B. Clark was a practitioner of the Morrison methods. Extensively traveled, she specialized in "World Geography" and the current world problems as related to topography, climate, and natural resources. Her "Nebraska Supplement for Human Geography" described the State, its people, and their agricultural endeavors. Later, as professor of geography and geology, her fame as a "master teacher" became almost legendary.



Rose B. Clark

Soon after his arrival on the Wesleyan campus, F. M. Gregg published a text on "Parliamentary Law." Almost overnight it was adopted by both houses of the Nebraska legislature. Legislative assemblies in many other states, and even the national congress, turned to this book for guidance and for clarification of rules. He next completed this manuscript, "Hygiene and the Public Schools." A companion volume, "Hygiene by Experiment," soon followed and likewise received accolades of praise and gained much adoption. His "Character Education," published in 1927, garnered increased demand for him to speak before public groups and teachers' institutes. He missed few opportunities to take to the road to seek students for "a greater



J.C. Jensen

Nebraska Wesleyan." For each summer in 1931 and 1932, as "called to Washington, D. C.," he gave a series of twelve lectures treating of techniques in teaching and the applications of psychology "in the art of teaching." He was an ardent prohibitionist, and his experiments to illustrate the lethal effects of nicotine upon animals and birds produced strong argument against the use of tobacco. He was an expert hypnotist and rarely missed opportunity to give demonstration. On one occasion when he was late to a reception in his honor, students opined that the good professor had undoubtedly thought he was "coming to a class."

J. C. Jensen was a pioneer in the promotion of practical use of radio and of public interest in radio as a means of popular communication. From the Wesleyan campus, WCAJ

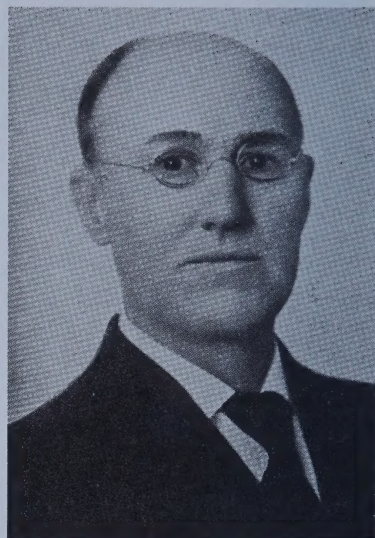
had wide audience for its programs and special broadcasts. Jensen was often at the University of Chicago as consultant and specialist in radio, atmosphere, and electricity. A prime mover in the Nebraska Academy of Science, he served often as its president; its members often held their annual meetings on the Wesleyan campus. Through the use of a radiophone, Jensen lectured by the half-hour to physics classes on other campuses. He was an advocate of the metric system and dodged no opportunity to argue for its adoption by the American people. As official delegate, he regularly attended national conventions of organizations whose purposes were closely akin to his interests — The American Association for the Advancement of Science, The American Botanical Association, The American Physical Society, and The Association of College and University Broadcasting Stations. He frequently attended the conventions of Phi Kappa Phi and of the Student Volunteers of America. He had many articles published in scientific journals. His students became living testimonies to the effectiveness of his excellence as teacher.

Charles D. Rose was closely associated with Jensen whenever expert advice and skill were needed to direct repairs on the campus. Together they cleaned chimneys, rewired the lines for electricity, installed water mains, kept constant eyes to improve the operation of the heating plant and to maintain the steam lines, tackled the problems of leaking roofs, and closed the cracks in the walls of "Old Main." After thirty-seven years on the faculty, Rose retired in 1927. He was the first teacher at Nebraska Wesleyan to receive from the Board of Trustees the title of "Professor Emeritus." He had taught mathematics and astronomy. For the occasion of his retreat from the class room, gifts from alumni, teaching colleagues, and students included the following: a wardrobe trunk, a traveling kit, a life-time pen

and pencil, a gold watch, a valise for cloths, an overcoat, and a "complete outfit of clothing." More to be prized was a large bound volume of letters which had come in from throughout the nation. Not since the retirement of D. W. C. Huntington as chancellor in 1908 had there been such a display of deep affection for one who had served the university. Added later would be a portrait to be hung on the wall of "the recital room" of the department of



May Hopper



Charles D. Rose

mathematics. The trustees granted him an annual stipend of \$1,000.

Wesleyan's students seemed to be quite aware of the many accomplishments of their instructors. They seemed genuinely excited when May Hopper took a year's leave to teach at the Isabella Thoburn College in Lucknow, India. Some read with enthusiasm Earle E. Emme's book, "Principles of Religious Education."

Emme served four years as professor in the department of religion. Dean H. C. Gossard and Oscar P. Bennett were popular performers on the chautauqua circuits — Gossard as a lecturer on vocational guidance and personal problems and Bennett as an accomplished singer and musician. (So much for samplings at this time.)

— Qualifications

Through the years, chancellors and other spokesmen for the university persisted in their praise of the excellent qualifications of the professors and often cited the outstanding achievements of graduates in their professional pursuits. Nebraska Wesleyan in 1921 had its three colleges — of liberal arts, for teachers, and of fine arts; it also had its "graduate school." Three members of the "Instructional Force" held doctoral degrees — Alice Cushman Hunter, Ph.D., who taught Latin and journalism and was "Director of Publicity"; Isaac B. Schreckengast, D.D., Chancellor and Professor of Bible; and Harry Taylor, M.D., instructor of health and hygiene for men. Twelve had gained master's degrees pertinent to their teaching fields. Those of the conservatory of music held credentials which revealed extensive study in Paris, Berlin, Prague, New York, and Chicago. Along with the

two librarians, twenty-one teachers of the "Force" were graduates of N.W.U. One might guess that some trouble lights would be blinking in the not too distant future.

In 1924, the college of liberal arts, with its eighteen departments, set the tone of the institution, a tone that was "high in morals and scholarship." At this time, twenty-one of the professors had completed the equivalent of two years of study toward their doctorates, and ten of these could claim the equivalent of a doctorate "in study, research, and writing." With considerable pride, The Wesleyan, January 13, 1926, printed biographical sketches of the five members of the faculty listed in the recent edition of "Who's Who in America" — Schreckengast, Alabaster, Gregg, Jensen, and McProud. Further claim to higher academic excellence and recognition came in May, 1927, when officers of the American Association of College Professors installed a chapter at N.W.U. But, warning flags were soon to flutter.

When the American Association of Universities rejected Wesleyan's application for membership and when the North Central Association of Colleges threatened to discontinue its accreditation because of the university's scarcity of earned doctorates, time had arrived to give serious consideration to standards other than effective and inspiring teaching. The trustees were alarmed at these turns of circumstance, and they probably found little comfort in Schreckengast's assurances that "the deficiencies were in many cases only a small amount." The chancellor sought further to palliate the pain when he told the board, September 12, 1929, "It must be remembered that all through the years we have been sending out a finished product that has been a credit to the school and that has borne testimony to the successful teaching." But, pressures were now on, and some of the teachers "were under contract with certain guarantees in salary increase." Earnest effort was now in vogue to meet the requirements of the A.A.U. and of the North Central Association.

Professors Barringer, Dolson, Gossard, and R. C. Hon (economics) held their doctorates, and Lewis and Shirk joined their rank in 1929. A veritable galaxy of other teachers, many nearing the completion of their doctorates, were vigorously engaged in advanced studies, and these included Booth, Callen, Deal, Durham, Ely, Gregg, Hardin, Jensen, Dean McProud, and Snow. The North Central survey had found no deficiencies in the credentials of Alabaster, Howie, and McProud. In his final report to the trustees as chancellor, Schreckengast added the names of Glenn Callen and Roy Deal to the list of those who possessed earned doctorates. Standing on the brinks of completion were Rose B. Clark, Roy Ely, and J. C. Jensen. Response from the North Central Association was highly complimentary. For the upward striving professors, the financial straits of the school could offer little hope of material reward for their heightened credentials.

— Salaries

The Board of Trustees directed in March, 1922, that \$5,000 be added to the budget "for faculty salaries." As result, the chancellor's stipend rose to \$4,500, Alabaster's to \$2,800, and certain professors' to \$2,700. The scale descended well below the \$1,500 for Miss Hopper. For the "Fine Arts," income's depended basically upon a division of receipts for private lessons and special classes. Salaries inched their ways upward so that in 1926 Schreckengast was to receive \$5,100, Alabaster \$3,000, and others from \$2,900 downward to \$1,500. In September of that year, certain trustees became concerned because Wesleyan needed to bring its salaries into accord with the recommendations of the Methodist General Board of Education.

In time for the meeting of the board, February, 1927, the editor of The Wesleyan borrowed an article which praised a college education as "a great thing." The gist of the release was to burnish another facet of the gem: "A good college professor makes \$1,200 a year and a ball player who cannot spell Canada gets \$12,000 a year." Wesleyan had long since departed from the standard of \$1,200, and the trustees did grant a few increases of 50, 100, and 200 dollars.

Criticisms from North Central and the A.A.U. had given some focus to the university's below standard salaries. So, in September, 1929, raises stretched annual incomes for Schreckengast to \$6,000, for Alabaster to \$3,200, and for the heads of the major departments to varying lesser amounts. Except for Rose Clark and Enid Miller, the single women found Miss Hopper to lead their group with \$1,800. The board lacked resources for improvement in March, 1930, but some amends did come for those in the lesser brackets.

A special committee of the faculty, headed by Professor Gregg, engaged in a survey and study of the school's financial doldrums. These people reported directly to the chancellor, and he kept the trustees and others informed of the findings and deliberations. The budget had to be trimmed by a minimum of \$15,000. Salaries accounted for nearly fifty per cent of the annual expenditures. Any "wholesale dismissal" of teachers would likely result in such sharp decline of enrollment that attempted savings might be exceeded by losses of revenue from tuition. Were salaries to be cut, a departure of many able instructors would probably follow. In general, the committee concluded the faculty must be maintained and salaries kept. Nevertheless, Gregg and his colleagues suggested some leeways: should resignations come, delay filling the positions; where possible, combine programs to avoid duplications and unite departments whose disciplines were congenial; encourage or direct teachers, particularly the younger, to take leaves to engage in graduate study; where possible, reduce instructional assignments to part time; and furthermore, although faculty and administration had long thought it of much credit to the institution to maintain a teacher-student ratio of 1 to 11 or 12, not to shy from an eventual ratio of 1 to 19 or 20 if such would help meet the crisis.

As we know, problems with the endowment funds multiplied, income from investments turned sharply downward, enrollment declined semester after semester, and moves to curtail expenditures were more than matched by losses in income. Some resignations, spring of 1931, eased the pinch of the payroll. Two of these were definitely acts of loyalty to the school, although other reasons were given: Mrs. Bertha McProud would no longer teach German, and her hours were to be picked up by Marietta Snow and Mrs. Jensen; Mrs. Marvin Gilbert released her position of Dean of Women, and Bernice Halbert added those duties to her others as instructor in English — with \$100 to be added as compensation.

— Sacrifices

But greater and more inclusive sacrifices were soon manifested. The board's "Committee on Maintenance and Budget" recommended, December 4, 1931, that "all employees of the university" make a contribution of 5% of their total salaries for the academic year. Implementation brought reductions from the monthly pay checks, with the "regular installments" to be completed by August 1, 1932. Concurrently the financial campaign would be underway to gather the "sustentation fund" — hopefully to bring in \$150,000 "to supplement receipts." In February, 1932, the trustees followed Schreckengast's recommendation that salaries be

maintained, but in the agreements they called for "contributions of 10%" to come from each month's pay check. The former understanding applied:

... the above action is not to be contributed as an arbitrary reduction in salary, but ... is a voluntary contribution on the part of the employees of the university to help meet an unprecedented financial situation.

Well, the record, as disclosed in volume 1 of this narrative, clearly revealed that the sort of crisis was not "unprecedented" for Nebraska Wesleyan. And, as before, the university would endure and its sturdier professors would not panic. Schreckengast's successor would soon discover that the worst was yet to come.

— Various Duties and Committees

Wesleyan's instructional force in its collective ways continued as late as 1926 to approve lists of towns to be visited by the touring glee club, to grant to the "social groups" certain special privileges, to extend times to complete course-work, and to verify the academic credentials of nominees who sought election to the several "elective offices." As the decade moved along, the "entire force" met less often, and recordings of "faculty minutes" became less inclusive. The standing committees of the faculty did their "things," and in the processes they left virtually no crumb unswept. The number of these attentive groups ranged at 21 in 1923 and grew to 29 by 1931 —

Administration; Assignment of Rooms; Assistants' and Readers' Funds; Athletics for Men; Athletics for Women; Auditing; Calendar; Campus Council on Religious Life and Work; Chapel; Commencement; Entertainment of Trustees; Extra Hours; Extension Courses; Faculty Conferences; Freshman Week; Graduate Work; High School Day; Honorary Degrees; Honors in Scholarship; Professional Schools; Radio Programs; Reading Courses; Rooming of Students; Schedules of Courses and Examinations; Scholarship Prizes; Standing Committees; Student Organizations; Student Publications; and University Social Life.

The Protestant "work ethic" found application on the campus.

— Self-Studies

Occasionally the professors pursued introspective studies of their effectiveness as teachers. In the autumn of 1927, they were often in session to examine and discuss the teaching methods and techniques as propounded by Dr. H. C. Morrison of Chicago. Dean McProud and Rose B. Clark had been in conferences with the renowned educator and author, led the Wesleyan "force" in its deliberations, and urged emulation of the philosophy and procedures. Pretesting of freshmen and evaluation of learning success were major concerns for focus. Before time for Christmas vacation, the professors had pressed on toward perfection and had composed guidelines for diagnosing student abilities, for distinguishing study habits and techniques, and for scoring educational achievements.

— Assessing Students' Difficulties

From investigative probings and exchanges of points of view, these members of the faculty concluded that diagnoses of achievement placed students in several categories: those who mastered their subject "on very high level"; those who gave evidence of "keen interest" and aggressiveness; those who were accurate in their work and completed assignments; those who lacked initiative and often yielded to temptation "to get by"; those who showed minimal enthusiasm and interest; those whose improvement and progress could scarcely be measured; those who were simply indifferent; and those who seemed "to retrogress" as learners. Anxiety mounted because of too many "student failures," and the secretary recorded a list of 24 causes — as written "on a black board":

1. Lack of a daily program.
2. Imperfect study habits.
3. Insufficient vocabulary.
4. Not ready to take the subject.
5. Low ideals of scholarship.
6. Inability to read, write, and spell.
7. Mental laziness.
8. Insufficient sleep and exercise.
9. Timidity and inferiority complex.
10. Strong self-sufficiency.
11. Lack of self-reliance.
12. Imperfect health or eyesight.
13. Excess of athletics and eating.
14. Permitting others to interfere with study.
15. Too much automobile.
16. Madness for modern social life.
17. Debauchery of emotional magazines.
18. Smoking cigarets and tobacco.
19. Lack of interest.
20. Uncertainty about vocation.
21. Love-sickness
22. Intellectual dishonesty.
23. Too much or too little money.
24. Sex perversion or degeneracy.

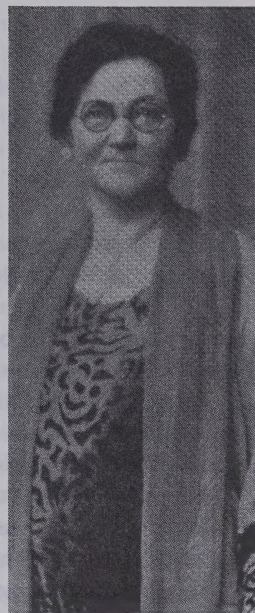
Was anything missing?

Well, what should one have thought in the late autumn of 1927 when students failed to cut the academic mustard? Perhaps it was an alert student who made this observation, that in many classes one's attention varied inversely "as the square of the distance from the professor's desk." In a meeting, December 8, 1928, new members of the faculty expressed to their older colleagues some impressions — that paternalism on the parts of some professors tended to foster complacency of their students, that too little emphasis was placed on "broadening and cultural subjects," and that many of the departments were poorly acquainted with the work done in other departments. Whatever the causes for poor responses from students,

members of the instructional force remained genuinely concerned.

— A Lighter Side

Despite the cares and woes of the above, the professors and their spouses enjoyed good camaraderie. Annual suppers, often at the home of the Schreckengasts and on at least one occasion at the prestigious University Club in Lincoln, were always splendidly tasteful and filling. Entertainment, always geared to produce laughter, ranged from skits by the ladies only to a special performance of "Hamlet." As reported by "The Howler" in The Wesleyan, the latter show at worst "must have been a scream." An effort at post mortem opined that the actors had had so much fun they found it almost impossible to amuse the audience. If "Hamlet" had been subjected to such abuse in April, 1928, an October event in 1931 dragooned newcomers into the ranks when they were "initiated into the depression" by means of a Hard Times Party — all to take place beneath and within decorations of cardboard and twine in the kindergarten room of the C. C. White Building. The reporter made no mention of menu. The Faculty Auxiliary, for the ladies of the campus community, seemed always to be going strong; Mrs. Schreckengast often hosted this group and served at great length as president. Other enjoyments for certain members of the faculty reached additional dimensions when some of the professors sported new automobiles. In 1928, new cars had included Buick, Essex, Pontiac, Studebaker, and Nash.



Mrs. Schreckengast

Whatever may have been their digressions from scholarly endeavors, these teachers had to keep constant vigil over such academic matters as curriculum, absences and delinquencies, standards and accreditations. Of course, some students had ideas about these and related things. Jean French, in 1932, had penned a small stanza about "Learning":

Books, books, books,
And a lecture every hour.
When I get my learning done,
My soul will have turned sour.

Before this, another lament began with a line of borrowed verse:

Onward! Onward! O time in your flight;
Make that bell ring before I recite.

From some source, as recorded in The Wesleyan, a formula for education in 1932 offered a process whereby one could become an alumnus —

Matriculation
Incarceration
Probation

Hibernation
 Conversation
 Vegetation
 Relaxation
 Perturbation
 Examination
 Graduation

Well, the professors had kept to their search for values.

— Continuing Evaluation

Isaac B. Schreckengast repeatedly strummed the theme that the test of a good college was to be found "in its graduates." He stressed "scholarship" and insisted the quality found at Nebraska Wesleyan was equal to that "found anywhere in educational institutions." The spirit of the school and all of its resources were "to serve the students." Each year The Wesleyan published impressive lists of graduating seniors who had received notices of fellowships and assistantships. Statistics generally disclosed that nearly fifty per cent of a class graduating from Nebraska Wesleyan came from "farm families." Glen W. Marshall found this to be so when he surveyed his fellow seniors in the spring of 1930. His happened to be the largest class on record for the university, and he tallied that 40% intended to teach and that 35% would be pursuing further education. Twenty of the young men planned to enter the Christian ministry. In the class were those who would seek careers in medicine, law, and scientific research. These graduates were most likely quite typical of those who had preceded them in the 1920s.

Critics of college students of the times were not inclined to be complimentary, and editors of The Wesleyan did not hesitate to keep their readers informed. Too many students may have been intellectually lazy and inclined to pick snap courses "based on sentiment rather than fact." Thomas A. Edison had discerned that the usual college graduate disliked work, particularly if it was dirty. Judge Ben Lindsey of Denver had noted that too many Americans, the better educated included, were too busy and too indifferent to meet the nonmaterial needs of their children. Others had raised questions about sophistication: Had the college man of the era sought to develop the art of "getting by" and of becoming "smooth and polished"? Was there lack of depth beneath a "fine social veneer" that appeared on the surface? Well, "the true student" was the one to investigate, to experiment, to read, to think, to work, to organize, to become prepared to lead, and to make wise use of leisure time, and Wesleyan's leaders firmly believed that their school was sending forth far more than its fair share of this latter sort of graduate. F. A. Alabaster, as dean of the college of liberal arts, praised the professors of the eighteen departments, for they trained "for citizenship and service." But, these same professors must have heartily agreed with an editorial comment of 1929 which acknowledged that many students readily acquired the habit "of letting valuable information slide by without taking any notice of it." To discourage such a "slide," hopeful mentors conjectured that innovative procedures ought to wean freshmen from such a proclivity. As we shall see, Wesleyan's instructional force had not overlooked such responsibility.

— N.C.A.C. and A.A.U.

Problems with the North Central Association and rejection by the A.A.U. came as a shock to most members of the faculty. As late as 1927, the university

seemed to be on solid ground with the N.C.A.C., had gained membership in the Association of American Colleges, and was rated in "Class A" by the University of Illinois and by the Senate of the Methodist Episcopal Church. Schreckengast's report to the trustees in September, 1929, disclosed that the North Central had listed N.W.U. "in the lowest twenty colleges" holding membership in the association. Too many teachers who lacked sufficient "academic preparation" and a pay scale much below "normal" had given the school its unfortunate profile. North Central's report had reached the chancellor in March of the year, and he had appointed Professor Gregg and his special committee to study the situation and to make recommendations.

— "A Dozen Years of Progress"

In this report, for and to the faculty, Gregg dealt positively with "A Dozen Years of Progress in Collegiate Education" at Nebraska Wesleyan, and the summary of accomplished changes and improvements inferred a too narrowed perspective had guided the North Central's appraisal. The real and persistent effort of the faculty had been to upgrade academic performance. These professors had done much to attract highly capable students to the university, to "introduce freshmen to college life," and to attempt to measure accurately their varying abilities and intellects by means of testing; to improve the curriculum, to segregate upper and lower division courses, to offer "reading courses" for more able scholars, and to give awards at commencement in recognition of high academic achievement; to adopt an honor point system for graduation, to limit a student's extracurricular activities by means of a "point system," to shift from grading by percentage to one by letters, to search for and to use "improved types of examinations," and to compare averages given by the teachers; to inquire of reasons for students' failures, to distinguish between "lesser performance" and "subject mastery," to organize tutorial groups for students in need of such system, and to improve for all "the art of study"; to further all aspects of "vocational guidance"; and to provide a health examination for each student. Gregg and his committee may have felt a bit on the defensive, and they made no reference to some detectable trends which pointed to eventual overhaul of the structural organization of the entire institution.

A College of Fine Arts and a B.S. in Education

It had seemed a most fitting move to create in 1920 a separate college of fine arts — with its dean to coordinate the programs of the three schools of music, expression and oratory, and art. Requirements for entering freshmen virtually matched those for the colleges of liberal arts and education, and four-year courses led to a bachelor's degree in fine arts. In 1925 came announcement that the Teacher's College, for the first time, would be offering a degree, Bachelor of Science in Education. These moves in fine arts and in education seemed to indicate that the institution sought to preserve its structure as a university. Within a decade, trustees and faculty would abandon the concept and redefine goals in terms of an all inclusive college of liberal arts.

Return to the "Semester Plan"

Certain winds of change had begun to blow as early as 1921 when a special committee of the faculty began to weigh again the respective merits of the "quarter system" against those of the "semester plan." The usual class for a quarter had

[illegible]

earned four hours of credit; for a semester, such class would be for three hours. Not until 1925 did the members of the faculty give their nearly unanimous decision to return to the semester. The annual tuition remained the same, but two terms instead of three eliminated one round of payments and of terminal bookkeeping. Also reduced by one round each year would be the troubles of registration, the rigors and strains of final examinations, and the labors of grading. A return to a semester's

schedule enabled the plan to add a second "float period," thus to facilitate six periods for classes in the morning hours of a week. The new "float" came 10:30 Tuesday, 11:30 Wednesday, and 8:00 Thursday. The old "float" held to 8:00 Tuesday, 10:30 Thursday, and 11:30 Friday.

Curriculum and Requirements for Degrees

Members of the faculty during these years kept their academic eyes focused constantly on matters of curriculum and requirements for degrees. A new rule, adopted in 1921, made "Bible" a prerequisite for "Senior ranking." Before this could be implemented, many ministers of the conference raised objections to the text to be used, Kent's The Life and Teachings of Jesus. A reversal ensued, for the professors relegated "bible study" into the elective category within Group III. Thus, study of the Bible became removed from the list of absolute requirements.

Students and coaches had long been arguing that participation in intercollegiate athletics should count toward the mandatory credits in physical education — 7 and 1/2 hours of the 187 and 1/2 required for graduation under the quarter system. The faculty rendered some sort of justice with this accommodation, that varsity men or "reserves" in football, basketball, baseball, or track could gain "no more than 3 and 3/4 credit hours in any one year for athletic activities." This did not alter the structure of credits required for a degree.

As for other matters, the instructional force pressed for no changes from the established plan for absolute requirements, for electives, for distribution of courses into six basic groups, for credits to gain majors and minors, for the 400 honor points to earn a degree, for limitation of credits taken in any one department, for hours of "resident work," for "final hours in absentia," and for number of credits "to move up the class scale." Of short duration was a prescribed class for all freshmen, "The Fundamentals of College Life," taught by the chancellor and the dean of women one hour per week each fall quarter and for no credit.

A few stirrings focused upon some changes in the patterns. By 1925, students who had departed to engage in the professional training for law, medicine, or the ministry could transfer back to N.W.U. credits to apply to a baccalaureate degree. A further easing of the rigors for graduation came after December, 1923, when the faculty turned to a program at Columbia University which permitted a limited number of hours in "Applied Art" to fit into the electives for a degree. Wesleyan's "force" kept a ready eye on precedents established at the University of Nebraska. Willingness to change or to innovate came easily when the larger universities had broken academic ice.

Return to the semester system in 1925 caused a refiguring of the credit-hours — 125 for a degree, 5 of which to be in P.E.; no more than 40 in any one subject; 25 for a major and 15 for a minor if seeking an A.B. degree; 20 for a major and 10 for each of two minors if seeking a B.S. degree; 12 hours of English, one year of foreign language, 3 hours of English Bible, 4 hours of laboratory science (course 1 in botany, chemistry, physics, or zoology), and the P.E. to meet "absolute requirements"; and 3 hours from each of three groups not taken in the "absolutes." These "Group Electives" were specified and limited the choices. But, within a year came sweeping adjustments.

— Absolute and Elective Requirements

Restructuring of the program came in time for September, 1926. The

faculty simply lumped the departments into four groups, recast the format, and listed courses which qualified to meet the absolute and elective requirements. The former six-way lumping had been as follows —

- Group I: Foreign Languages (French, German, Greek, Latin, Spanish);
- Group II: English, Journalism, Public Speaking, Religious Education;
- Group III: Education, Philosophy, Psychology;
- Group IV: History, Economics and Sociology;
- Group V: Mathematics and Physical Sciences (Chemistry, Geography and Geology, Astronomy, Physics);
- Group VI: Biological Sciences (Botany and Zoology).

The revision produced this arrangement —

- Group I: Economics, Geography, History, and Sociology;
- Group II: Chemistry, Geology and Physiography, Mathematics, and Physics;
- Group III: Botany and Zoology;
- Group IV: English Bible and Philosophy.

Absolute requirements were quite definite — 6 hours of English, 4 hours (two courses) of English Literature; one year of French, German, Greek, or Latin (6 hours); 5 hours of psychology; and 5 hours of physical education. As for the elective (or “group”) requirements, one course for a minimum of three hours’ credit had to come from each of Groups I, II, and III and two courses from Group IV. One of the courses from either Group II or III had to be “a laboratory science.” Intent for Group IV was to have a study in each of Bible and philosophy. “Rules” directed students to meet the requirements for groups I, II, and III during their freshman and sophomore years; as for IV, the junior year.

— “Free Electives” and Other Things

Electives, other than for groups, filled the specifications for majors and minors (which had not changed). Within limitations, credits “earned in Expression, Art, and Music” were applicable with other “free electives” to meet the minimum of 125 hours required for a degree. New on the scene were the bachelor of science degrees in education, in physical education (for men and for women), and in business. Heads of departments had received permission to select courses from other disciplines to meet requirements for majors and minors. A freshman needed a minimum of 20 hours of earned credits to gain rank of sophomore; at 58 hours, one became a junior; at 93, a senior. For P.E., one could earn in a semester 2 and 1/2 hours of credit if participating in a major sport and 1 and 1/4 if in a minor sport. A regular class in physical education was good for 1 and 1/4 hours per semester.

— B.S. in Education, and Certification

The Teacher’s College remained closely allied with the College of Liberal Arts. To receive a B.S. in Education, a student majored in education (25 hours) and acquired two minors of 12 hours each — two subjects to be taught in high school. Adjustment reduced to one course, in Bible or in ethics, the requirement for Group IV. To gain certification, a prospective teacher did not of necessity meet the outline of the degree in education. Secondary certification was based upon a block of

fifteen hours within five courses — “Principles and Organization of Secondary Education,” “Techniques of Secondary Education,” “Adolescence,” an “elective” in Education, and “Supervised Teaching.”

— Upper Division Work

To upgrade requirements for a degree from N.W.U., the faculty in the spring of 1927 pressed a new wrinkle into the fabric. Beginning with “the class of 1930,” to graduate a student must have earned a minimum of forty hours of “Upper Division work” — courses judged to be junior and senior level in difficulty and numbered above 100 in the catalog. Lengthy discussions ensued, for “grave questions” wondered as to what extents the upper division studies would be more demanding and as to what measures ought be taken to assure reasonable uniformity of standards throughout the departments. The professors did not alter their old standard of 100 “honor points” to be garnered for graduation, nor did they budge from the old rule that “the final thirty hours in residence” be carefully observed — except for a maximum of 5 hours in absentia. They reactivated an old policy which attached “a special absentia fee” for a diploma were the recipient not present “in cap and gown for commencement.”

— Pressing on toward Perfection with Other Reforms

Well, discussions continued as the instructional force sought to march on toward perfection. A special committee — composed of professors Lewis, Barringer, Callen, Durham, and Jensen — checked on programs of other institutions, studied a myriad of catalogs, and guided their colleagues in the making of significant decisions. Deliberations reached fruition by May 1929, and the implementations allowed for needed lapses of time to bring conformity. These particulars might joggle some memories: forty hours in “Upper Division” retained for a degree; a minimum of nine hours at the upper level for a major; freshmen and sophomores not to take the “upper courses,” except when a department might grant such privilege to a sophomore; for flexibility, a department might offer a lower-division course for upper credit — “provided additional work be required” and if the faculty’s “Administrative Committee” approve; and all courses offered at the upper level to have clearly stated prerequisites and such to be noted in the annual catalogs. The five professors also recommended that juniors and seniors not have their credits “clipped” in cases where they had engaged in “lower-level work.” They drew more clearly the lines for a B.S. degree in Education. The catalog for 1930 bore the good news — for all to read.

— Influences from the University of Chicago

When the University of Chicago introduced a new plan to organize its curricular program into four divisions, Nebraska Wesleyan’s professors quickly weighed in balance the innovations. They more than toyed with the ideas that “Humanities” include philosophy, religion, art, English, and all languages; that “Social Studies” encompass geography, sociology and anthropology, history, political science, economics, home economics, education, and psychology; that “Physical Sciences” treat of geology, chemistry, physics, astronomy, and mathematics; and that “Biological Sciences” encircle hygiene, physiology, anatomy, zoology, and botany. The ranks of Wesleyan’s “force” by no means agreed with unanimity that the Chicago proposal had sufficient merit to warrant such reorganization. Nevertheless, it was evident that Wesleyan’s regrouping in 1926 antedated by nearly four years that which seemed on broader scale about to transpire

at Chicago's great university.

A succession of reports disclosed the details of the Chicago plan, of its "claimed advantages" and apparent disadvantages, and of its implementations. Wesleyan's faculty, April 30, 1931, examined at length the listed pros and cons of the matter. Within a year's time came the product of their many decisions, and Nebraska's campus of the coyote had a new "divisional grouping" — whereby departments became closely associated because of the relationships of content, similarities of background and point of view, common problems, and coherence of community spirit and interest. Education and Fine Arts, at this Wesleyan, had their own respective divisions, but the other four divisions followed the track of the Chicago pattern. E. Guy Cutshall, as new chancellor, would preside over the activation and fulfillment of the improved curriculum. The catalog for April, 1932, delineated the new structure.

— New Lines

The new lines for divisional structure, as drawn, were not so puzzling as some may have thought. Curricular adjustments brought clarification. The four courses in English and literature, for a minimum of ten hours, remained prescribed. "Foreign language" continued as before, "not less than six hours," but in special cases waivers could be gained if so recommended by one's advisors and if approved by the dean of the college of liberal arts. P.E. would now stand at five hours, reduced to four hours within a year's passing, to be taken "during the first two years of residence."

The prescription for "required electives" appeared to have followed design from a different drawing board — even though it made more visible the former pattern and with purpose remaining nearly the same. Instructions directed each student to complete during his or her freshman and sophomore years courses from eight of these ten disciplines: philosophy, 3 hours; Bible, 3; political science or sociology, 3; history, 3; psychology, 3; economic development, 3; human geography, 3; physics, 3; chemistry, 3; and biology, 3. The "force" was quick to add astronomy as an alternative to physics, but the professors seemed to have left mathematics stranded somewhere in limbo. As before, one of the eight choices had to meet the rigors of a "laboratory science" — chemistry, biology, physics, or zoology. The faculty had specified those courses within each field which would meet these general requirements. Final decisions had come March 4, 1932.

In addition, the professors put into rule that each student select major and minor advisors no later than the first semester of a junior year, and the latter's signatures had to accompany any registration. The heart of this new program had come from a special committee of members of the Nebraska Wesleyan chapter of A.A.U.P. — F.A. Alabaster, George Bishop, J. C. Jensen, and Claude Shirk. This gelling of the old with what seemed so new must have given confidence for future academic respectability. Members of the faculty probably basked in the glow which seemed to rise from the carefulness of their deliberations.

— Termination of the College of Fine Arts

Included in this reorganization was a bringing to end of the "College of Fine Arts" at Nebraska Wesleyan. New departments of speech, art, and music became merged into the college of liberal arts and provided majors and minors for candidates seeking degrees — a bachelor of arts or a bachelor of fine arts in education, similar in make-up to a bachelor of science in education. So, credits

earned in these three departments could be applied almost in their entirety toward fulfillment of a bachelor's degree. These mergings greatly simplified the assessing of fees and tuition for students and of placing incomes for the respective members of the faculty.

— Editorial Commentary

The Wesleyan now and then presented editorial comment upon the various requirements for degrees. The prescribed courses, both absolute and elective, often came under fire. In the larger classes, so went the complaints, one seldom found room for opinions other than those of the texts or of the professors; this, so went the refrain, "always became exceedingly harmful to a student's mentality." Academic diplomacy dictated that responses to questions had better agree with text and teacher. Jean Tyler, as news editor in 1931, found the "highly organized departmental system in the universities" to be the one great cause for "the evils of present study methods." Carelessness, superficial reading, lack of interest, laziness, and irresponsibility were the products of "so many required subjects"; the narrow rigidities of daily assignments had, in her opinion, left a student with but two alternatives: to spend much time "in a maze of uninteresting detail" as stressed in "the courses," or to slight the work and turn to "outside activities" which seemed more important and invigorating. Wesleyan's endorsement of much of Robert Hutchins' reform at Chicago appeared to forecast "greater freedoms" for students. Complaints would not disappear, of course.

The Grading System

For their quivers of criticism, students often reserved the choicest arrows for the "grading system." Whatever scales and symbols prevailed, these always seemed to work to the disadvantages of the dissatisfied. Members of the faculty harbored uncertainties about the inequities of any formula for evaluation and had in the past made frequent adjustments. Those of 1921, with the added pluses and with the honor points which ranged from 8 for A+ to minus 6 for "failure," endured until 1924. To graduate, a student had to have accumulated from the 180 hours of academic work (quarter terms) a total of 400 "honor points." In 1922, a softening of professorial will had shortened the scale of subtracted points to a minus 2 for a "D." Perhaps a pinching for some had been eased.

Reform in April, 1924, brought return to the stock letters of A, B, C, D, F, and I. Dropped were the percentage guidelines which had governed the disbanded arrangement — that A+ reflect a percentage of 98 to 100, then down the scale to "D" with its 70 to 73 bracket. The special committee which shaped the new arrangement made note of refining interpretations. An "A" designated work of high distinction, would go to about 5% of a class, and carried 3 honor points per hour; a "B" reflected superior work, would be earned by an approximate 20% of a class, and earned 2 honor points per hour; the "C" stood for average, would represent the "normal students" — about 50% of a class, and gave 1 point per hour's credit; a "D" showed no more than "inferior results," would balance the 20% for "B" and garnered no honor points; "F" meant failure and no credit, would find about 5% of a class so entangled, and carried no reduction of honor points; "I" meant incomplete, would gain "the appropriate grade" when finished, and cost a loss of 1 honor point per hour — unless excused "for just cause." To gain a degree from Nebraska Wesleyan, one had to have accumulated a minimum of 100 honor points. Dean

McProud specified a higher standard for those who sought teacher certification. This system, with minor adjustments, resisted change for many years.

The members of the faculty intended to give grave attention to each evidence of academic delinquency — failures, inferior performances, and incompletes. Procedures aimed to keep both student and parents fully informed when troubles arose. Rules specified that any student, when doing no better than “D” or “F” in two-fifths of the hours enrolled, be placed on “probation” for six weeks, and this would jeopardize eligibility for all extracurricular activities. To end a semester without improvement could bring extension of probation. Two successive semesters “on probation” could cause a student to be “dropped” — with opportunity to reregister after a semester’s time had elapsed. Failure in one-third of one’s work could also prevent further enrollment, with reinstatement possible after absence for a full semester.

Some penmen of the campus gave vent to their anxieties when discussing the “meaning of grades.” Some critics professed “grades meant nothing” and that poorer grades often came from those classes in which they had learned more. A logic seemed to insist that the better grades should come “in those subjects in which learning was the highest.” One editorial argued that students were not “mere automatons,” that they needed “powerful motivating” to overcome their past habits. To many it was discouraging to discern that grades had become widely accepted as indications of “levels of intelligence.” Others of the disgruntled reshaped an old complaint to opine that standards for admission lacked sufficient challenges to reveal the identities of those who ought to be excluded from college; and, so this reasoning continued, those who met the high standards for admission, to enter “the ranks of the collegiate scholar, should find a grading policy “of either pass or fail.”

Wesleyan’s professors were neither deaf nor blind to growlings which had found print, but they were resolute not to turn from the direction their reform of the grading system had taken in 1924. By autumn of 1929, a sort of grade deflation had raised its little head when a report showed that more grades of “D” and “F” were being recorded than before. Freshmen were the chief contributors to the deflation. In effort to meet a threat of decline in enrollment, the school’s officials had slightly lowered the entrance standards. And, to offer opportunity to save some credits from being lost on the altar of failure, the faculty added a “new grade” — an “E.” This mark would show that “a condition” existed because of “volitional cause” — negligence or poor work on the part of a student. Each delinquent scholar would have a year’s time to complete the tasks, but such labors could garner no more than a “D” — a saving of credits and an avoidance of an “F.” The more traditional “I” was now to indicate clearly that circumstances beyond a student’s control had caused complications and that extension of time was justified — and with no penalty for late completion. With these adjustments, the instructional force had put to rest matters of grades and honor points.

Admissions

Statistics in the fall of 1928 had disclosed that no more than one-third of students entering a collegiate program ever graduated, and that half of the two-thirds who dropped by the wayside had “simply flunked out” — just “mentally unfit for college discipline.” This made for sad commentary about the “Go-To-College Movement” which had prompted a wider opening of college gates to admit the

thousands of aspiring young men and women. Only "lack of room" had forced many colleges to follow closely their screening standards. School officials hailed enthusiastically those reports which gave clear evidence that "a college education" paid well. The United States Bureau of Education, after the mid twenties, persistently claimed that each day spent in college "was worth \$9.00" and that a college graduate could expect to earn in his lifetime "about \$72,000 more than the non college-educated person." Research had revealed that 64% of those listed in "Who's Who" were college graduates. If one were to compete successfully "in the business of life" in postwar U.S.A., he needed the education and the diploma. Wesleyan's professors were always mindful of those academic pressures which seemed often to bludgeon the unprepared minds of many hopeful freshmen.

Any basic standard for admission rested solidly upon qualifications expressed in terms of "required units" and "optional units" — to be earned by an applicant while attending an accredited high school. Wesleyan's faculty kept a close eye on the actual practices of the University of Nebraska and quickly adjusted to meet most changes inaugurated by the larger institution. The prescribed twenty points for 1925 included 6 in English, 2 in European history, any 4 - 6 or 6 - 4 combination of foreign language and mathematics, and 2 for science with laboratory; "optional subjects" for 10 points completed the formula. Each unit or point indicated a semester's work in a subject.

As the larger public school systems in Nebraska began to place their ninth grades within their junior high schools, adjustments ensued. To meet entrance requirements for university or college, a freshman, to be in "good standing," had to have earned during grades 10, 11, and 12 a minimum of 12 "units" — 3 of which counted for a "major," 2 for a "minor," and 2 for a "second minor." A "unit" came to represent a full year's study of a subject. Nebraska Wesleyan recommended that its applicants arrive with three years of English, two of Latin, two of mathematics, and one of physics. Under no circumstances should one seek admission with less than two units of English. Applicants from four-year high schools could count Latin and algebra when taken in "grade 9." These standards seemed comfortably above the norms which prevailed by 1931, and Wesleyan's professors believed they had avoided the pitfalls of "no more than general intelligence and moral and physical fitness."

Freshmen

A real task for any teaching faculty centered upon the question: "How best to keep the freshmen in the classrooms?" — and on to graduation? F. M. Gregg, for The Wesleyan, October 18, 1922, contributed an article, "Budgeting Your Time." With emphasis upon careful planning, he made suitable transition to this observation: "The biggest single thing in the art of study is the control of attention, the art of mental concentration." An alert and youthful scholar, who may have remembered the professor's theme, the following February submitted "Ten Commandments for a Successful Student." This author positioned himself at a different vantage point, and three of his suggestions serve to illustrate —

Thou shalt not insult any one of your instructors.

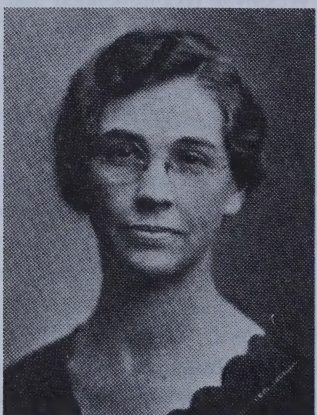
Thou shalt at all times be ready to do more than is expected of an



Roy W. Deal

intelligence." The experiment in such testing seemed to confirm supposition. Chancellor Schreckengast often welcomed new students as "explorers entering an unknown land in search of new experiences." Beginning in 1926, a testing of the I.Q.s of entering freshmen became routine, and the scores continued to indicate that the chancellor's new "explorers" were a bit above average in their mental potentialities. Professor R. W. Deal administered these tests — as part of the annual "Freshman Week."

The faculty, after lengthy discussions, had by April 19, 1926, shaped a procedure for "Freshman Week." The purpose of the "orientation" was to acquaint



Dr. Ruth Warner

important topics as use of the library and care of books and periodicals, note-taking and examinations, scholarship, effective study and methods, opportunities and organizations on the campus, traditions and customs at Nebraska Wesleyan, and social life and social obligations. Drs. Warner and Taylor would direct the physical examinations.

ordinary human.

Thou shalt tell the Prof much more than thou knowest.

And others made their particular recommendations to assist their aspiring associates to be successful in the art of academic achievement.

The instructional force at N.W.U. sought in some way to measure the potential capabilities of freshmen. So, in January, 1922, Gregg administered to 212 freshmen the Alpha 7, Army Intelligence Test. Wesleyan's 75 young men and 137 young ladies respectively scored above the average for all freshmen in the "Central West" — 137 and 131, to 129. These entering students had clustered into categories of "superior and very superior

the newcomers with the moral, intellectual, and social behaviors expected of them. Activities would fill schedules for Thursday, Friday, and Saturday just prior to the formal opening of a fall semester. Chancellor and deans would greet and welcome the freshmen. Heads of departments would speak of their respective disciplines and of the advantages for employment and professional training. Conferences in small groups, with the successive gatherings to be led by carefully selected members of the teaching staff, would treat of such



Dr. Harry Taylor

Testing for intelligence and psychology would bring helpful guidance for registration. "Campus inspection," varied entertainments, and "social mixing" would keep time from becoming heavy during the evenings.

When administered in September, the "Week" so united the new class that its members, a few weeks later, gave the sophomores a good licking in "the Olympics" — the first time in five years. Thus, the green caps did not stay on until after Thanksgiving. These freshmen had become beautifully acclimated to the campus — apparently. "Freshmen Week" became a tradition of long standing at N.W.U. Hopefully, it would persuade many a newcomer from departing because of discouragement.

Absence Policy

Integrated tightly into the pursuit of academic excellence at N.W.U. was "the absence policy." The professors took dim views of absences and tardinesses, and they manicured an outline which aimed to spell "woe" to the heedless and the careless. February 16, 1922, was a day for new phrasing, and the instructional force set down the particulars. General agreement required each teacher to record each absence and to remove the mark only when a student, within a week's time, had submitted a valid excuse. Instructors used a "uniform blank" to make regular reports to the registrar, already heavily burdened with the responsibilities of her office.

And, how about the rest of the nuts and bolts which held together the formidable governance? Five unexcused absences promised "to eliminate" a truant from a class — with grade of "F" and loss of credit; but, procedure required each professor to warn a student when three absences lay in the record, and one of the collegiate deans took over when an offender had a fifth infraction. Twelve trancies from all sources made the absentee subject to suspension, and maybe dismissal from the college. Three tardies equated to one unexcused absence, and these laxities became parts of the permanent records. To superintend the revised procedures, the faculty established a new committee "to receive reports," to activate penalties, and to govern reinstatements. Each student's card at term's end showed the profile of excused absences, unexcused absences, and tardies. What fun the members of the new committee must have had! — and the poor registrar!

The policy remained steadfast. A short experiment "levied fines" for absences "before and after vacations." Sponsors, coaches, directors, and advisors became diligent as they submitted "in advance" lists of names "to be away on school business." Lowering enrollments and depression deficits brought no relief from the stringencies as applied against academic truants. Professors expected their learners to be in class and on time.

Adjustments and Waivers

Until 1924, the faculty in its collective way spent much time to treat of requests from students — to substitute courses for those prescribed, to change a major or a minor, to change registration, to add classes or to drop classes, to enroll for "extra hours," to waive "the final hours" in residence, to excuse absences, to grant status to seniors who lacked credits in Bible or language, to waive the requirement for P.E., to waive special fees for late registration or for reregistration because of absences, and to correct errors in grading. "Minutes" disclose that the

professors denied few of the entreaties — almost rarely, but the process did assure control of the system. Encouragement of student contentment was essential to retention.

The ever busy members of the force needed respite from such chores. So, they created special committees to handle the mundane routines arising from potential academic frictions; the department heads, advisors, and deans shared more in the bearing of burdens. Such matters, one by one, ceased to occupy the meetings of the faculty. An innovative step came in May, 1930 — registration “in advance” for the fall semester. The current freshmen and sophomores planned and effected their schedules. Hopes were that congestion in September would be much lessened and that requests for changes would be much reduced. Juniors, as returning seniors, would await the opening of the new term.

Examinations

Whatever may have transpired elsewhere, there could be no relief from the plague of examinations, and only in the rarest of circumstances dared one seek a waiver. A lament of 1923 offered this advice —

Study, study, little girl

.....

Cramming never gets one by,
And it's just no use to try.
Put your curlers on your head,
Say your prayers and go to bed.

Year after year, a veritable chorus voiced this inquiry: “Don’t you wish we could just skip this one disagreeable part of school?” The “part” in question had to do with the “finals” for a term.

“Finals” had always come during the regularly scheduled hourly periods. Some students and professors had for years engaged in conversations which explored consideration of “extended times” for the “finals.” Having just returned to “the semester plan,” the faculty acted December 15, 1925, and refined the arrangement, January 13, 1926. Immediately effective was a four-day schedule for the final examinations — all to transpire the closing week of the semester.

Tuesday	a.m. — 8:00 classes. p.m. — all p.m. classes.
Wednesday	a.m. — 9:00 classes. p.m. — second float.
Thursday	a.m. — 10:30 classes. p.m. — 11:30 classes.
Friday	a.m. — first float. p.m. — cases of conflict.

A student was to face into no more than two examinations during any day and would, in future, know well in advance a published schedule. A professor might opt other than to use the time for an examination, but discipline required a class meet “for whatever purposes necessary.” Ordinarily a “final” would take two hours to

complete, and "chapel services" were not to meet during the four days which ended the term. Examinations came at 9:00 a.m. and at 3:00 p.m. The new pattern seemed accommodating and flexible, and it passed without a hitch and would, with modifications, prevail in future.

Well, "without a hitch"? Several of the ordeals had, somehow, lasted longer than the expected two hours. The Wesleyan for January 28, 1926, disclosed that a "new illness" had come to the campus — "Writer's cramps." Commentary revealed that some aspiring scholars had not been able "to straighten up" after having sat so long "all hunched over the desks." The P.E. department, according to rumor, was proposing to initiate courses "to restore normal posture" and to enable one to prevent recurrence of the affliction. Cause for lamentation continued.

Successive authors of "The Howler," special feature in The Wesleyan for a year or two, dipped their quills in the ink pot. In 1927 came this recommendation, that students purchase "excuse slips for final exams" — each to be addressed to a "Dear Professor":

I had a recent medical examination and the doctor said I was studying too much. He advised me to avoid all shock and mental strains. Now, I regret greatly that I will not be allowed to take the examination in _____ . But I'm willing to let my grade be dropped from an A to a B.

Your loving student, _____

The claim came in January, 1928, that many a Wesleyan student had lost both health and religion as result of final examinations. Unfortunately, the faculty had continued to be "merciless in manner and in dishing out" Because of such dealings, some poor seekers after good grades had worn out the knees of their trousers because of time spent praying. This voice to the teachers had asked them to remember it was more blessed to give than to receive. If all else failed, one solution remained — "to call in the Marines."

Well, an upswing in cheating seems to have coincided with the lengthened periods for examinations. Editorials minced no words to inform a cheater that he was unfair to himself and to others. Those who penned their indignations against the cribbing and cheating never engaged in identifications. They did encourage adoption of an "honor system." Members of the Y.M.C.A. and Y.W.C.A. promoted open discussions of the problem, sought to arouse sentiment against cheating, and weighed the merits of an "honor system." Consensus did draw one line, that honesty during examinations could not be imposed by "the Faculty."

But, what were the causes of the wrongful practices which had become increasingly evident? Did "the cribbers" actually gain the better grades? As for "the causes," participants in discussion stressed "need to pass" and "over emphasis upon good grades." Opinion hinted that some instructors, because of their methods, made it easy "to crib." Doubts indicated a questioning that cheating was, in the long run, an effective substitute for lack of knowledge. A joint committee of students in 1930 recommended use of "uniform test books," special "seating arrangements," and "absence of all notebooks and texts" when an examination was in progress. Too, sentiment dictated that any student caught cheating should receive an "F" — in the course. During these years no real progress toward a "code of honor" became a

matter of record. Most of the professors averred that little cribbing occurred in their classes. And, so it went!

Graduation with Honors

A succession of students had long pressed the faculty to formulate "a method of granting honors" to those graduating seniors whose academic achievements warranted such recognition. Much investigation, reporting, and discussion went into the matter. By March, 1924, the professors had outlined requirements for graduation with "departmental honors." They needed an additional year to shape a program for "general honors." J. C. Jensen, F. A. Alabaster, and B. E. McProud were chief architects of the initial proposals. To seek graduation with honors, a student had to declare intent while yet a sophomore. Either distinction demanded performance well above and beyond the ordinary.

These criteria governed graduation with departmental honors: one's advisory committee, major and minor professors, would approve and direct; a candidate had to maintain a "B" average with no more than 8 semester hours of "C"; one was to earn credits in an additional ten hours above the 125 for graduation, and these studies were to be closely related to the major discipline; and a special oral and public examination before the advisory committee and a visiting professor would determine, upon concurrence of the faculty, the "level of honors" — with distinction, with high distinction, or with highest distinction. Both permanent record and diploma were to show the level of honors and the discipline. Before the end of the decade, two adjustments had come into play: a candidate's average had to stand at 2 and 1/2 honor points or above, and a major professor could excuse an aspirant from class attendance and examinations in those courses taken for the additional ten hours of credit. Claude Shirk had initiated independent study and research for his more promising students in biology, and the challenging concept spread into other departments.

For "general honors," the criteria were quite different. As activated, this program also carried the minimum of "B" average with no more than eight semester hours of "C." In addition to the normal requirements for a degree, a candidate engaged in a reading and comprehension of the contents of thirty books — ten to be absorbed during the junior year and the remainder in the senior year. Instructors of each department placed within a list of highly significant titles those whose contents they judged to be richly contributive to general knowledge. An aspiring candidate, with approval of his or her advisory committee, selected the books — but no more than three from a discipline and none to have been assigned for a course already or to be taken. Department heads, for each of their respective selections and by means of oral interrogation, determined a reader's grasp of content and reported quality of performance to the "major professor." A candidate's advisory committee took all reports and the academic record into consideration to determine an awarding of honors — to be, if granted, with distinction or with high distinction. The faculty gave final approval to all honors.

The "honors program" received its share of plaudits. But, the Committee on Honors in Scholarship seemed never to be satisfied with the small number of students who opted to try for honors. Members of "the committee" often urged their colleagues to be more diligent in effort to persuade better students to enter the "Honors Course System."

(Beginning with the graduating class of 1925 and including that of 1932, these persons received their bachelor of arts degrees with "departmental honors": "Distinction" (14) — Carl Leroy Frederick, Cecil Monk, Ruth Adeline Cross, Harvard Leslie Hull, Marlowe George Anderson, Doris Ella Bemis, Albert Litle Johnson, Alton Joyce Merrick, Willard Bryan Weary, William Lockwood, Laona E. Underkofler, John Paton Brooks, Frances Elmira Dwinell, and Warren Audrey Shoecraft; "High Distinction" (15) — Frances Evelyn McAfee, Earl Raitt, Charles Willard Sharp, Percy W. Rohrbaugh, Clinton Swengel, Harold L. Hansen, Gladys Lenore McCormick, George Morehouse, Leland Alfred Underkofler, Harold Augustus Bosley, Donald Eklund Swanson, Henry Van Engen, Glenn Gordon Wiltsey, Herbert Fletcher Wright, and Evelyn Louise Barnett; and "Highest Distinction" (6) — Frances Hornaday, John Casteel, Paul Lavern Copeland, John R. Dunning, Rolland Meyer Zabel, and Lawrence Milburn Rohrbaugh. During these years, two persons received their bachelor of arts degrees with "general honors" — Erma Aline Drake with "High Distinction" and Earl R. Babbitt with "Distinction.")

— Honors Day

Professor J. C. Jensen maintained close liaison with the national Honor Society of Phi Kappa Phi. His influence was at the helm when the faculty decided to have an annual "Honors Day" — a special event which would combine the annual Phi Kappa Phi address with certain acknowledgements. The first of these special convocations occurred prior to commencement week in May, 1925. Introduced and lauded were those seniors who had received scholarships, fellowships, and assistantships at major universities; who had been nominated to make applications for Rhodes scholarships; who had been elected to membership in Phi Kappa Phi, Pi Kappa Delta, and certain other prestigious societies; and who had gained certain academic distinctions. This special convocation became a traditional event which has endured.

General Reading Course(s)

In effort to encourage students to read with some extensiveness in fields other than their major and minor interests, the faculty instituted in April, 1926, a "General Reading Course," limited it to juniors and seniors, and restricted credits to six — one hour per semester for juniors and two hours per semester for seniors. Enrollees could not select books or articles pertinent to their majors and minors, and one's advisors had to give prior approval to a selection. A "minimum of 1500 pages" underlay each hour's credit. To evaluate comprehension of content and theme, a professor of the department (related in discipline to the selection) conducted an oral questioning of the student — always with one of the latter's advisors present. Credits recorded as "General Reading" could count only as "electives." A registrant paid a special library fee of \$1.00 for each credit hour. Several departments readily used the procedure to enable students to earn upper-level credits in other disciplines.

Pre-Professional Courses

Wesleyan's publications placed much emphasis upon the excellence of its "pre-professional courses." These changed but little during the 1920s, and each catalog presented the sequential orders of work. Worthy of note were programs for "christian leadership," a two-year plan which had replaced "rural education"; for

business administration, four years; for dentistry, one or two years; for engineering, two or four years; journalism, two or four years; law, three years; medicine, two or four years; and nursing, two years. Under certain circumstances, a student could submit "professional credits" when needed to complete requirements for a degree from Nebraska Wesleyan.

Career Counseling and Vocational Guidance

As the years of the 1920s unfolded, certain students complained that the curriculum and program at N.W.U. was short on career counseling and vocational guidance. Professors Bishop and Shirk stressed the practicalities of their many field trips and excursions to search for and to examine geological and biological specimens. The so-called "Bizad Department" responded to an early request for special instruction "about income tax" — its history, its theory, and its implications and reporting. Under the direction of its dean, B. E. McProud, Wesleyan's Teacher's College had a distinguished record of excellent counseling and of assistance in the finding of jobs in the public schools. H. C. Gossard, as dean of men, headed up "a system to aid students to find employment at the time of graduation." He issued a booklet, "An Aid in Choosing Your Life Work." Its design was to assist students to heed recommended procedures when making applications, to understand the importance of personality and character, to judge more accurately their aptitudes for certain occupational types, and to measure with practicality "the several occupational possibilities." The onset of the successive crises of the great depression gave small chance for the worth of Dr. Gossard's efforts to bear a test of time.

Study by Extension

Wesleyan's instructional force inaugurated in the fall of 1925 an "extension program" to enable one to earn a maximum of thirty credits "in absentia," with no more than ten hours from a department. The registrar's office bore the burdens of responding to inquiries, of collecting fees, et cetera. An "extension committee," composed of Dean McProud, Dean Alabaster, Professor Jensen, and the Registrar, designed the program and its procedures, but only after thorough investigations of tested plans elsewhere. Each department could offer courses, and each professor placed on file with the registrar a syllabus for a course — textbooks, lesson-by-lesson instructions, guiding questions, and preferred methods. A "responsible person," agreed upon by registrar and teacher, would administer examinations, in each case, and return the papers as instructed. Announcements guaranteed "high academic standards," and no student "on campus" was eligible to take an "extension course." Fees were the same as for other work and could not be refunded. A teacher could offer no more than ten hours to any one student, and a registrant had to complete a study within twelve months from date of registration and payment of fees. The university and the professor divided evenly the income. This "extension program" attracted for many years a wide circle of users. It gradually withered on the vine after World War II and, except for a remnant, ceased to exist by 1960.

Summer School

A summer school remained fully an integral part of the university's annual schedule, whether as a full quarter or an abbreviated semester. The schedule

regularly included all departments. Of special significance were the offerings of the teacher's college. Wesleyan-trained teachers were not only in great demand, but they seemed constantly to seek advancement in their certifications.

The College of Liberal Arts

The College of Liberal Arts contained these departments:

biology, chemistry, economics and sociology, English, geography and geology, German, Greek, history, journalism, Latin, mathematics and astronomy, philosophy, physical education for men, physical education for women, physics, psychology, public speaking, religion, and romance languages.

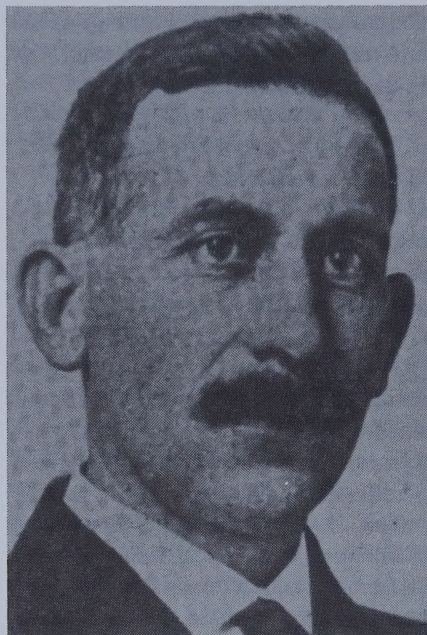
The 1920s brought significant changes. Business administration and economics teamed up. Political science and sociology joined to reflect the combined expertises of Glenn Callen. Journalism fell by the wayside. Wesleyan's "College of Fine Arts" with its emphases in music, art, drama and forensics flourished at first, but its destiny was to merge into the "liberal arts." The Teacher's College maintained a limited administrative separateness from the liberal arts, but a unity of planning and standards existed "for academic purposes." The departments of manual training and home economics performed within the teacher's college. In 1926, because of the excellence of the program in "home economics" at the State Agricultural College and its closeness to the Wesleyan campus, the Wesleyan board discontinued the instruction. Special arrangements enabled Wesleyan's students to take any needed courses in "Home Ec" at the so-called Ag Campus.

Annually the school's publications trumpeted the excellence of Wesleyan's several laboratories — for botany, chemistry, geography and geology, physics, psychology, and zoology. Inventories disclosed the high quality of apparatus and equipment, and editors were unstinting in their praises of the facilities. The school's professors had closely allied their courses in sequential order so that incoming students need not be "embarrassed through lack of knowledge." The "order of courses" made it a necessity for one to select major and minor fields "in science" by the end of a freshman year. To prepare for certification to teach in public high schools, a student faced into a very compact program of "group requirements" — for a degree, for teaching fields, and for professional education.

Although a special committee of the trustees had quite permanently laid to rest the controversy over Professor C. J. Shirk's teaching of evolution, "The Ampla Fire" in The Wesleyan revealed the nature of a pleasing little debate which had arisen in the spring of 1924. According to the mischievous penman, biologists and zoologists, with all of their dissectings of animals and human beings, had never found evidence anywhere of "a conscience." Psychologists and sociologists supposedly had had their prides piqued a bit, for they had often suggested as last resort that one could always let his or her conscience "be a guide." Of course, such differences of opinion were expected to enrich the academic atmosphere of a liberal arts college.

— Biology

Excitement caught most fancies when in the autumn of 1928 Shirk's department was recipient of two gifts — Texas rattlesnakes, with one of them a diamond back. Kept securely caged, the reptiles enticed many observers to come to



Claude J. Shirk

the basement of Old Main to hear the loud and distinct rattling. Ultimate fate for the creatures was execution by gas, preservation in formaldehyde, and secure incarceration in glass jars.

Shirk's role as advisor for "pre-medics" had by the late 1920s earned widespread acclaim. He had instituted a series of examinations for majors in biology and zoology which culminated in interviews with non Wesleyan persons. His purpose was to ferret out the more promising students to enter schools of medicine. It was almost an "honors" procedure and proved to be remarkably effective and successful. His scholars were entering the "A+" medical schools, and some had had no more than two years at Nebraska Wesleyan. Arrangements guaranteed that upon completion of sufficient work at medical school one would receive a B.S. from Nebraska Wesleyan. In May, 1932,

twenty of Shirk's promising candidates attended "premedic day" at the University of Nebraska's College of Medicine. His was an impressive delegation.

— Chemistry

Howard Adam Durham pushed early to increase the credits for those students who engaged in "General Chemistry." The central laboratory and the several "private laboratories," along with a sufficient departmental library and an adequate stock room, assured his students that their advanced work could be of the highest quality. The location of the laboratories on the first floor of Old Main created many odoriferous puzzlements, such as when old "pickled dogfish sharks" competed with cabbage being cooked in the nearly adjacent cafeteria. Campus wits often had fun with the budding chemists. When one of the latter insisted that the formula for water was "HIJKLMNO," proof was that Professor Durham had clearly stated it was "H to O"! On another occasion, report had it that some of the campus chemists were trying to find something to take the place of sleep. On hearing of their search, a non chemist inquired: "Gosh! Don't they ever have girls?" To some people chemistry will always remain a mystery.



Howard Adam Durham

— Geography and Geology

Throughout his tenure at Nebraska Wesleyan, W. G. Bishop was curator of the school's museum which, in part, remained in his laboratory room for geology on the second floor of the main building. Specimens pertinent to biological studies had taken their places in the display cases along the walls of the basement. Bishop's popular excursions to nearby sites to study revealed strata and to find samples of rocks and fossils never lost their appeal. These trips were not always without certain hazards. While on an outing, April, 1927, to Weeping Water, a car driven by Bayard Paine, Jr., burst into flame and became a total loss. Once, with Harold Helton at the wheel, the car was put out of commission when in collision with a truck belonging to Lincoln Cleaning and Dye Works. Professor Bishop, often pressing forward with his vehicle overloaded with extra passengers, could find roads muddy and ditches "easy to slide into." Always with no serious casualties, the ventures proved to be notable. Age and declining health would within a half decade bring to a close Bishop's long career of many services to Nebraska Wesleyan.



William George Bishop

— Physics and WCAJ

Students never knew for sure whether J. C. Jensen had his office, laboratories, departmental library, and classrooms on the second floor of the "Physics Building" or of the "Heating Plant." The annual catalog often referred to the "upper floor of the power plant building." Jensen was renowned as a procurer of new equipment and restorer of old and used. Enlargement of the building had not provided sufficient spaces for his increasing projects. His electric laboratory, dark room, and "instrument shop" had found lodging on the first floor of "the annex" — beneath the cafeteria. Here, too, were the machines of the manual training department.

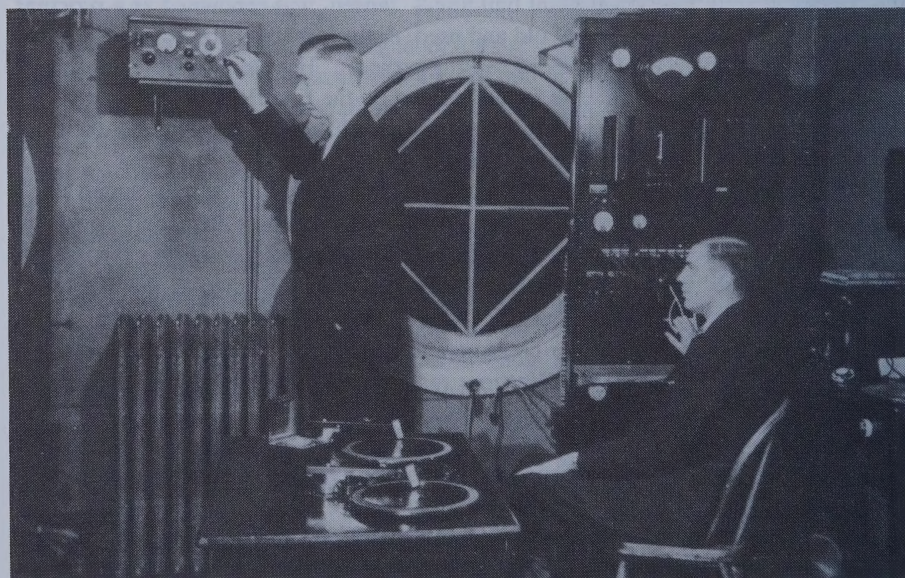
The preeminence of the physics department at N.W.U. simply underscored that of its leading professor. His work in radio had become legendary, even by 1921. He began to broadcast in 1913 from a makeshift studio within his laboratory, and his may have been the first station within Nebraska. Known as the Wesleyan Radio Station, it used the call letters 9YD until April, 1922, when the Federal Radio Commission assigned WCAJ (to be remembered by use of this phrase "Wesleyan Coyotes Always Jabbering"). Wartime restrictions had interrupted continuous broadcasting, but shortly after the Armistice the college's station resumed its reporting of news, weather, basketball games, and bulletins special to the school. It may have been the first broadcasting facility to air a state basketball tournament in Nebraska.

Jensen frequently designed new equipment and restructured the old; and he was adept at stringing wires which linked the "physics building" with the auditorium in the C. C. White Building, with the sanctuary in the Methodist Episcopal Church across the street, with the gymnasium, and with the football field. An expansion of

program and usage required a more spacious and better equipped studio, and a large room on the top floor of the south wing of the White Building amply met the needs. Transmission equipment soon followed, and poles and antennae reached sixty feet above the roof of the building. When high winds in 1926 caused cables to snap and poles to break, Jensen's success at repair and replacement seemed almost monumental. Under his guidance and to the tune of \$2,700, new antennae and transmitter and a "panel system in 1931 greatly improved and extended the facility's outreach.

The Federal Radio Commission assigned wattages and wave lengths, and it linked WJAC with WOW (Woodmen of the World) of Omaha. Wesleyan's power was set at 500 watts, later to be raised to 590; the governing wave length was 508.2 meters with the frequency at 590 kilocycles per second; and the university had one-seventh of the broadcasting time. This "sharing of time" led to a problem when WOW's executives refused to relay NWU's broadcasts which favored "the dry cause" — to sustain and enforce "Prohibition." When the Omaha station petitioned the FRC to terminate Wesleyan's use of the wave length — particularly during night hours, Jensen threw the full weight of his prestige against his adversary and carried the day with the Commission. When WOW took legal action, a United States Court of Appeals, February 29, 1932, sustained Jensen's use of the disputed frequency. But, the redoubtable professor had failed to persuade the Commission to increase his power from 590 watts to 1000.

Limited as its power may have been, WCAJ reached many a distant point. Reports from alumni and other listeners came from Nova Scotia, Monterrey (Mexico), northern Saskatchewan, Georgia, Oregon, Louisiana, Connecticut, and New York. The Wesleyan nearly always printed the programs for a following week. The Alumnus alerted its readers to the "set hours" when programs from their alma mater would be broadcast. The station regularly aired "local news items," Sunday



**Bob Jensen and Harlan Underkofler
NWU Radio Station WCAJ**

morning sermons, chapel and vesper services, and games from the gymnasium and the "Wesleyan Bowl." Homecoming, Thanksgiving, Christmas, Easter, and Commencement provided occasions for special features and greetings.

From the "conservatory of music" came "recital numbers" by students; singing by glee clubs and quartets, by Parvin and Mrs. Witte, and then by Oscar Bennett; string ensembles as directed by GERALYN WALRATH BENNETT; and performances by various members of the staff. Among those most frequently "heard" was Margaret Snodgrass (Lindgren).



Margaret Snodgrass

(Miss Snodgrass had arrived in 1925 from Ohio Wesleyan University, persuaded to come west by Professor Albert Sievers, who had transferred from that school to Nebraska Wesleyan and was aware of her skills as a pianist and instructor. J. C. Jensen was already an expert at "cutting" records, all for purposes of rebroadcasts. He had heavily draped the walls and windows of his "station in the White Building," to keep out "any unwelcome sound from the exterior." The first "recording" of Miss Snodgrass at the piano occurred in 1926, and she never forgot the intensity with which Professor Jensen managed all of the techniques of the effort. Her renditions were cut on Fairchild Professional Records, made of steel and to be played only with wooden needles. The selections were respectively favorites of her mother and father — two of Robert Schumann's "Scenes from Childhood" and one of Gluck's Gavottes as arranged by Brahms. Her first sojourn at N.W.U. ended in 1931, and she would soon marry. Mrs. Lindgren returned to Nebraska Wesleyan in 1946 and continued to instruct in piano until her retirement, 1973. She had preserved the above-mentioned recordings as treasured memorabilia. Believing them to be of some interest to others and of some historic value, she gave them to David Mickey, June 11, 1992, with expressed hope that they could be preserved within the archival holdings of N.W.U.)

For broadcasting over WCAJ came readings, oratory, and debate from the school of expression; and Enid Miller frequented the microphone. Ethel Hatch presented her "Children's Stories" — so enthralling for youngsters of kindergarten age. Marietta Snow responded to revival of interest in German language and literature. Mamie Corns found "Business Education" to be a stepping stone to employment. F. M. Gregg used each opportunity to assail the ramparts of the tobacco industry. Rose B. Clark underlined the importance and practicality of good teaching methods. B. E. McProud



Marietta Snow

never missed an invitation to extend the renown of Wesleyan's "Teacher's College." Elton Lux, invited from the Ag Campus, opened the ears of many to the significance of the Agricultural Extension program. The Lincoln Ministerial Association, the Nebraska Congress of Parents and Teachers, the Nebraska Council of Religious Education, the W.C.T.U., and both Cotner College and Union College hired time.

John Dunning and Roger Hertel, in a parade of able students, assisted the professor in the operation of the station and constructed a transmitter of their own, used the call letters WFYU, and had an outreach of 600 miles. Robert Jensen frequently assisted his father and often served to announce the programs. Businessmen of University Place, and some from Lincoln, sponsored various presentations — in exchange for advertisements. And, as we shall see, Jensen's magnificent and nearly uniquely successful venture with a college radio station would soon fall prey to Nebraska Wesleyan's struggle to survive.

A footnote to this story discloses that J. C. Jensen had by 1928 become a pioneer in the field of television — "the transmission of pictures by radio" as he called it. He engaged in many experiments with still pictures, and he frequently called in his students to assist. He lived to see the reality of the new medium.

— Psychology



F.M. Gregg

F. M. Gregg made a veritable laboratory of his large classroom at the north end of the second floor of Old Main. What he lacked in height he made up for in bounce and energy sufficient to move mountains. An expert in hypnotism, he and his "advanced students" often demonstrated the art on and off campus. He made believer of many a skeptic. As reported in The Wesleyan, "Genetic Psychology" by 1923 had become one of Gregg's more fascinating studies, with a semester's work culminating in an "animal show." Purpose was always to demonstrate that certain "higher animals" could be taught to perform. Guinea pigs, cats, dogs, pigeons, a monkey, and ordinary pigs were the star performers. He kept his menagerie in the attic of the building, but he permitted students to train their own pets. So brilliant were some of

the evidences of learning that "Trix" a dog, "Ebony" a cat, and "Buster" a raccoon were reputed in 1927 to be making applications for their degrees at the next commencement. The happy arrangement continued until February, 1931, when overturned watering troughs caused recurring seepage to ruin the ceiling in Professor Callen's office directly beneath. Other arrangements meant simply that the animals would be less available for class-time experiments.

When the proprietor advertised that the College Book Store could furnish everything for a student except a brain, Gregg quickly announced that his department could do it. A masterful procuror of equipment, he came forth with a "great combination of cork and wires" with "scattered lights of yellow, green, blue,

and red." Four and one-fourth feet tall and three and one-half feet wide, this brain promised to do much for "whirling freshman heads." Manufactured in Germany and resurrected by Gregg from a laboratory at the University of Nebraska in the summer of 1931, the enormous gadget fulfilled the professor's promise. Gregg was known to be a man of his word. He also made frequent use of physiological and zoological models and apparatus available from the biology department.

Gregg's class in "Abnormal Psychology" was one of wide appeal. Prescheduled visits to the State Hospital afforded opportunities to study and to observe "first hand" the patients who suffered from the several types of mental disorder. This professor had developed many techniques whereby his students conducted experiments well beyond the confines of their classrooms.

Gregg's experimental demonstrations to reveal the evils of nicotine became legendary. He used every opportunity to treat of the threatening and insidious power of tobacco. Students of the late 1920s never forgot the drama of a convocation when the professor gave his special lecture. On table for all to see was a large sealable glass jar with a spout into which could be inserted a rubber tube. Having prepared his audience to witness and to comprehend the results of an experiment, Gregg removed a captured sparrow from a small bag and placed the wee winged creature inside the jar. The poor thing soon inhaled the tobacco fumes which the showman puffed into the jar via the tube. The birdie soon ceased its fluttering, quieted into a stupor, and then collapsed in death. Satisfied that he had convincingly illustrated the lethal effects from smoking the awful weed, Gregg removed the small body from the jar, held high its limp form, and laid its remains on the table and proceeded to make several poignant observations. Unnoticed by him was the resuscitation of his small feathered friend which, with freedom regained, soared from the table and quickly reached the heights of the auditorium's balcony. From its perch on high, it chirped triumphantly. Students and faculty had not missed a movement, and the rolling waves of laughter left the speaker no choice but to join in the merriment. Convocation dismissed! And, so much for science!

— Nursing

Nebraska Wesleyan and Bryan Memorial Hospital entered into an affiliation whereby students in the latter's "School of Nursing" could, by special arrangement, receive B.S. degrees from the university. A bus transported the "nurses in training" to the campus for regularly scheduled and for special classes in chemistry, bacteriology, anatomy, physiology, psychology, dietetics, public speaking, and English. Subsequent issues of The Coyote featured the "splendid young women" who were persons of "skill, intelligence, fortitude, and true refinement." Within three years, Chancellor Schreckengast and the hospital's "School Committee" had entered into formal commitments which weighed tuition costs for the nurses against charges for hospitalization of Wesleyan students. The hospital assumed the costs of \$75 per semester for a regular registration of 12 to 17 hours, or for the hourly fee of \$6.50 per hour for part time. Daily costs for a patient's care at the hospital came to \$5.25, and the university assumed up to a week's time. A student would pay for medicines, x-rays, surgical attention, and special nursing. Wesleyan also agreed to provide facilities for the teaching of courses in social hygiene, personal hygiene, home nursing and home hygiene and to permit qualified personnel from the hospital to direct some of these added classes.

Each institution was to keep accurate accounts, but at year's end any "indebtedness in either case" was to be cancelled. Further clarifications and simplifications ensued, and some professors began to teach certain courses at the hospital. The hospital agreed, when so requested, to give physical examinations to the school's athletes. Dr. Shirk and Mrs. Brandt became chief negotiators in behalf of Wesleyan — for further adjustments to the mutually beneficial program.

— Business Administration

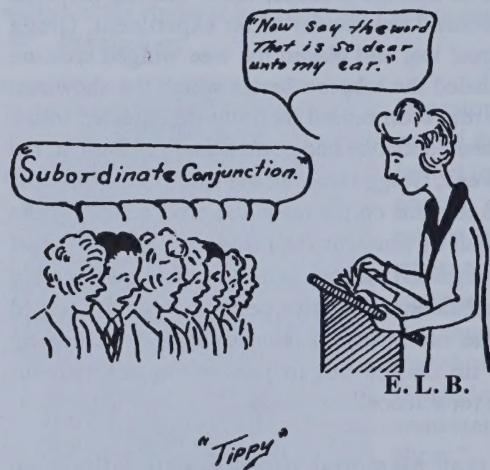
As often related in The Wesleyan, offerings in "Business Administration" flourished on the Wesleyan campus. Great strides in BIZAD were made during the decade, and claims boasted that the department's standards were "of the best business schools in the west." The catalog for 1930 listed a total of 64 hours for credit. A two-year course promised excellence of "secretarial training . . . for practical purposes."



Mamie E. Corns

— English

The department of English continued to place its emphases upon composition and literature. Improved resources for reading in the library remained always at the top of its list of priorities. The Coyote of 1924 reported that some readers studied carefully their assignments and "pondered well the meanings." A student had concluded that warriors "in olden days" fought in their pajamas, and he quoted from his text: "And ye goode King Arthur went forth into



battle with his royale knighties."

— History

For his department of history, Professor Barringer systematically acquired a healthy supply of maps and charts. He became expert at unfurling, hanging, and furling — all of which he did with a Hoosier drawl. One of his prize stories told of a response he received to the question, "In which of his battles was King Gustavus Adolphus of Sweden slain?" A "bright student" noted: "I believe it was his last one."

— Languages

Several years were needed before the teaching of German could make suitable recovery from its demise during the World War. Not until 1924 had a revival in demand been sufficient to add a third year of work. In the near future, study of the language regained its former popularity — on a par with French and Spanish.

— Manual Training

Journalism and Home Economics seemed destined to fade away on the Wesleyan campus, but Manual Training would thrive into the mid 1950s. This latter department in the early 1920s occupied the first floor of the original gymnasium, now to be dubbed "The Annex," with the cafeteria above. In 1922, a class in "home carpentry for women" had attracted much attention and was producing "much merriment." The shop floor had space of 70 feet by 33 feet, and it served well those students who were prospective teachers, physicists and engineers, or architects. Robert A. Hardin successfully enlarged the program of "Manual Training and Practical Arts" into one of four years, and the major of 25 hours and the minor of 12 met fully the requirements for the State High School Certificate.

— Physical Education

For men, directed exercise and gymnastics remained "a necessary part of college training," for few dared to deny that one's body ought to be "the ready servant of his will." So, P.E., as an expanding program for men not going out for varsity athletics, flourished on Nebwesuni's campus.



Clara Brandt

Under Clara Brandt's watchful eye, P.E. for women became "quite a major activity," too. The young ladies, wearing their black blouses and bloomers, had many a "work-out" in pursuit of the points needed to earn their "W" letters. As reported in *The Coyote* for 1924, Wesleyan's "girl athletes" had shown "rare form." An issue of "The Yellow Dog," dated May 10, 1924, had warned that "the long arm of woman is now reaching out to topple man from his position on the throne of athletic attainment." The writer did not stop with one bit of alarm, for gone seemed to be the days when woman's place was in the home and when woman was "spoken of as the weaker sex." This alert author noted further that scores of women had unabashedly romped about the campus, "clad in garments which have always been a mark of manhood." Of course, many of the men had, not without some admiration, looked upon the

possibilities which the "fair competitors" had shown, for "nature had been exceedingly kind to some of them." The article closed with a bit of advice: "Men, let us embrace our competitors and struggle on till that happy day when justice and peace shall reign." Undaunted, Wesleyan's co-eds pursued "in full swing" their academic major in Girls Physical Education — gymnastics, basketball, volleyball, baseball, hockey, soccer, tennis, hiking, archery, and bicycling. As for those black bloomers, Mrs. Brandt may have compromised for "white knickers" — a suggestion from a young lady whose performances as a "classical dancer" had gained praise from members of the faculty, even from Dean Alabaster. The knickers were "less ample and easier to perform the gym exercises and for 'tumbling.'"

— Religion

Until 1924, Professor William L. Ruyle directed the studies of ministerial students who needed to prepare themselves for "rural leadership." A culminating course treated of "Marketing and Cooperation," and they took it at the State



William L. Ruyle

Agricultural College. Ruyle's decision to return to the active ministry placed his carefully developed program on hold. One of "Religious Education" replaced it.

Newcomer to the campus in 1926 was E. E. Emme, to head an emerging department of religious education. He quickly made use of the facilities of WCAJ to activate a series of studies "by extension." Junior and senior students assisted him, and they regularly mailed instructions and broadcast lectures and discussions. Seventy-one participants had completed the series by September, 1927. Emme conducted his "leadership training classes" for two more years.

Participants in the series on leadership training studied literature of the Bible, sought to understand more fully the teachings of Jesus, aimed to develop "Christian character," engaged in various "types of Christian leadership," became more knowledgeable of "Vacation Bible Schools," and learned to assist the work of "gospel and deputation teams." An adjunct purpose was to encourage support of the Epworth League Institutes in the districts — as means to fund "\$50 scholarships to Nebraska Wesleyan." The growing farm depression within the State increasingly thwarted these plans for increased "religious education." This was but part of the picture, unfortunately.

The Nebraska Conference had joined with the National Methodist Board to finance Emme's program and to fund annually \$1500 for ten "tuition scholarships" to enable talented young Methodist men and women of Nebraska to attend Nebraska Wesleyan. Applicants in each district of the Conference selected from a list their respective topics, prepared to discuss them at length, and appeared before a panel of volunteers. Each district selected its own winner. Competition for the three remaining scholarships took place during annual conference, and a special panel made its awards without reference to districts. Judges within the districts and for the conference rated the six-minute presentations on bases of breadth and accuracy of information (50%), originality and initiative (25%), general effect (15%), and use of English (10%). Begun in 1928, this plan to fund special scholarships did not continue, for the National Board, for reasons of dissatisfaction, withdrew its support. Emme then decided to return to the University of Chicago. He had served three years as "D. W. C. Huntington Professor of Religion."

— Political Science and Sociology

For his emerging department of political science and sociology, E. Glenn Callen stressed three purposes: to train for citizenship, to give teachers the necessary backgrounds to teach well their classes in the public schools, and to prepare students to do well in law schools. His aspiring scholars examined and comprehended the constitutions of the United States and Nebraska. By 1930, informed persons opined that Callen's classes in "Social Work" equated with studies as found in "the best social work schools." Callen worked in close liaison with the Lincoln Social Welfare Society. He urged his majors to give as much time as



E. Glenn Callen

possible to psychology and biology.

College of Fine Arts

— Art

The School of Art offered two procedures, with an assortment of fees. The "normal art course" suited the needs of those who would follow art "as a profession." For elective purposes, instruction fostered "appreciation" and techniques for use in public schools. Lessons served both individuals and groups; freehand drawing, painting with oil or water colors, ceramics, commercial design, and pictorial composition enabled students to sharpen their talents. In 1925, one private lesson a week per semester cost \$12; for two, \$22; for three, \$30.

When Gladys M. Lux came to direct the program in 1927, the pace of "art work" at Nebraska

Wesleyan quickened considerably. An exhibit in January, 1928, disclosed that several "budding artists" were at work. To encourage good scholarship and creativity, along with closer fellowship and high ideals, students in the school of art organized their club, "Et-Te-Lap" — palette in reverse. Relocation of the "art studios" took place in 1929, to an occupancy of two rooms on the top floor of Old Main, northeast corner. Within a few months, a new sign appeared on the door of the larger room — SCHOOL OF ART. Listed beneath were "Painting," "Water Color," "Oil," "China," "Design," and "Art History." Miss Lux was a very active painter, and she frequently gave "talks on art." Decades would pass before her retirement.



Gladys Lux

— Drama and Theatre Arts

The Wesleyan of February 2, 1922, boosted editorially "the dramatic arts" as an ideal form of emotional response. Dramatic expression, according to this writer, was "a form of make-believe — of living in the land of the imagination, an instinct that is inborn in practically every child." Children often lived, continued the enthusiast, "in lands of air castles and day dreams." The article went on to note that young people, when they came to college, discovered that academic spirit tended "to crush out" their emotional responses and their expressions "of the soul." Only in dramatics could a college student recover a bit of that freedom for emotional outlet.

Beulah Champ's "Dramatic Club," with its four plays per year, served such "emotional outlet" for its members, mostly of women until 1925. The Club had three primary responsibilities — to entertain both patrons and public, to serve the academic and moral standards of N.W.U., and to enhance the personal development



Beulah Champ

of the students who participated in the productions. When Enid W. Miller arrived on the scene in 1924 as a professor of speech in Wesleyan's "School of Expression," her zestful influences soon found reflection in the dramatic arts.

Installation of Alpha Chapter of Theta Alpha Phi, a national dramatic fraternity, occurred at Nebraska Wesleyan, December 15, 1923, and this proved to be an event of major significance. Each chapter's members sought to promote good drama on their campuses and to foster interest in wholesome dramatics. Invitation to membership depended upon one's having made contributions of "high value" to the productions — acting, staging, lighting, make-up, properties, advertising, and directing. In 1925, Wesleyan's was one of fifty-six chapters. As "lured by the call" and "the spell of art," the school's aspiring thespians could

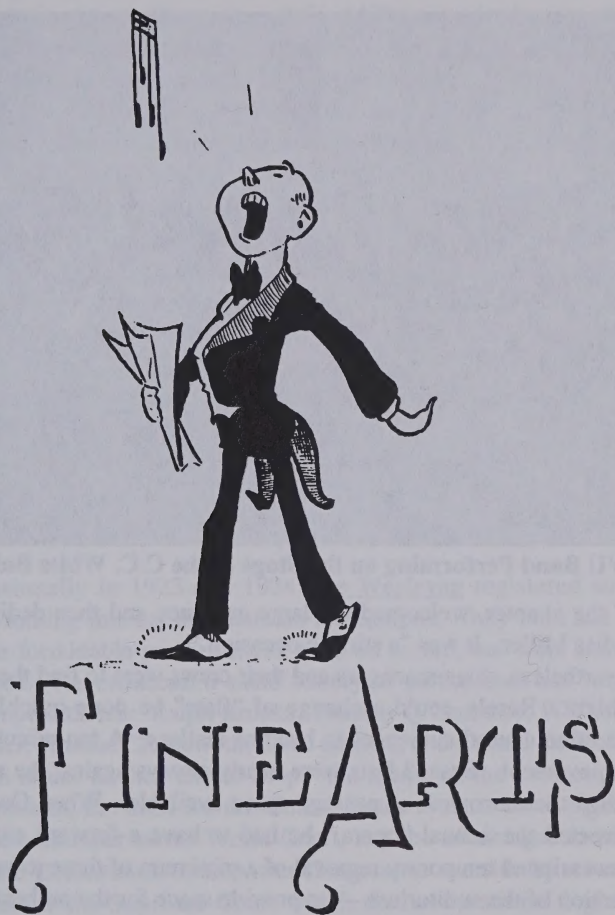
In Hamlet's footsteps follow — now to wage
Mock battles, now in jest to push and shove,
Or quickly shift the scene to costumed love.

Editors of The Coyote, 1926, had borrowed well to state the case.

Beulah G. Champ wrote large a chapter in the history of the theatre arts at her alma mater. The annual productions replaced "the Lyceum programs" on the institution's calendar of events. She received accolades of praise for the excellence of her "plays." She went "on leave of absence" in 1927 to pursue graduate work. The following spring she opted not to return. She may have been encouraged to resign. There were resentments.

Enid Miller took firm control of drama at Nebraska Wesleyan. She immediately initiated a procedure whereby students gained admission to the Dramatics Club, soon to be renamed "Wesleyan Players." Try-outs became the order of the new day, and these competitions each September gleaned for the theatre the best of new and of experienced talent. Statistics revealed that many who entered the trial runs did not receive invitations to return. Members of the "Players" and of Theta Alpha Phi would be performing on a more disciplined stage, and Frances Goodhue (Loder) joined the staff as chief assistant.

Almost coincidental with Miss Champ's departure, a problem had arisen. After nearly ten years of waiting for donations from alumni and from graduating classes to be sufficient to purchase and to place a pipe organ in the chapel-auditorium, the school had finally installed the long needed instrument. The console stood before the stage to the left of the audience, and the pipes were walled in across the rear of the stage and behind large screened apertures. The arrangement obliterated the two windows of the east wall and reduced the depth of the stage by half, leaving too little space "for dramatics work." Directors had to block action and



move setting forward to take place, in part, "within the arch," and pullings of the curtain resulted in a multiplicity of problems. The stage was no longer suitable for good theatre. Any forward extension of the apron would cause some "loss of view from the balcony." Through two seasons, beginning the fall of 1926, the "players" presented their dramas off campus, a poor accommodation at best. Except for some advertising purposes, small merit could be found to justify prolonged abandonment of the home stage.

Enid Miller faced straight into this wind of discouragement and found a partial solution, one that greatly increased the options for choices of production. With a new track to match the arch of the proscenium, drawn curtains could enclose at center an additional five to six feet of space. By means of money-raising projects, of appeals to patrons of the theatre, and of some special persuasions, Miller and her players brought a near-miracle to pass. New curtains were hanging before the stage in the auditorium by late October, 1928. They were of heavy velvet in texture, deep brown in color, and graced with the Greek masks of Theta Alpha Phi — one for comedy and one for tragedy, embossed thereon in gold, and to be at center stage "when closed." Early in November, for the festivities of homecoming, Wesleyan's chapter of T.A.P. sponsored "The Patsy." To introduce the performance, John Neff,



NWU Band Performing on the Stage of the C.C. White Building

president of the chapter, welcomed the large audience and then dedicated the new curtains to Miss Miller. It was "a stirring occasion."

Nevertheless, stage managers and their crews were to find the shallow stage to be a problem. Rarely could a change of "flats" be done quickly, and delays between acts often caused audiences to become restless. A ten-minute break was a masterful achievement. Braced flats were nearly always against the rear wall, with little more than the narrowest of passage-space available. When Oscar Bennett at later date directed the annual "opera," he had to have a forward extension of the stage; this necessitated temporary removal of a minimum of three rows of seats from the center section of the auditorium — to provide space for the orchestra. Blockings for all performances had simply to adjust to the physical dimensions of the broad and very shallow stage.

Miller's earlier miraculous transformation had occurred the previous autumn when the Wesleyan Players raised funds to make of "Expression Hall" a full facility for one-act plays and for other experimental productions. The large room, located along the west side of the central section of the basement level of the C. C. White Building, became a show place — with its red plush curtains for the stage, with gray Canton flannel for the wings and back drops, and with drapes for the windows and doors. Four hundred dollars had turned the trick.

In April, 1931, the Wesleyan chapter of Theta Alpha Phi gained national honors. Enid Miller was on leave in Chicago to pursue her doctoral studies, and Frances Goodhue Loder directed "the Wesleyan Players." A program of one-act plays had proved highly successful, with Wilbur Daniel Steele's "The Giant's Stair" meriting particular acclaim. The cast of four — Margaret Servine, Madge Buelow, Marvin Beers, and James Ackerman — took their play to Chicago and performed in a "little theatre tournament" at Northwestern University. They competed against "teams" from throughout the nation, suffered no defeats, gained the "first place award," and brought home the "Eva LeGallienne Cup" and a cash prize of fifteen dollars. Chancellor Schreckengast gave wide publicity to the achievement.

Upon her return to the campus, Miss Miller organized a new drama group, "The Parthenon Players." These members of Wesleyan Players and Theta Alpha Phi prepared "religious dramas" and performed before church congregations. They made many out-of-town trips, sought to gain financial support for the institution, and actively recruited students. The school was battling the financial doldrums of the depression, and Enid Miller had joined in the conflict.

Wesleyan's Dramatics Club and Wesleyan Players treated their audiences to the best of theatre. A sampling includes A. A. Milne's "Mr. Pim Passes By" and "The Truth about Blayds"; Philip Barry's "You and I"; Edna Ferber's "\$1,200 a Year"; "Sun Up"; "R.U.R."; "Belinda"; "The Importance of Being Ernest"; "The Intimate Strangers"; "Monsieur Beaucaire"; "Journey's End"; Eugene O'Neill's "Beyond the Horizon"; Shaw's "You Never Can Tell"; Ibsen's "The Lady from the Sea"; and "Pollyanna." Small wonder the Board of Trustees in May, 1932, approved an increase of 50¢ per semester for the "incidental fees" — to enable the Players to advertise more widely. Of course, students would find that their activities tickets admitted them to all performances. And, to note, the senior class, each year, continued to give its annual play, a pre-commencement event as late as 1931.

— Debate

Occasionally in 1923 and 1924 The Wesleyan registered some concern because of dwindling interest in debate on the campus. Only men had been on the squads. Some formidable performances were on record, but wins and losses were quite intermixed. Nevertheless, a small battery of participants had received praise for their accomplishments: Ralph Brooks, Thomas Q. Harrison, William Parkinson, Seattle Stowater, Roscoe Chenoweth, Cecil Bassett, and Harold DeWolf. They had discussed such issues as the "closed shop," the merits of the cabinet-parliamentary form of government, the need for the United States to enter the League of Nations and to become a member of the World Court, and the advantages to come from an amending of the Constitution to empower Congress to override by a two-thirds vote those decisions of the Supreme Court which declared national legislation to be unconstitutional.

During the autumn months of 1924 portents of upswing were manifest: Enid Miller was in charge, for the third time in the school's history freshmen had won the interclass debate tournament, and women were in the ranks. A revival was underway, and editorials in the paper spread wide the news of enthusiastic support and increasing attendance for debates. Come May, 1925, Miller's teams had more than held their own against adversaries from Southern California, Wyoming, Washburn, Morningside, and Des Moines. Elizabeth Connely and Hazel Mason were the first women for several years to enter Wesleyan's chapter of Pi Kappa Delta.

The paces of participation quickened steadily. Seven women were out for debate in October, 1925, and eight the following year. For spring, 1929, Wesleyan fielded a "full all women's team." One year later, Enid Miller and her female debaters, six of them, had toured widely — Eva Kailey, Mary Schilder, Roberta Goodhue, Thelma James, Rose Marie Fellers, and Loretta Osborn. Kailey and James triumphed over all opponents in 1931 and brought home an all-tournament trophy from a regional forensic meet in Fort Collins, Colorado.

The men ably demonstrated their abilities during these same years. John Casteel, James Carrell, Ford McCoy, John Gewacke, Harold Bosley, Homer

Hamilton, William Brown, Cecil Stanley, Gaius Watt, Warren Guthrie, Paul Copeland, and Glenn Wiltsey turned in records of victories and few defeats. Collectively, the teams regularly traveled more than 3,000 miles each season to wage their skills in the various tournaments, and more than forty meets were on their docket in 1929. Enid Miller loved to win, and so did her troupers. As she said on more than one occasion, "It's no fun for the 'Chan' when we lose!"



Enid Miller

Travel for debate was not always without hazard. William O. Brown wrote of a junket which he, Ford McCoy, Harold Reid, and Don Swanson, along with Enid Miller in her Dodge, undertook to argue their cases. They ran smack into a blizzard in southern Minnesota, became stalled in a snow drift, spent the night huddled together, survived half frozen to find themselves at the entrance to a farm yard, thawed out in the warm kitchen of the house, and after a marvelous breakfast served up by the generous housewife proceeded on to St. Peter. Their return to Lincoln was via Sioux Falls, Sioux City, and Fremont — for other engagements.

To be on leave for the academic year, 1930-1931, Miss Miller handpicked John Casteel to coach the debating squads and to direct the schedule. The season went exceptionally well, save for

consequences which followed an automobile accident to the north of Ceresco. While on return from a meet at Midland College, Fremont, the young instructor with four students ended up in a ditch because of an icy road. The debaters readily recovered from their minor injuries, but Casteel suffered from broken jaws, crushed nose, many cuts and bruises, and internal bleeding. One of Omaha's ablest surgeons made the necessary internal repairs, but not without blood transfusions for the victim. By mid April, Casteel's recovery was no more than a matter of time, but the institution had to face into a problem. The school's trustees became fully aware of "a dilemma" — as one member defined it: "We send our Glee Clubs, debate teams, football and basketball squads, and, increasingly, weekend deputations. What shall we do?" A special committee took the task to examine costs of "liability insurance," and the trustees knew it would be costly. The university had a policy to cover employees, but not students. With respect to Casteel, the insurance company questioned the surgeon's charges, \$1,270, and requested the State Compensation Commissioner to review the claim. The officer awarded \$1,070, but not until after the company had gone "into failure." A year later, the surgeon remained unpaid, Casteel was teaching in Oregon, and Wesleyan, hard pressed as it was financially, had the gnawing problem of the bill still on its hands.

— Oratory

Under promptings from professors of the English and philosophy departments, Wesleyan's orators fared well in their competitions during the years 1922, 1923, and 1924. A "story" which caught the fancies of newspaper editors throughout the nation was about Habeeb Skeirik who, in his native Syria, had become converted to Christianity, had worked for his passage to the United States, had reached the campus in University Place, and had pursued studies to prepare him to enter the Boston Theological School. His popularity spread far, and every congregation in the Nebraska Conference of the Methodist Episcopal Church requested he give his "first hand account." He was a worthy person to be lionized. His triumphs peaked in April, 1922, when he won "first place honors" over his fifteen competitors in the Pi Kappa Delta National Oratorical Contest. In local, state, and regional meets, he had already bested 39 others. The fitting title to his discourse — "The New American." He "brought home" a large silver loving cup.

Momentum often fosters momentum at a quickened pace, and such was the case for succeeding speakers from Nebraska's campus of the coyote. In 1922, Thomas Q. Harrison had also been victorious on state and regional levels. Ralph G. Brooks, who more than three decades later would serve as governor of Nebraska, won both state and national contests for "peace oratory." In 1924, Darwin Burroughs carried away the first place decision in the "State Peace Contest." William Parkinson had taken the state oratorical competition in 1923. The stage had been set for the arrival on the scene of Enid W. Miller.

Chancellor Schreckengast never flagged in his trumpeting of the many triumphs of Miss Miller's orators. His list by the fall of 1930 included the following:

State Victories

1925 Emilio del Rosario	Old Line	First
1926 John Casteel	Old Line	First
1927 Aubrey Carrell	Old Line	First
1928 Harold Bosley	Old Line	First
1929 Cecil Stanley	Old Line	First
1930 William O. Brown	Old Line	First
1925 Earl Raitt	Peace	First
1927 John Casteel	Peace	First
1928 John Gewacke	Peace	Second
1929 Harold Bosley	Peace	Second
1930 William O. Brown	Peace	First
1929 William O. Brown	Constitutional	First
1930 Harold Bosley	Constitutional	First

Interstate Victories

1927 Aubrey Carrell . . .	Provincial Pi Kappa Delta	First (Men)
1929 Ford McCoy . . .	Provincial Pi Kappa Delta	First (Men)
1929 Laura M. Fried . . .	Provincial Pi Kappa Delta	First (Women)



FORENSICS

National Victories

1925 Earl Raitt	Peace	First
1926 Frances Goodhue	Pi Kappa Delta	First (Women)
1928 John Gewacke	Peace	First
1929 John Gewacke	Pi Kappa Delta (Manuscript)	First
1930 William O. Brown	Peace	First

Along the way, these contestants had garnered honors in extemporaneous speaking — John Casteel, Harold Bosley, Berniece Foster, Ford McCoy, and Gaius Watt. The parade of winners continued for “Chan Schreck.” John Brooks in 1931 won the “Old Line” at both state and provincial levels. In 1932, Lawrence Nye bested his opponents for the state “Old Line,” and Richard Smith garnered the state trophy for “Peace.” John Brooks and Eva Kailey brought in the highest awards for their

respective divisions of extemporaneous speaking. A great tradition of winning greeted E. Guy Cutshall, the new chancellor, when he assumed his responsibilities in late summer, 1932.

Small wonder that many boldly sang praises for Enid Miller. The successes of her debaters and orators were conspicuous; her efforts were untiring and her spirit was redoubtable. Wesleyan's chapter of Pi Kappa Delta adopted as motto the stirring cry of "Row Out" — title of a poem written by her and inspired by a telling of a coxswain's rhythmic chant as he directed his crew to triumph in a regatta on the Thames River in England. To assist her in debate and oratory, C. Horton Talley had joined "the staff."

— "Hero Day Contest" and Fees

The trustees continued to award "free tuition" to the winners of the annual oratorical contest, at first called the "Hero Day Contest." Each "first place award" waived a full year's fees; second place covered a half-year's fees (one and a half quarters or one semester). Rules limited a discourse to 2,000 words, with no more than 200 words "to be quotes"; all contestants had to be "regularly enrolled" at Nebraska Wesleyan; awards would be made only if a minimum of six speakers competed; and the competition was expected to be an early February event. The winner was certain to vie for a state championship, "Old Line" or "Peace." Another contestant might pursue eventual victory in "a field" not taken by the winner. Under Enid Miller's direction, the School of Expression rather systematically increased its fees until a full course cost a student \$75 per semester. Each aspiring speaker could opt to pay \$39 for two private lessons per semester, or \$27 for one. Miller believed in much, much practice and frequent public recitals. As reported, she made "work horses" of her more promising devotees.

— Music

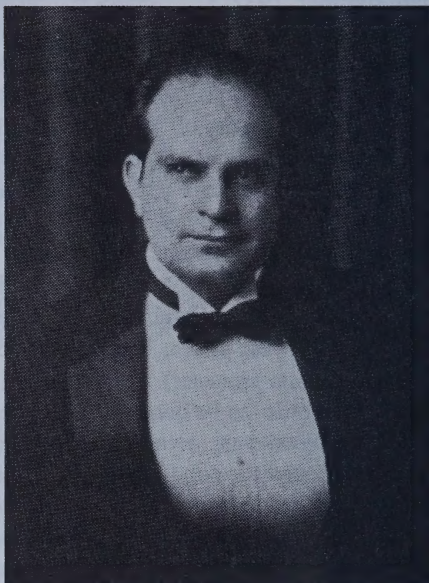
Within the university's "College of Fine Arts," the school of music had by far the greatest clientele — on and off campus. Maude Fender Gutzmer (voice) had served as the first dean of the "College," and she was followed by Carl Beutel (piano). Parvin Witte (voice) served much longer as dean and was the last to bear the title. Anna Bradley Witte (voice), August V. Molzer (violin), Clara Urania Mills (piano, harmony, theory, and counterpoint), and Eudora M. Esterbrook (organ) added substantially to the stability of the "school." While the decade was running its years, changes in personnel would bring to the campus Albert F. Sievers (piano), Margaret F. Snodgrass (Lindgren) (piano), Oscar P. Bennett (voice), GERALYN Walrath Bennett (violin), and Henry Knies (band and orchestra).

Within the school of music, fees for private lessons remained more costly for voice and piano than for violin, organ, and other instruments. A student paid \$48 for two lessons per quarter when working with Beutel or Parvin Witte; \$30 for one lesson. These fees had jumped to \$54 and \$33 by 1924. With the switch to semesters, piano and voice lessons became \$81 for two and \$50 for one per week. By 1930, students paid \$90 for two lessons and \$54 for one per week when studying with Sievers and Witte. Other lessons had trailed along on lesser scales, but were edging upward to \$72 and \$45 for 1930. Fees for practice rooms and for rentals of sheet music were in addition to the above, and all of them were separate from the charges which pertained to the college of liberal arts or to the teacher's college.

Students often "crossed over" to take courses in other colleges, particularly when they wished to gain certification to teach in the public schools. Graduates



Clara Mills



Oscar P. Bennett



GERALYN W. BENNETT



Anna Witte

from the school of fine arts customarily received their bachelor of fine arts degree in an "applied art" — voice, piano, organ, violin, etc. By May, 1928, one who had pursued a major in "public school music" could underwrite certification with a "Bachelor of Music Education" degree.

Many of Wesleyan's students annually participated in the Seashore tests to measure talent in music. Science seemed to be showing that about 95% of all human beings could experience genuine pleasure from music. Some people did prove to be "musically color blind," but most possessed "the power" to apply the art in its various ways. The test disclosed that "empowered persons" were abundantly present on the campus of Nebraska Wesleyan.

Demands for private lessons were heavy. Each of the several "departments" of the school of music laid down its rules and guidelines to direct its talented enthusiasts. Established schedules often offered little flexibility. Teachers were under no obligations to give time for lessons missed by a student, except in cases of proved illness and with prior notification; only a protracted illness could bring a refund of fees. Custom permitted a student to claim refund for lessons missed by a professor if not "made up," but policy was to reduce accordingly the fees for the following semester. The "professors of music" seemed always to be veritable tyrants for practice and recitals. Registrants in "the School of Music" found themselves obligated to attend the bimonthly recitals of their peers, and word of warning was widespread that "non-attendance will affect grade." So it went.

— Men's Glee Club

From the directing hands of Parvin Witte, the Men's Glee Club became for Nebraska Wesleyan one of its most telling advertising agencies. The "Singing Coyotes" desisted from use of the popular "G-r-r-r-r" which had growled many an athletic team on to victorious effort; rather, they gained fame as "Witte's Warblers." Annually the club "gleethed" (so 'twas written) to increasing audiences in churches and high schools, and reports consistently heaped accolades of praise upon director and talented troupe — all being "worthy of their fame." Vocal and brass quartets, soloists of song, trombone, violin, piano, flute and horn, and readers provided varied menus. Wesleyan's warblers were nearly always "a smash hit at every stop," and The Wesleyan and The Coyote preserved details. The women of the Methodist churches routinely served up "dandy dinners" or picnic suppers. Length of tour, time on the road, and number of performances expanded year after year. A summary of the "nineteenth annual tour" (1926) referred to twenty-seven days on the road — "the longest chartered bus trip in Nebraska history," 1,572 miles, to combined audiences of about 14,000 people who had assembled in 21 high schools and more churches, and to the more than 300 homes which had housed the traveling minstrels. On this particular excursion, among the numerous "treats received" were those of heavy rain and muddy roads; and, on one occasion the men "pushed the bus for more than four miles." This had not been the first time and would not be the last when the songsters became virtually the instruments of their own transportation. Each spring the "home concert" was the culmination of the tour.

Oscar Bennett in 1927 became "Director en Route" of the glee club and assumed full directorship in 1928. The annual tours now reached into the neighboring states of Colorado and Wyoming, miles covered and concerts given surged beyond previous achievements, and praises of "splendid conduct and excellent entertainment poured in from the stops along the way. Many large crowds

and "plenty of eats" left little to be desired, even when the men were forced to become experts at moving pianos and other things. "Chan Schreck" never hesitated to introduce the singers as "Wesleyan's best advertising agency."

For the first time, senior members of the club in 1927 received medallions in recognition of and as awards for their participations — gold for four years, silver for three and two, and bronze for one. The custom continued for many years. In 1928, the men inaugurated the wearing of sweaters — each to be graced with a "musical W" and with "sleeve-bars" to denote the number of years on tour by the singer. Before long some of the athletes jealously objected to the sporting of the letters, which much resembled the "block letters" awarded for noteworthy intercollegiate competition. Clamor of protest grew and did not cease until Lawrence Nye designed a new letter for the glee club, a lyre with a "W" superimposed upon it and with smaller letters, "GC," upon the "W."

Children of a Methodist minister, Nye and his brothers and sister were talented musicians. Lawrence served two years as a manager of the club and became center of a controversy during the tour in 1932. To wear while traveling, the members had purchased brown jackets, with the letters, basically in gold, thereon. Nye, for himself, had acquired an additional blazer — of bright gold with the letters in brown, to distinguish himself "as manager." Certain members soon took umbrage at such display of lordship, and the offensive item mysteriously disappeared one evening. Nye exhausted his battery of threats, never identified the culprit(s), and after a few days of futile probing agreed to desist from wearing his special purchase were it to return to the light. It did, he did, and Oscar Bennett had maintained a skillful neutrality. All assessments dubbed the tour of three weeks to have been one of the most successful — ever. But, there had been another problem, at least in one town. Some of the traveling songsters encountered a veritable army of bedbugs — very lively little bedfellows, spent the night "on the floor," and succeeded in preventing any of their unwelcome hosts from taking residence in clothing and suitcases.

— Male Quartet

The Nebraska Wesleyan Male Quartet persisted through the years to offer the top of entertainment — independently from or jointly with the men's glee club. During the years of the later 1920s, billings featured artists such as Robert Palme, Clarence Schroeder, Henry Zehner, Loren Winship, Clinton Swengel, Lynn Sanderson, Milton Coffman, Ben Christner, Harry Vedder, Harold Read, Laurence Davis, Dwight Mason, and Floyd Hanson. Bennett's enthusiastic and magic touch was at work and in evidence in the summer of 1929 when a quartet toured five states — to advertise the university.

— Girl's Glee Club

First hailed as a Ladies' Glee Club and then as a Women's Choral Club, Wesleyan's Girls' Glee Club flourished under the guidance of Anna Bradley Witte. These young women performed before a multitude of service clubs, in churches, and in high schools of Lincoln and nearby towns, and before inmates of the penitentiary. Usually of thirty-six voices, this club was widely popular, but it did not engage "in touring." These singers in 1928 presented a pre-Christmas concert in convocation, and they set precedent for a tradition that endured within the annual calendar for nearly a half century. A women's quartette went "on tour" in 1927; Hazel Hanna, Florence Uhl, Marie Acton, and Velda Winsor proved to be the best of ambassadors

— to spread good news about the school. Trained talent was in such abundance by the late 1920s that a sextette rose to share with the club and quartette the honor to meet demand for Wesleyan's female songbirds.

— University Choir

The Nebraska Wesleyan University Choir of more than fifty voices far exceeded in size that of either glee club. Under the baton of Parvin Witte, these singers presented the best of "church music" — the great oratorios, the finest cantatas, and those hymns which had inspired the more magnificent choral arrangements. Handel's "Messiah," Mendelssohn's "Elijah," Haydn's "Creation," Verdi's "Requiem," Rossini's "Stabat Mater," and Dubois' "Seven Last Words of Christ" became common fare for Easter and commencement. The sanctuary of the Methodist Church across the street and the auditorium of the C. C. White Building provided the settings for memorable renditions. A great boon to these performances came in 1926 with the installation of the pipe organ in the auditorium. Witte was painstaking when it came to rehearsals, and a campus reporter had some fun in October, 1929. The latter had been in on a particular practice session and informed the readers that the pianist was "totally unskilled," the sopranos raised their voices in "energetic protest," the basses "rumbled" and the tenors maintained "their mournful cries," the altos were not heard, and the conductor finally "tore his hair, donned his coat and hat, and left." Well, dare we believe that from such rehearsals come great performances?

— Band and Orchestra

As the school began its run for the 1920s, band and orchestra experienced some revival under the direction of George W. Ainlay, an older student who was much talented musically. His departure for medical school left the band in a sort of leaderless limbo. The band had become quite a factor for pep and spirit during the basketball games, particularly. So it was that Ralph G. Brooks exercised his many debating talents to urge editorially in September, 1922, that Wesleyan have a band, that it be a credit to the school, that it was sorely needed for football and basketball games, and that all recognized such entertainment would "push for higher planes of culture and refinement." Brooks would continue his argument: "A good band and a good school spirit are co-existent; they depend upon each other."

A band survived, and with sufficient clout to raise the issue of credit in physical education for "marching practice." Matters came to a sort of head in autumn, 1925, when the Athletic Committee ruled that "band work" not count for credit in P.E. Interest in band may have gone into decline, but a sharp upswing in enthusiasm followed the arrival in 1927 of Professor Henry Knies. A native of Germany, Knies had served a long stint in the Kaiser's army, had not at heart been in sympathy with German militarism and goals in the World War, had graduated from the university at Mainz, and had emigrated to the United States where opportunities for him to teach and to direct band and orchestra were more promising. He instructed in violin and all band instruments, directed both band and orchestra, conducted programs broadcast over station WCAJ, gained uniforms for the band's members, and composed "The Nebraska Wesleyan March." His departure in 1931 to teach in the school systems of Gering and Scottsbluff caused a wave of disappointment to roll over the campus. For two years his marching band had had more than fifty enthusiasts in its lines.

— Organ

A small boon to the teaching of organ at N.W.U. came in 1922 when the school of music installed a "Moline organ" for practice purposes in one of the upper rooms of the C. C. White Building, but the instrument in the church continued to be used most for instruction and practice. With installation of the organ in the auditorium, an immediate increase in enthusiasm to learn to use the instrument ensued. Mrs. Eudora Esterbrook presided with praised ability over this department within the school of music.

— May Music Festival

Parvin Witte initiated in 1924 "The First Annual May Music Festival" — to feature the university's choir, its orchestra as directed by August Molzer, a host of soloists, and varied ensembles. Purposes were clearly to enhance the conservatory's reputation and to bear witness to the increasing importance of Nebraska Wesleyan as an institution of the fine arts and of higher learning. For whatever reasons, no additional festivals followed.

— Sigma Alpha Iota

After her arrival on the campus, Anna Bradley Witte permitted little time to elapse before she pushed vigorously to gain recognition for her talented young ladies. The conservatory's "Schubert Club" in March, 1922, petitioned Sigma Alpha Iota for a chapter's charter. Since its origin, 1903, at Ann Arbor, Michigan, this oldest of the national music sororities had sought "to promote and dignify the musical profession," to further the development of music in America, and to enhance friendly relations between musicians and schools of music. Originally a "Society," Sigma Alpha Iota had furthered its prestige when Pan-Hellenic recognized it to be also a "social sorority." Installation of Upsilon Chapter at Nebraska Wesleyan came February 17, 1923. Wesleyan now had its first national sorority. In 1929, Sigma Alpha Iota purified itself to be "strictly a professional musical organization." As portrayed in The Coyote, 1932, the chapter at Wesleyan was increasingly "just Music."

— "Light Opera"

From the early 1930s and for three and a half decades, Oscar P. Bennett was to be the personification of "light opera" at Nebraska Wesleyan and within the larger Lincoln community. The onset of his remarkable achievements came after Schreckengast's retirement. Mrs. Witte was the moving influence which inspired the earliest of such productions at the university. Upsilon chapter of Sigma Alpha Iota, along with the men's and women's glee clubs, sponsored a presentation of Gilbert and Sullivan's "H.M.S. Pinafore." A packed house viewed the show, February 29, 1924, and The Wesleyan noted that frequent and hearty applause reflected the attitudes of the "delighted audience." The students performed under the guiding hand of Mrs. Witte, and the profits went into the fund for the pipe organ. Installation of the instrument left the stage too shallow "for opera." Improvisations of later date would resolve some of the difficulties.

Education and Teacher's College

Under the guiding mind and hand of Dean B. E. McProud, Wesleyan's Teacher's College merited acclaim from the established circles in professional education. The new Van Fleet Building (1917) was overcrowded by 1921, and



Finale -- "H.M.S. Pinafore"



Ethel Booth

plans drawn to add a "training wing" persisted until 1930 when declining enrollment and decision to close the High School in 1931 altered the situation. Associated with McProud, as teachers within the training school for varied lengths of time, were many persons whose long relationships with Nebraska Wesleyan would leave their influences permanently recorded in the memories of thousands of students — Ethel Booth, Roy Deal, Glenn Callen, Elizabeth Archerd, Rose Clark, Clara Brandt, Zelia Wiley, Vesta Keeton, Ethel Hatch, and Zazel Sloniger. Gladys Lux, Oscar Bennett, J. C. Jensen, C. J. Shirk, F. M. Gregg, and H. A. Durham, in their respective disciplines, conducted classes as especially designed for teachers of elementary or of secondary levels. A closest of liaisons between the Teacher's

College and the College of Liberal Arts virtually united them in common program and purpose.

Wesleyan's writers and editors pulled no punches when telling of "the wholesome environment of Christian college and university life" which provided the setting for teacher-training. All the intellectual, social and religious advantages of the campus were inseparably linked to "the normal training department," for each aspirant to become certified enjoyed the advantages of study with professors of the colleges of liberal and fine arts. Wesleyan's enthusiasts rarely missed opportunity to stress the importance of Lincoln, "a capitol city, . . . an education in itself." Dean McProud repeatedly put across the message, that one must first learn to learn before he or she could qualify "to teach others to learn." He made it clear that he was opposed to certification of any one who used tobacco in any form.

Certain maxims guided the philosophy of the training school — that a "project-problem mind was a learning mind par excellence," that the primary task of a teacher was "to think subject matter into projects, problems and interests of children," that a teacher was co-worker with a learner, that a teacher



Zazel Sloniger

was “helper” and not “commander,” and that relations between teacher and pupil must be of “mutual confidence, sympathy, helpfulness and happiness.” As endorsed by McProud and Rose B. Clark, the principles of teaching technique as enunciated by Dr. H. C. Morrison of the University of Chicago became common fare for all. No student was “to parrot back the pages of a text” or to recite facts “uncolored by ideas.” Few slipped through McProud’s college without having given persuasive evidence of a working understanding of Morrison’s concepts and their implementations — Exploration, Presentation, Assimilation, Organization, Recitation and Appreciation. Added to the formula was this cycle — Pretest, Teach, Retest, and Reteach. Who dared not know or to forget! The Journal of National Education (April, 1928) identified Nebraska Wesleyan’s training school as one of three in Nebraska to do “distinctive work” to enable teachers to adapt their work to meet the needs of children “in home and in community life.” Also “distinctive” were the normal training programs in the high schools of Central City and Omaha Technical.

— Teachers Bureau and Certification

“The Teachers Bureau” at Nebraska Wesleyan made no guarantees to secure positions, but McProud kept the public informed that supply of Wesleyan-trained teachers was regularly short of demand. Except for vocational agriculture and home economics, instruction at Wesleyan prepared students to meet fully the requirements of the battery of the “state certificate courses.” Heading the list was the University State Certificate for high school or secondary level, a four-year program with a bachelor’s degree. Four First Grade State Certificates served for junior high school (grammar grades), intermediate or elementary grades, primary or first and second grades, and kindergarten and primary; each of these was basically a two-year program, with hours of credit ranging from 52 to 58. A Second Grade Elementary State Certificate acknowledged a “special year’s program” which matched the requirements for normal training available in many larger high schools. Also, special certificates were issued for training in commercial subjects, manual training, physical education, the sciences, and music. Wesleyan’s catalogs and special bulletins treating of the teacher’s college regularly spelled out the particulars of the requirements, and of the work to be taken in “professional work” and in subjects to be taught. In 1926, for the first time, Wesleyan’s teacher’s college offered a baccalaureate degree, bachelor of science in education; and the degree acknowledged an “Education Major of 25 hours.”

— Kindergarten

Publicity kept constantly before the public’s eye information about the kindergarten department — its size, its special equipment, its emphases upon self-expression, personal hygiene, and supervised play. For a decade and a half, Ethel Hatch, with a nearly unmatched effectiveness, directed the program in a large room, east side of basement level of the C. C. White Building.

— Special Programs

Special programs of “doing” seemed to thrive throughout the training school — in art, music, science, and manual training. Among the many widely observed projects was one directed by Elizabeth Archerd, a convention on “The Formation of the Union,” a reproducing of the federal constitutional convention (1789). Each year, 7th and 8th graders, enrolled in American history, used the many available books and played the respective roles of Washington, Madison, Franklin,



Ethel Hatch

Pinckney, Hamilton, Randolph, Sherman, and others. Based upon research, the "spirited discussions" recurred annually for fifteen years, until the training school closed in 1941. The high school had closed in 1931, and Roy W. Deal was its last director and Zazel Sloniger its last principal.

— The High School

Wesleyan's "Teacher's College High School" held full accreditation from the North Central Association and from the State of Nebraska. Its students regularly participated in the wide sweeps of musical, forensic, and athletic affairs and competitions. Following the absorption of University Place into the city of Lincoln (1926), the Lincoln School Board found it advantageous to continue the full program in the Van Fleet Building and to absorb certain of the costs. Increasing pressures

of a faltering economy caused many retrenchments, and one of the earlier casualties was this "college high school." Chancellor Schreckengast, August 19, 1931, concluded an agreement with the Lincoln Board relative to continued use of the Van Fleet Building for children "in the grades." The commitment required the university to maintain the building, to heat it, to pay for light and water, to add new fire escapes with "proper exit doors cut into the walls," and to accommodate a maximum of 240 pupils. The city would pay \$3,200 "in two payments," and the contract would be subject to annual renegotiation.

The Graduate Department

We should mention the continuation of the "graduate department." It was never a costly factor in the annual reckoning, but it did lend a small bit of credibility to the school's claim to be a university. Statistically, the record discloses discouraging enrollments of persons in pursuit of the master's degree — one in 1923, none in 1924, one in 1925, three in 1926, none in 1927, two in 1928, two in 1929, and two in 1930. A logic may explain the jumps to six in 1931 and to seven in 1932.

The program had remained the same: 35 hours above a bachelor's degree; no more than 15 of the requisite hours might be spent on special studies and the writing of a thesis; 25 hours to concentrate on "the major"; 6 hours minimum to treat of a "related field for a minor"; and a reading knowledge of French or German. With datelines to be met, the prescribed thesis, flawlessly typed in "proper form" and of three copies — one for the library, one for the major department, and one for the candidate, had to meet the scrutiny of an examining committee composed of the major and minor professors and a visiting professor from a neighboring institution. A candidate defended the thesis before the committee, and this was always "to be public." Tuition and fees, except for the diploma, came to \$100 — to be

apportioned by semesters if "full time" involved, or to be paid "by the hour" if pursued at "part time." Thus was this picture as the depression tightened its grip upon the institution.

Tuition, Fees, et cetera

Well, how about tuition, fees, and costs of other things? The Wesleyan gave a bit of information, November 1, 1922 — that tuition stood at \$35 per quarter, that board approximated \$5 per week, that most rooms rented for \$7 per month, and that books averaged about \$50 per year. The annual catalog which reviewed the scene a few months later stated that tuition was \$28 per quarter, but listed separately cost of "student activities ticket" (\$5 per term) and registration fee of \$2. The trustees upped tuition in 1924 to \$120 per year (three terms) — the figure included the student ticket but excluded the registration fee. Transition to the semester schedule, in 1925, left the amount at \$120 per year (two terms). The so-called "student ticket" admitted, without additional charge, the bearer to all athletic contests, glee club and choral concerts, oratorical and debate contests, and band and orchestral productions.

Effective September, 1928, tuition eased up to \$150 per year, or \$75 a semester, student ticket included. As the economy of the nation faltered, some students and certain members of the faculty sought a downward adjustment. Spokesmen for the institution claimed a student paid no more than one-third of the cost of his or her being in attendance at Nebraska Wesleyan; so, despite the increasingly difficult times which beset the school after 1929, chancellor and trustees held the line against a lowering of the fees. Meanwhile, tuition had risen to \$15 for each six-week session of summer school. The two sessions offered opportunity to earn a total of twelve hours of credit at considerably lowered cost.

In good humor, a writer for "The Ampla Fire" in February, 1924, registered a protest against registration, "an unnecessary evil" which was most objectionable because it extracted from pockets the money "that should be spent for shows, dates, and other necessities." With evident wit, this jovial irritant averred that "progressive students" preferred to hear "the call of the wild" to that of the class room. To prove there was some justification for a paying of tuition, the mischievous author acknowledged that to pay the treasurer the required fees would keep "five professors from starving during the next five years." (Had he seen the scale for salaries?) He pressed further to advise his fellow students "to pay as billed" — perhaps for humanitarian reasons, but he suggested that each registrant "put the wrong telephone number down on the information card."

Although the protest of 1924 had been made in good fun, that of 1929 was indeed in dead earnest. In May, eleven students, in behalf of the College Council, petitioned the trustees to turn back tuition to \$60 per semester. They cited rising expenses as direct cause of decreasing enrollment, noted that an increasing number of students were forced to work part time if they were to stay in school, and warned that the nearby University of Nebraska offered "a threatening competition" with its doors wide open "because of a virtual absence of tuition costs." Walter Aitken, E. L. Smith, and W. Lee Greenslit, as trustees on a special committee, gave serious attention to the petition; but, no reduction followed. Members of the faculty offered a spread of suggestions — stretching from drastic cuts in tuition and fees to modest increases, but could shape no consensus. From the exchanges did come a

concession of sorts, but not until 1932.

Schreckengast was closing his role as chancellor, and in May the Board of Trustees felt pressed to assist students who would find it difficult to pay their tuition and fees. A special committee from the faculty had urgently suggested that students, if meeting certain qualifications, be permitted to sign notes — to spread payments throughout a semester. To encourage new students, freshmen to enter from the upper third of their classes in high school would also be eligible to apportion payments. But, procedure was complicated and not all that inviting: a student had to pay a fee of \$2 for each note; a note would bear interest at rate of 6% per annum; a guarantor had to sign each note; one had to meet the scheduled payments or face dismissal from classes; the registrar would record no credits (for courses) until the semester's note had been paid; a student who worked for the college could have wages applied to a note; and the chancellor and business manager were to make decisions "when circumstances demanded." With the plan spelled out, it carried a recommendation that students "find other means to finance their college." Many prospective enrollees were turning to colleges "nearer home." Brightness would continue to fade from Nebraska Wesleyan's horizon.

Recruitment and Retention

Members of faculty and staff may well supply the heart and brain of an institution of learning, but students provide the life's blood. If program and achievement fail to attract a host of clients in sufficient numbers, a college or university will soon close its doors. "Recruitment" and "retention" are key words. Backers and enthusiasts for the smaller denominational private schools paid nearly hypnotic attention to enrollment figures, and some tended to judge success or failure upon the varying calculations. When the onset of economic depression brought enrollment reversals, Nebraska Wesleyan's leaders had, of necessity, to intensify all efforts to attract new students and to retain those already on campus. Not to be sacrificed was the college's constant striving after academic excellence.

To search for students, Dean F. A. Alabaster had, by custom, spent nearly a month's time each summer to visit homes, recent graduates of high schools, alumni of N.W.U., and ministers in Nebraska; not uncommon was the fact that he usually probed into a minimum of seventy-five towns on his "annual itinerary." Chancellor Schreckengast was year in and year out a carrier of the appeal. Alumni, ministers, teachers in the public schools, and current students were parts of the recruiting team. Wesleyan's official publications — bulletins, newspaper, and annuals — sought widening distributions. Coaches and athletic teams, touring glee clubs, and competing debaters and orators played significant roles. Prominence of Wesleyan's students in Epworth League and in the "gospel teams" of the Christian associations was a strong contributing factor. Growing enrollments during the 1920s seemed to indicate that the system, somewhat uncoordinated as it was, needed no serious adjustment. But, so critical had become by 1930 the reality of declining numbers, that a tone of urgency took over.

With the chancellor's blessing, the trustees moved to elect, September 17, 1931, the Reverend Louis L. Kaub to be Wesleyan's "contact man for students" — he was the first and his salary was \$3,000 per year, "plus expenses." Kaub was to visit high schools, to seek out as many prospective students as possible, to enlist alumni in the process, and to consult with the Methodist ministers.

The following May, Schreckengast reported to the trustees that their "contact man," as assisted by Dr. Gossard (Dean of Men), Coach John Waldorf, and the Reverend J. D. Hammell, had done about everything "to turn students to Nebraska Wesleyan." But, the intensity of the depression was causing prospective students to turn to nearby colleges and to the "state colleges." Kaub also had discovered that recruiters from "competitors" were spreading rumors that Wesleyan's teacher-training program lacked full accreditation and that credits from Wesleyan were not fully transferrable to "the larger institutions." The Alumnus urged its readers to join a "Send a Student Club," and its editors called upon the faculty to strengthen "that personal touch between instructor and student" — to strive toward emulation of "the Oxford Plan," a sort of one-on-one type of teaching and learning. Widely accepted was the assertion that the best recruiters were the satisfied students.

Taken for granted was the belief that each member of the faculty sought "to stimulate scholarship among the students." To assist all advisors would be the scores on "intelligence tests" — to be administered each September, beginning in 1924, by the department of education for freshmen and certain other new students, particularly those who desired to transfer "as failures" from other institutions. Many of the professors urged that more rigid investigations "of applicants for admission" be conducted to assure newcomers have "ability in the class rooms." As retention became by 1930 a more critical factor, the faculty sought earnestly to bring more success to more freshmen — to devise a system to spot early "a student with problems." As we have noted, a special committee directed a survey and conducted a series of meetings to glean from the collective mind of the professors procedures to assure better performances by most freshmen. These suggestions, or a combination of some of them, were prominent in the resultant guidelines: emphases upon reading abilities — vocabulary studies, means to retain what read, use of dictionaries, use of unfamiliar words, and spotting the central idea within a paragraph; drills in stating ideas in one's own words; working out unit outlines; developing the art of paying attention; and the importance of conferences with instructors as soon as any sign of trouble appears. In addition, some teachers regularly gave short tests or quizzes as stimulants to daily preparations, and others posted "progress charts" to reveal individual improvements.

— High School Day

As these years rolled by, one of Wesleyan's chief recruiting moves was to continue to hold the annual "High School Day," begun in 1918. As stated in a 1927 issue of The Wesleyan, purpose of the day was to greet and to welcome the guests, to show what Wesleyan had for them, and to invite prospective students and their parents to feel at home and "to go anywhere they wished." Chancellor Schreckengast always addressed the visitors, and he set patterns for his remarks in April, 1922:

Our school has high educational standards. This is not a place where a loafer had a good time. . . . A college education is becoming a necessity. Education is power. Without it, leadership is impossible. An untrained man must follow others.

An earlier "High School Tournament Edition" of the campus newspaper had, in an open letter, praised Wesleyan as "An Ideal School" which prospered because of many attributes — a healthful location in a beautiful city of opportunity and

encouragement, a scholarly and Christian faculty, a wholesome student body, equipment adequate for all work, a cultural and religious spirit, genuine interest in the welfare of every student, an "unquestioned standing" among other colleges, graduates with high degrees of success, and an enrollment small enough to give each student "many opportunities."

The program for April 28, 1922, provided opportunities to visit each department; to attend a special convocation to be greeted by Chancellor Schreckengast, to hear the men's glee club and the Wesleyan orchestra, and to see the one-act comedy, "Fourteen," rendered by the dramatics club; to view movies in the auditorium; to dine sumptuously in the cafeteria and in the basement of the Methodist church; to attend the annual inter-class track meet and a baseball game between Wesleyan's Coyotes and Cotner's Bulldogs; and to enjoy the annual "College Nite" — the competing stunts put on by the "college classes" in the auditorium. By count, 519 high school seniors attended. The members of Purple Dragons and Purple Arqus were "in charge."

In 1923, the 604 visitors from 53 high schools found a much expanded schedule awaiting them. Forewarned, the registrants were invited to participate in an "interscholastic meet" — as well as in events associated "with track and field." The scholastic contests found competitors who sought awards in botany, civics, elocation, English, extempore speaking, geography, history, home economics, mathematics, music, physics, and spelling. Enthusiasts for that which became Wesleyan's "Annual Interscholastic Meet" made the claim that their university was the first to conduct such scholastic contests as part of a "high school day."

Year after year, departmental displays and demonstrations continued to be "part of the day." Students of chemistry enjoyed experiments to show the power of explosives. These were not without risk, and Leland A. Underkofler carried a scar — remnant of a flying fragment from a shattered flower pot.

The outreach of this annual meet expanded year by year, until in 1930 more than 1,500 guests assembled to participate and to observe; and from reports, the crowds had become happier and peppier. Many additional contests had been added to the agenda: algebra, bookkeeping — I & II, citizenship, hygiene, geometry, piano, singing, dramatic and humorous readings, declamatory speaking, manual arts, journalism, Latin — I & II, typewriting, art, agriculture, and band. For the girls, innovation had introduced a track and field competition — baseball throw, basketball throw, forty-yard dash, high jump, sixty-yard hurdles, and standing broad jump. Clara Brandt presided over the awarding of prizes to winners of a "posture parade" — with points accumulating while standing and walking. For the boys, additional contests had been organized for baseball, volleyball, archery, horseshoe pitching, and table tennis. Croquet found competitors from both sexes.

Lack of enthusiasm to continue the class stunts had brought a significant change in 1928 for the Friday evening's program in the auditorium. Theta Alpha Phi and the players presented a drama, "The Big Idea." "Babs" followed in 1929, and Booth Tarkington's "Intimate Strangers" in 1930. A damper upon the holding of "the day" descended when the North Central Association in 1930 ruled against "tournaments" for purposes of recruitment. Allowances for adjustment permitted Wesleyan to hold its interscholastic meet and its field events for boys on April 24, 1931. The "annual event" had not been able to stem the trend toward declining enrollment.

— Financial Assistance

Many of the students who attended Nebraska Wesleyan desperately needed some sort of marginal financial assistance. The meting out of jobs and scholarships was always pertinent to successful recruitment and retention. Custodial work within the buildings and grooming of the grounds without furnished opportunities for many to reduce deficits. The cafeteria enabled others to serve and to scrub for board. For use in eleven or twelve departments which regularly needed the services of laboratory or classroom assistants, the annual "readers' fund" eventually peaked at over \$700; and, it was always "used" and often "just transferred" to take some of the bite from tuition and fees. Thirty-four memorial scholarships by 1924 annually accumulated small dividends to ease the pinch for about as many seeking recipients; additional donors subsequently joined to increase the benefits. Not always available to Wesleyan's students were funds to come irregularly from the state's PEO Sisterhood and the Nebraska Woman's Club. In addition, a few "loan funds" offered less generous relief, for the attached string required eventual repayment.

Of considerable importance was the "half tuition" charged the children of "effective members of the Nebraska Conference of the Methodist Episcopal Church"; but, the benefit applied only for those who enrolled in either the college of liberal arts or in the teacher's college. Also included in this bit of limited largess were the "P.K.s" of the ministers of the German, Swedish, and other branches of Methodism. This policy had remained constant for many years.

To become somewhat entangling was the honoring of the scholarships given by the Nebraska Association of Church Colleges to the valedictorians of the graduating classes from accredited four-year high schools within the State. Practice dictated that these certificates for \$100 be expended at the rate of \$25 each year. Colleges were eager to enroll these highly promising applicants. Complications arose when the state's normal schools and junior colleges began to honor these "church school scholarships." These institutions already were serious competitors because of their "lower costs." Another thorn poked into the sides of the church schools, about 1930, when the "Normal College Scholarships" for salutatorians jumped in value to \$150, and many principals and superintendents offered the higher valued certificates to the "first-place honor students." Schreckengast reacted immediately, and he insisted Nebraska Wesleyan meet the challenge of \$150 — both for holders of the church college awards and for those of the normal schools. Wesleyan's trustees agreed. The state's church schools had by 1932 upped their scholarships to \$150. Meanwhile, the regents of the University of Nebraska were awarding scholarships to the winners of competitive examinations, and these high scorers could apply \$70 the first year. In response, Wesleyan's Board of Trustees authorized acceptance of the "regents' scholarships," but only "to \$100 over a four-year period." Some valedictorians would be holders of "the regents," but aside from them few "takers" emerged for matriculation at N.W.U.

Declining enrollment indicated that most efforts, however valiant, were failing to equalize the economic depression's wilting impacts. Marvin Gilbert's "Wesleyan days" had gleaned disappointing responses. Perhaps today's reader can find reason to conclude — that without the adjustments to compete more stoutly within the market for students, Nebraska Wesleyan's decline in enrollment would have been proportionately greater.

— Other Factors

The Rockefeller Foundation in autumn, 1923, released some statistics — that of every 1,000 men to begin college, no more than 500 ever reached their junior year. According to this report, causes of the attrition could be found in “character defects” (many interpretations at play here), poor health (of a student or of a family’s member), and financial troubles. Wesleyan’s introspective studies, which included the women, shaped its own findings relative to the non returns of freshmen and sophomores. Certifications for rural and grade-school teachers could come at the end of one- and two-year programs; certain preprofessional schedules were terminated within two years; a large segment of the public regarded the so-called “church schools” to be closely akin to the two-year junior colleges; many students did find it necessary to “drop out” to work to save money for return to the campus; and problems of health, personal and family, did enter the picture for many.

Enrollment at Nebraska Wesleyan irregularly increased through registration for September 1927 and then entered into an extended period of disheartening decline. The statistical summaries of enrollment to appear in the annual catalogs give us a profile. We must keep in mind that the dated issues summed up the count for the academic year currently ending. Also, the figures did not disclose the variables from term to term which would reflect drop-outs, returnees, and transfers. We may conclude that numbers of students at any particular time were invariably less than the annual summing up of the “no repeats.” Citing from the catalogs of 1923, 1927, 1928, and 1932, we can view the swing of the pendulum: for the College of Liberal Arts — 664, 720, 735, and 473; for LA, plus Teacher’s College, plus Fine Arts — 805, 890, 941, and 586. Prior to September, 1927, most students seeking certification to teach registered within the college of liberal arts; beginning in September, 1927, all did; and, the comparative figures for 1928 and 1932 contained the enrollments in the college of fine arts (art, expression, and music).

One may discern a few other pertinences. For the above selected four years, totals for summer sessions followed a different line — 413, 262, 242, and 244. Wesleyan closed its Teachers College High School in 1931, but catalogs did not list its enrollments after 1927. A handful of foreign students hardly altered, at any time, the profile. The Wesleyan for January 10, 1923, noted that M. Nakatasukase was a new arrival and on campus because of the influence of Floyd Shacklock, a missionary in Japan and a Wesleyan graduate. Three students from China were also enrolled, steered to their alma mater by missionaries. Students would later arrive from India and from the Philippine Islands. General summaries showed clearly, on the average, that four of seven enrollees at N.W.U. were Methodists, and a vast majority of them came from Nebraska.

Well, Nebraska Wesleyan’s precipitously declining enrollment was undetachably related to Nebraska’s slumping agricultural economy. Number of students on campus for 1932-33 reached no more than 423, and reorganization had put all departments and programs within the framework of liberal arts. E. Guy Cutshall as chancellor knew that the name for the game at N.W.U. had become SURVIVAL.

Prizes and Awards

For those students who converged onto the campus each year, a battery of awards, prizes, and recognitions lay in wait. By 1927 the Stephen K. Warrick

memorial prizes to the eight winners of the class averages and the Albert L. Johnson award to the valedictorian of the Wesleyan High School (of the teacher's college) had terminated. Replacing the Warrick prizes were the university's gold and silver medals to go respectively to each class's first and second place scholars. Dr. Harry A. Taylor's Phi Kappa Phi badge-award continued each year to go to the graduating senior with the "highest average." George E. Johnson's award of \$25, given annually to the ministerial student who had earned the highest grades, ran its course by the late 'twenties, and a "scholarship medal" then served to give "recognition." The annual catalogs regularly listed, under the heading "Scholarships and Honors," the recipients in attendance at Wesleyan who were using scholarships given by the Nebraska Association of Church Colleges; those upperclass members who had shared in "University Honors" as new members of Phi Kappa Phi, Pi Kappa Delta, Theta Alpha Phi, Pi Gamma Mu, and Beta Pi Theta; and the orators and debaters who had garnered an array of awards.

Complacency and Outside Affairs

Campus editors occasionally lamented because Wesleyan's students displayed little interest in "outside affairs" — those happenings beyond the borders of the immediate community. Some writers opined that collegiate tasks and actions often exacted too much of time and energy. Attitudes of indifference may have occasionally been the case, but other sides of the coins often disclosed lively responses to events of wider scope. Asked to give the oration for Armistice Day, 1921, Thomas Q. Harrison, a veteran of the great war and a student, touched upon issues quite removed from the confines of the campus. Harrison warned that the red blood of America was "in danger of being diluted to a pale pink" because of unrestricted immigration, high birthrate of the lower and poorer classes, and "race suicide by many of our best families." He also noted that internal corruption and moral decay were among "the threatening forces of sin and evil" which tended to eat away the ideals of America, "the final hope of the world." His was one of the first voices to challenge the accusations of complacency.

— Student Friendship Fund

The "student friendship fund" for three years focused upon the dire straits which beset the lives of students in many areas of postwar Europe. Tens of thousands had money for but one meal per day; and, tuberculosis was rampantly on the increase, for in great numbers the older youth lived in circumstances well below "physical efficiency levels." Refugees suffered more, for they were without minimum means "in strange lands." Professors often served at salaries below a poverty line, and currencies had become almost worthless and savings negated. When statistics indicated that \$1.50 could purchase food for a week for a student in Europe, many Wesleyanites, in December, 1922, went without desserts, without dates, and without pre-Christmas parties in effort to save to aid their European counterparts. The Wesleyan reported a collection of more than \$200, but the editor regretted that more sacrificial giving had not been forthcoming.

In November, 1923, John R. Mott, chairman of the Student Friendship Fund, visited the Wesleyan campus, and he spoke of the "tremendous responsibility" which rested upon the American student — to give generously to a "European student fund" which could with \$500 provide board and room in Berlin for 236

refugee students for one month. Mott urged, in addition, the raising of extra dollars to send delegates to a Student Volunteer Convention in Indianapolis. Beulah Champ directed "A Pageant of Nations" for just such purpose, and profits netted \$150 for transportation.

As information poured in from Germany, Russia, and central and eastern Europe, it became quite certain that only "friendship built on a new world of love" could save the poorly clad and hungry European students from pessimism and hatred. Ben M. Cherrington, former coach and director of athletics at Nebraska Wesleyan, 1904 to 1907, and currently Regional Secretary for the Rocky Mountain Region of the Y.M.C.A., returned to the campus in February, 1924. The ravages of disease, because of undernourishment, threatened to claim the lives of at least ten per cent of European students. Cherrington's goal was to persuade each "Coyote" to give one dollar to "the fund." This man had lost none of his old charisma, and contributions reached \$684.35. He praised the campus for its "work to save civilization." Herbert Hoover, as Secretary of Commerce, had enthusiastically backed support of such efforts: "If Europe is to be saved from barbarism, the universities and colleges must be kept open in the old world."

— Sentiment to Outlaw War

The Nebraska Conference resolved in September, 1924, to brand war as "the supreme enemy of mankind." These Nebraskan Methodists nearly equated patriotism with an open "crusade for peace." American students had repeatedly registered their opposition to war, their favor of education for peace, and their endorsement of the League of Nations and the World Court. The campus in University Place had furnished setting for many lengthy discussions, and enthusiasts for pacifism rejected "passivism" and viewed themselves to be "activists for peace." They denounced "international gun-toting" and its massive propaganda of falsehoods, suspicions, fears, and hates. In contradiction of claims to the contrary, a lively interest persisted at Wesleyan in affairs well beyond the confines of classes, credits, and economic opportunities.

As resolve to outlaw war grew on college campuses in the United States, military drill became suspect as advocacy of "organized violence." Peace-minded critics often fulminated against the R.O.T.C. and accused its advocates of following after German militarism. Frederick Libby, Secretary of the National Council for the Prevention of War, early in 1927 addressed a Wesleyan convocation and instructed his audience: "God expects our generation to put an end to war." The following spring, John Gewacke won national honors with his peace oration, "Hickory Stumps," and spoke for his peers: "Young America of today is sick of hate and selfishness and is looking to world peace as the way out." Donald Day, in December, 1928, was prime mover in a gaining of 535 signatures from fellow students to petition Senator William E. Borah of Idaho, chairman of the Senate's committee on foreign affairs, to promote approval of the pending Kellogg-Briand Peace Pact — to outlaw war. Students on other campuses in Nebraska were taking similar action. Within another year's time, the most widely read book on the Wesleyan campus was quite certainly Remarque's "All Quiet on the Western Front." In the spring of 1930, The Wesleyan printed a series of six articles by Professor Henry Knies, director of the band, who as a German soldier in the recent war had first-hand knowledge of the egos, greeds, and political and military ambitions of leaders who used war to enhance their powers and outreaches. Dr. Sidney L.

Gulick, head of the department of international relations of the Federated Council of Churches, speaking in chapel on the Wesleyan campus, warned in October, 1930, that the chances of enduring peace were slipping away; he foresaw that 1935, a year when certain "treaty limitations on armaments" would expire, might enable Germany once again to effect a disastrous "turn in international relations." That autumn, Wesleyan's first theatrical production for the year was "Journey's End," a "stark drama" of the world war. James Ackerman played the lead role of Lt. Osborne. The show played twice to full houses. The following January, Bishop Edwin Holt Hughes urged Wesleyan students to ally themselves to worthy causes, and these headed his list — abolition of compulsory military training and realization of equality of the races.

Editors of The Wesleyan frequently reprinted articles treating of national and international matters. When President Harding and Secretary Hughes inaugurated the deliberations of the Washington Disarmament Conference, November 11, 1921, Wesleyan students, under the auspices of the two Ys, and along with members of the faculty, dispatched to the delegations a resolution in support of reduction of expenditures of armaments. During the ensuing months, as the various "Pacts" emerged from those deliberations, members of the United States Senate learned that many persons at Nebraska Wesleyan urged quick approval of the treaties. A few years later, when President Coolidge asked the Senate to approve entry of the United States into the World Court, as provided for within the 14th article of the League Covenant, Wesleyan's students by a vote of 423 to 22 pressed for "positive action." Well, as we know, legislative maneuverings by willful opponents in the Senate prevented American entry into the "League's court," and by 1926 polls indicated that college students, in general, were not exercised "either way" about U.S. membership in "the international tribunal." Additional naval limitations had come in 1927, but the negotiations of 1932 in Geneva, Switzerland, produced nothing of much promise. It had become quite clear that other problems were holding the attentions of most students — the economic and political dilemmas arising from the depression, the Japanese invasion of Manchuria, and a bolder articulation of American "isolationism."

— The Race Problem

Not infrequently the "race problem" in the United States became topic for discussion on the campus. A visiting speaker or the chancellor's homily for a weekly prayer meeting would raise anew consideration of the goals of "the colored race." Schreckengast urged that each one "strive for a Christian attitude" in effort to set aside any deeply imbedded prejudices. There being rarely any enrollment of black students in the school and with nearly all white students having had no associations whatever with blacks, exchanges of opinion were academic. As reported in the campus paper, no opinion favored intermarriage or amalgamation of the races; but, no one disputed the Negro's right to "equal opportunity" and the privilege "to find means to move up the ladder" and to be educated. No one attempted to justify the Jim Crow laws of certain states or the segregations imposed in many locales. Restrictions placed upon "darker beings" were held to be "in direct disregard of the simplest of Christian principles." Editorial summary, expressed in The Wesleyan, January 15, 1931, was forward looking — "Perhaps it is only a question of time"

When the Congress of the United States, with purpose aforethought,

excluded in 1924 the Japanese from our much narrowed immigration quotas, those people viewed the action to be direct insult. Floyd Shacklock, graduate of 1920, had in 1925 just returned from a sojourn of five years in Japan. He had served as treasurer of a Methodist school in northern Japan. He addressed a Wesleyan audience in September and judged the so-called "exclusion act" had thoroughly undone the goodwill toward America which had emanated from our aid to the Japanese following the devastating earthquake of 1921. Latent animosities toward the United States served to sharpen Japan's expansionist aims, and subsequent events seemingly led irrepressibly to the attack on Pearl Harbor in 1941. Events of the 1930s showed clearly that the hopes for lasting peace — in the Pacific and elsewhere — were hardly more than thin veils fluttering in the gales which blew from rising national ambitions and growing international rivalries.

— Focusing on the National Scene

A sampling of articles reveals that editors strove to inform the readers of The Wesleyan of happenings elsewhere within the nation. In 1922, Henry Ford cut the price of his Model T by \$50 — to discourage competitive manufacturers from making small cars. A "feminist crime wave" seemed to be rolling across the nation in 1922, and a Wesleyan editor was startled by such trend in the feminist movement — that the women were attempting to usurp "another of man's domains." The death of Woodrow Wilson in 1924 did not pass unnoted; in a chapel service, "a minute of silent prayer" followed a memorial statement by Professor W. L. Ruyle. Late in September, 1927, the penman of "The Howler" lost a treat of oyster stew because "a crazy referee" gave a fight to Gene Tunney — and Jack Dempsey lost his "pug crown." A few years later, Al Capone's criminal successes made headlines, and so did the golfing achievements of Bobby Jones. Early in 1932 the nation confronted the grim matter of the kidnapping and death of Lindbergh's infant son.

At the time of the above tragedy, matters more local in scope gained attention of The Wesleyan. Crime on the campus raised its ugly head when "thieves" removed a loving cup, belonging to the Alpha Gamma Deltas, from its pedestal. Along the way had come this poetic reminder of the difficult times at hand —

Crashes to crashes,
Bust to bust!
If the bread-lines don't get you,
The bankers must!

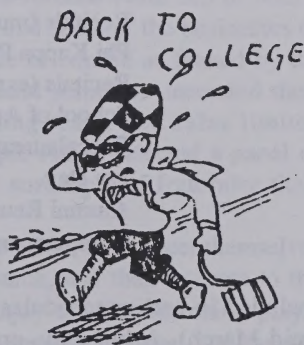
In a "Wednesday chapel," the students had on the spur of a moment collected for "relief work" in drought stricken northeastern Nebraska a sum of \$57.20 — not a great sum, to be sure, but sentiment indicated "more would come in." WCAJ had broadcast the word, that many families were very short of foodstuffs and clothing.

Presidential elections usually garnered much attention. The certainty of a return of Coolidge to the White House in 1924 had led to a lackadaisical response from voters, and comment in The Wesleyan bemoaned the fact that such a large percentage of citizens had not exercised "their use of the ballot." When "Silent Cal" refused in 1928 to run again, the certainty of new faces before the public prompted an upsurge of will to participate. F. M. Gregg suggested a "mock convention" — to heighten interest in the politics "of the moment." So, "the classes in parliamentary

law, public speaking, and political science" organized the affair, and May 11 was the big day. "Call to order," "Keynote address," nominating speeches, votings, and adjournment were to follow in proper order. Originally, it was to have been "a Republican meeting," but it became "a mixture" — even with mirth and seriousness, as was Bill Brown's opening statement. John Gewacke served as "permanent chairman." According to "The Howler," Al Smith's advertisement revealed that New York's former governor had no platform and was so wet he had "to use a pontoon for which his backers had paddles." One rumor whispered that F. Asbury Alabaster sought the vice presidency. A front-runner may have been "Homo Boobus." It was "the first such convention to have taken place on the campus" — at least as far as a certain reporter knew. A large audience observed the shenanigans, and the delegates gave Illinois' former governor, Frank O. Lowden, the nod. Herbert Hoover's backers had failed to win — for their man.

Wesleyan's "spirited presidential nomination convention" in 1932 must have ignored national trends. The mock delegates hooted into nomination two of the Republican party's most famous progressives — Nebraska's own Senator George W. Norris and Idaho's "Big Potato," Senator William E. Borah. Herbert Hoover and regular Republicanism had fallen from grace. No one yet knew it was going to be a year for Franklin D. Roosevelt.

The Annual Calendar



Once an event made entry into the school's annual calendar, it seemed nearly always to become a tradition, and year by year the pre-scheduled events became more crowded. The annual catalog and The Coyote respectively gave forecast and summary of each year's doings, and for 1931-1932 "things" had reached a point of near saturation. Follow along, and a few dates serve to keep us on track — beginning in mid September, 1931.

Freshman Conference and Registration.

Classes organized and first chapel.

YMCA and YWCA "All-University Night and Reception."

Chancellor's annual address and reception.

"Olympics" and "Interclass Receptions" (Oct. 9).

Phi Kappa Phi — first meeting.

YMCA and YWCA — annual social events and banquets.

Debate: interclass championship (Oct. 26).

Home Coming Day (Nov. 6).
 Phi Kappa Phi — elections (Nov. 16).
 Senior Recognition Convocation (Friday before Thanksgiving).
 Thanksgiving Recess.
 Annual Oratorical Contest (Dec. 15).
 Annual Christmas Observance and second "All-University Night."
 Christmas Vacation.

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College Council's "All-University Night" (Jan. 8).
 Registration for the second semester.
 Semester examinations (Jan. 26-29).
 Organization of classes.
 Twenty-third Annual Pan-Wesleyan Banquet (Feb. 18).
 Phi Kappa Phi — elections.
 All-University Night, 4th for the year (March 18).
 Spring vacation.
 Annual Banquet for Seniors (April 15).
 Annual High School Day (April 29).
 Pre-registration for fall semester.
 Honors Day (May 19).
 Semester Examinations (four days).
 Senior Class Play.
 Recitals (music — advanced students).
 Phi Kappa Phi — annual banquet and address.
 Recitals (expression — advanced students).
 School of Art Exhibit.
 Baccalaureate and Oratorio.
 Ivy Day.
 Alumni Reunion and Annual Banquet.
 Commencement.

Included in earlier schedules had been the "Annual Day of Prayer for Colleges" (mid March), Arbor Day, and the annual reunion and meeting of the Woman's Wesleyan Educational Council (a commencement-time event). Also on the agenda had been the observance of Armistice Day (Nov. 11), the dramatic productions by the Wesleyan Players and Theta Alpha Phi, and the home concerts of the Men's Glee Club and other music groups.

Special events in April 1923 and May 1924 had been the presentations of May Hopper's "The Sunflower Pageant," a review of the history of Nebraska Wesleyan. A veritable host of alumni, students, and members of the faculty engaged in the several episodes which in drama, song, and "tableau vivant with narration" recalled many significant events which transpired on campus and for the institution during its thirty-three years of service. Miss Hopper had added a subtitle, "Follow the Gleam."

A \$500 deficit in receipts prevented Parvin Witte's first "May Musical Festival" of 1924 from becoming an annual happening — even though 85% of the students had shared in the delights by attending "all three performances." A "first annual horseshoe tourney," held in May, 1925, had no second — despite the

awarding of a loving cup to the "Grand, Mighty, and Exalted Tosser of the Horses' Footwear" and of "snappy pocket knives" to other "Shoe Tossing Demons" who won at doubles. Perpetuity was almost certain for the "mixers" — with their vaudeville acts, skits, readings, minstrel numbers, slight of hand exhibitions, ventriloquisms, night club orchestras, and other "musical performances."

— Chancellor's Annual Reception

Each year the chancellor's reception, even when postponed because of rain, ushered in officially the social calendar for autumn. The young ladies in their new gowns and with "etiquette a la petite" and the young men in suits and collars of the latest cut sauntered along the receiving line — "with assumed indifferent air." Punch and "program rare" in Huntington Hall composed the ultimate treat for the evening. It was an occasion when "fears fell low before the faculty." One was always more conspicuous by absence.

— Homecoming

Almost without fail, homecoming was a gala affair. The "Senior Breakfast" and recognition ceremony had traditionally headed the day's events, but added features by the early 1920s had crowded the wearers of the purple to have their special celebration the Friday before Thanksgiving vacation (and, more about this, later). Thus, change permitted a morning's convocation to welcome returning alumni and to instill additional doses of pep into the bloodstreams of the members of the football squad. A "howling of Coyotes" nearly always began the evening before with a parade of floats and other things along Warren Avenue (48th St.) or with a snake dance which wound its way through the streets and some of the businesses of University Place — all to culminate in a mighty blaze of bonfire as fanned by the yells and songs of the ardent boosters. Fraternities and sororities decorated their houses "in theme" to predict defeat of the invading team, and rules limited expenditures in each case to \$15. Members of Purple Arqus selected a panel of impartial judges and then awarded to the winning sorority and fraternity their respective loving cups.

It became traditional for the alumni, after the game, to banquet themselves in the basement of the First Methodist Episcopal Church, and then to cross to the campus to mount the stairs into the auditorium to enjoy the "homecoming play." Many returning grads often forgot to send in reservations for banquet and theatre, but consequent confusions failed to dampen enthusiasm.

Adoption of the "Dix Plan" for reunions placed the alumni, beginning in 1927, into a progression of four-year blocks — the purpose being to rotate regularly the returning classes to be honored during a homecoming. For example, the graduates of 1893, 1894, 1895, and 1896 and of 1912, 1913, 1914, and 1915 were in line to receive special attention in 1929. If used for the long haul, the plan could have welcomed home returnees from twelve years — to share in the annual festivities.

— Noel Observance

When the Lions Club of Uni Place in 1927 furnished means "to light up" a tall spruce tree to the west of the Main Building, one of the more memorable traditions began on the campus. This lighting of "the great Christmas tree" occurred the evening prior to the onset of vacation, and that which began as a simple assemblage of onlookers became within three years an affair of many features. A bugle's call summoned students and faculty. Singing carols along the ways, the

— Pan-Wesleyan Banquet

Except in 1929 and 1930, for reasons of conflicts within complicated schedules, the annual "Pan-Wesleyan Banquet" continued to be a regular event of late February or early March. The basement of "First Church" furnished space and the Ladies' Aid prepared food for the approximate 500 enthusiasts who seemed always to be heartened by the many short speeches, the outbursts of song and cheer, and the oratory of renowned grads and selected public officials. Chancellor Schreckengast usually gave a review of the "state of the university." In 1931, the "Ladies" charged 75¢ for the dinner. It may have been about the same a year later.

— "Big Snob" and "Old Grouch"

The fourth general mixer of the year had settled into the routine for March, and the traditional "all-class night competitions" played before full houses — including many townspeople. But, innovation arrived March 18, 1932. New ideas had shifted action to the gymnasium. Preparatory to the program of skits and things, elections had occurred to select a "Big Snob" and an "Old Grouch," honorary titles to be bestowed for the first time upon highly popular persons of the campus — respectively woman and man. Each sorority and each fraternity nominated its own respective competitor, and "non-fraternity students" could choose initial candidates by means of petitions with a minimum of ten signatures. A first voting "in chapel" pared the nominees to three for each title. A second ballot would determine the victors, and Zazel Sloniger, registrar, presided over the countings.

Well, the evening of the 18th came to pass. A grand march, led by all the candidates, heralded the onset of the competitive performances. As master of ceremonies, Terry Townsend kept the numbers rolling along at lively pace. Of course, suspense mounted as the evening progressed. The crowning moment occurred when Townsend summoned, presented, and seated Ruth McCaffree and Jack McFarland, Wesleyan's first "Big Snob" and "Old Grouch." Thus began a new traditional event which would continue for nearly five decades. Year after year the event responded to the creativities of those in charge.

— Annual Dinner for Seniors

Certainly one of the more memorable occasions was that of the annual dinner for the seniors, hosted by the trustees and Chancellor and Mrs. Schreckengast. The Lincoln Hotel nearly always served as site, and many members of the faculty joined in this affair of April. Toasts, responses, and musical numbers provided entertainment.

— May Fete

The Willards continued on May Day to breakfast early, to crown their queen, and to picnic late; but, by 1928, their hold on the ceremony had begun to loosen. The Coyote for the year featured a "Princess of Coyoteland" and a "Prince of Coyoteland," and the stage seemed set to invite change. For two more years the Willards' singular hold upon "the queen of the May" remained firm, but in 1931 the men and women of the two honoraries, Blue Key and Purple Arqus, put their collective minds to work and organized the first "all-school May Fete." The seniors were to elect the queen, and the juniors the prince — "Robin Hood." Plans instructed each class to select its two attendants (man and woman) for the ritual, and a parade of heralds, train-bearers, flower girls, and pages were to add to the pomp and circumstance. Clara Brandt took on the task to direct and to practice for the pageant.

Hours of labor had transformed the gymnasium into a highly decorated edifice — much removed from its intended purposes. A “dancing of the Maypole” alerted spectators to an approach of procession and royalty. To appropriate music, the colorful rites peaked with a crowning of Maxine Maxwell as “Queen” and a seating of Waldo Nichols as her escort and “Prince.” The women of Purple Arqus and the men of Blue Key then “tapped” their new members. Undaunted, the Willards had earlier enthroned their own queen for the day, and the Everetts had assisted them — with a traditional breakfast of waffles, to be followed by “the Bear Dance” which had wound its way over the campus.

For 1932, the two honoraries had simply to improve upon the established routine. Maxine Wolfe, a Willard, was “May Queen,” and Richard W. Smith was “Student Prince.” The northwest area of the campus provided outdoor setting for the colorful celebration and ritual. For more than forty-five years, May Fete on the campus of Nebraska Wesleyan followed the cut of the pattern. During the decade which preceded the school’s celebration of its centennial, “April Capers” or “May Antics” or “Carnivals” had become substitutes for May Fete, and they, too, had run their courses. Another tradition had withered.

— Mother’s Day

Mother’s Day had by 1922 become a very special Sunday on campus. Open houses, receptions, programs, and dinners welcomed parents, and most of the societies were willing and eager hosts. The Wesleyan, each year in May, made note of the various entertainments contrived for this very popular item on the calendar.

— Honors Convocation

We have treated, in part, of this special convocation, much the product of a committee headed by Professor Jensen and first occurring May 29, 1925, a Friday. Through the years, to the present, purpose has been to focus attention upon those students who have been the stronger achievers academically and whose performances as such have been of high excellence. These “recognitions” have varied from time to time, some to persist and others to come and go. To begin with, the committee put its emphases upon the following: election to membership in Phi Kappa Phi and to memberships in certain other “societies”; graduation “with honors”; winning of the gold and silver medals (or keys) for highest averages in each class; holding, as freshmen, of the scholarships issued by the Nebraska Association of Church Colleges; earning of the highest average among the “ministerial students” for the year; exceeding others academically in pursuit of certification for secondary teaching; and surpassing one’s fellow classmates for the gaining of a degree.

— Potpourri at Year’s End

As each academic year drew to its close, Ivy Day, Phi Kappa Phi Banquet, and alumni banquet were occasions for addresses and special communications. End-of-year parties, recitals, conference track meets, senior plays, reunions of the “honor classes” as grouped by the “Dix System,” oratorios, baccalaureates, and “university sermons” culminated in the pomp and beauty of the commencement exercises with awardings of degrees, earned and honorary. Sentiments and emotions were on high level. John Gewacke for “Graduation” in 1928 caught the visions of the backward look and that of the forward —

Oh, my heart is almost breaking
 In my trembling breast today,
 For I know that I shall never
 Pass again along this way.

.

. . . it really isn't tragic
 When we reach this leaving time.
 It is merely one more chance to
 Take a step in life's long climb.

So let's face our graduation
 With a smile when school is done,
 For it means that we've accomplished
 What so far we have begun.

1932 brought many graduates and former students back to the campus, each one to wish Dr. Schreckengast well on the occasion of the end of his role as chancellor. In him many had found evidences of greatness.

Compulsory Chapel and Convocation

"Compulsory chapel" remained an integral part of the weekly schedule, but requests from students kept the faculty alerted to need for perennial review and adjustment. As the decade opened, monitors recorded attendance each day, and accumulated excessive trancies could cost "honor points" sufficient to delay graduation. Members of the faculty in alphabetic order were to preside — either to speak or to procure and introduce a guest — on Mondays and Thursdays, and the chancellor reserved the Wednesday session for himself. The Christian associations (the "Ys") alternately shared with the four classes the responsibilities for Tuesday services — the men and women usually meeting separately with the associations and the classes meeting to conduct their respective "businesses." Friday's gathering at ten o'clock was always a "convocation" — which often ran overtime, with adjusted class times to follow. Pep rallies, debates, oratory, music of all sorts by students or faculty, dramatic or humorous skits, and speakers of note placed variety before the audiences. The weekly prayer meeting, never a part of the compulsory regimen, met on Tuesday or on Wednesday evening at seven o'clock — a special time each week reserved by Chan Schreck to discuss an issue which he deemed significant to the spiritual well-being of the students.

Some changes were forthcoming. In 1925, the meetings directed by the "Ys" became arranged into twelve groups for purposes of discussing various problems of life, hopefully to be resolved "by using the principles of Jesus"; not to be excluded were issues which had arisen from happenings "on campus." The Wesleyan and "The Alumnus" hailed a decision of March, 1928, to end compulsory attendance for "Friday's vacant day" and for the Tuesday discussions. To be regarded as an experiment to begin in the autumn and an adjustment "beyond anything The Wesleyan dreamed of," the attractive proposal had come from a special "chapel committee" composed of a student from each class and a suitable

representation from the faculty. Hopes were that the quality of "the three required attendances" would be much improved and that the programs for Friday would be "too good to be missed." Attached to the new pattern were some basic strings — that five unexcused absences would be the limit for the three required sessions during a semester and that each additional truancy would bring loss of ten honor points; that monitors were to mark as present only those "in place in their assigned seats"; and that the deans of men and women were to see that the rules were enforced. Records were kept in the registrar's office. The catalog, dated April, 1931, stated simply the policy for chapel and convocation:

Y.M.C.A. and Y.W.C.A. and class chapels are conducted on alternate Tuesday mornings. On the other days of the week, the program consists of addresses by members of the faculty or invited guests, music, dramatics, or the presentation of students interests.

Well, it had become more fluid, but hints indicated elsewhere that monitors were again recording attendance on Fridays.

Installation of the "Bennett Organ" at cost of more than \$15,000 (spring, 1926) had considerably altered the stage in the chapel-auditorium. Some critics felt the change had transformed, for purposes of worship, the chamber with its high ceiling and half-circle of balcony. An acoustic maldesign at best, the auditorium had umpteen "dead spots" beneath the balcony. Welcomed in October, 1928, was installation "under the balcony on each side" of Western Electric speakers with connections leading to the podium. Professor Jensen extended the wiring to his radio station.

A minor change, but one which had been practiced from time to time in earlier years, terminated the reading of announcements during the "chapel hour." In effect as of January, 1930, this restriction sought to keep all minutes "free for program features." Persons were to put their notices in the hand of the registrar by Wednesday noon — for printing in The Wesleyan of the week.

Advocates of compulsory attendance at chapel and convocation argued with conviction that eminent speakers and artists gave students opportunities to learn far beyond "formal schooling" and that the double purposes of cultural and spiritual fulfillments were implicit in the expectations. Editorials, from time to time, urged fellow students to be earnest in their efforts to appreciate the endeavors to make each chapel service worthwhile.

Students seemed never to tire of Professor Gregg's readiness to expose and to drub the evils of tobacco and nicotine. A memorable "chapel presentation" dealt with a topic of different hue — "Snakes"! The "biology professor" assured his captive audience that most snakes to be encountered "in the area" were nonpoisonous. For example, he pulled from a pocket a five-foot bull snake — a gentle creature which he stroked, permitted to crawl about his shoulder, neck, and head, and then placed into the hands of an unsuspecting Dean Alabaster. The latter sat upright, rigidly and uncomfortably motionless — until the speaker "mercifully relieved" him of the unwelcome and "wriggling" serpent. Ah, yes! such incidents did occur "in chapel" at Nebwesuni — according to Leland Underkofler.

There were evidences of genuine discontent. A former student, after an

absence of eight years, had returned in 1922 to resume study for a degree. A letter to the editor revealed the extent to which the returnee was appalled "at the conduct during chapel time" — a virtual lack of discipline, order, and respect, and with "little reverence for song or prayer or speaker." At later date, another complainant found fault with the activities of "a few characters" who sought by loud talking and laughter in adjacent rooms to disrupt the Tuesday meetings conducted by class officers and leaders of the two Ys. In search of "more interesting topics," a writer for "The Ampla Fire" in 1925 requested of graduates that they return to speak on the subject, "Chapel is a waste of time." This promoter expected that members of the faculty would "gnash their teeth" because of such "sweeping statement."

Time continued to pass. Then, one seeker after authorship responded to this quizzical heading, "How to enjoy a chapel speech?" The penman put things in line: always be present; always be prepared to nudge the woman sitting next to you; always be vigilant to keep one ear open for an opportunity to laugh; always sing lustfully the songs and dramatize the words; et cetera. The following autumn, a more subtle reasoning became manifest in print, that chapel ought induce "an atmosphere of study" — however discourteous and discouraging to a speaker such effort might be. An article in "Open Forum" added this wrinkle to the already well rumpled cloth of dissenting inquiry, "Is not the compulsory religion against all true religious spirit?" What else could create such a feeling of restlessness to prevail in each assembly?

Whispering during chapel aroused editorial comment in 1927, and an editor suggested readers give up "the careless habit." The discourtesy had too often become for some a disruptive and disturbing means "to show clearly" that they considered compulsory attendance to be simply disagreeable. "The Howler" in 1928 noted that freshmen listened dutifully because they were freshmen, that sophomores had begun to doubt the necessity to listen, that seniors tended to sleep, that juniors strove to flaunt their studious habits, and that the members of the faculty had become skilled at the art of stifling their occasional yawns. According to "Yip Yips" on a later date, "one of the worst fates" was to be seated for chapel in a front row, directly under "the hawk-like gaze of the faculty." Careful observation disclosed that seniors had learned to sleep in chapel with their eyes open, but it had taken them three years of "valiant practice" to perfect the technique. Well, thus it may have been. Yale's men had stood against compulsory chapel, and students at Doane, Midland, and Kearney in Nebraska had registered their protests; so, it seemed apropos that voices on the campus of the coyote enter into the company of dissent.

But, despite the rumblings of a few, Nebraska's Wesleyanites engaged in no general effort to end "compulsory chapel"; most students seemed clearly to appreciate the rather rich fare served down from the shallowed stage. The campus in University Place was thoroughly accustomed to a parade of bishops who frequented the school. The district superintendents of the Nebraska Conference of the Methodist Episcopal Church knew well the hallowed ground and often most of the students. Walter Aitken, D.D., of St. Paul Church (Lincoln) and to preside over the Board of Trustees in the 1930s, was a regular at the podium. Earlier, the traditional "Lecture Course" had become the "Lyceum," and certain gifts to the university had established funds for "special lectureships." Mr. and Mrs. W. M. Greenslit in 1929 gave \$10,000 to promote "educational and inspirational"



programs, and this was the largest sum the school had received for such purposes.

Common theme for many speakers dealt with peace, disarmament, and outlawry of war. For example, Raymond Robins, world traveler and social worker, sought to declare war illegal and to brand as criminals all instigators of war. George Collins, Secretary of the Fellowship of Reconciliation, voiced bitter opposition to military training, pleaded for a "means to make wars inevitable," and based his message upon the teachings of Jesus — that "love must include all of one's enemies." Kirby Page, one of the nation's most widely read writers and lecturers and guest at N.W.U. on at least three occasions, took the United States and its officials to task for shunning international responsibilities, and he made moving pleas for actions agreeable to the best of religious morality — noting in 1931 that Mahatma Gandhi personified such ideological and practical striving. Dr. Walter Judd, medical missionary to China and Nebraskan by birth, late in 1931 held his audience spellbound for "an entire hour" while addressing "Japanese aggression in Manchuria" and assessing the "world implications" of the crisis in China. Clearly, signs were showing that an extended era of peace was hardly more than fading hope.

Let us sample other visitors who would from the lectern in the chapel-auditorium reach forth with their chief concerns. Dr. H. J. Lehnhoff, a Lincoln physician, sought in 1922 to alert his audience to the realities of cancer, an affliction about which intensive research was just beginning; he admitted that not much was yet known about it, warned that more women than men “perished from the several sorts,” predicted that information indicated an increase in cases of about 2 and 1/2% each year, and stated with finality — “White bread is one of the things to be avoided.” Judge Ben Lindsey, of Denver, came again to the campus to further the cause of more humane and just treatment of juvenile delinquents and mistreated boys. Badger Clark, poet laureate of the northern plains and whose father as a Methodist preacher was known as “The Bishop of the Black Hills,” on an April day in 1923 enthralled his hosts with readings from his book of many verses. John G. Neihardt, Nebraska’s own laureate, on more than one occasion during the decade portrayed “Indian life faithfully,” for he had lived with the people “in all their squalor”; as reported, he read “to the largest chapel audience of the year” and recited “dramatic portions from the cycle.” Stanley High, graduate of 1917, assistant secretary of the Methodist foreign mission board and reporter for the Christian Science Monitor, had in 1925 returned from extensive “world travels,” including a visit to “Soviet Russia”; he shared his observations and conclusions — in a series of presentations. E. Stanley Jones, who would later from that very stage of the Wesleyan auditorium refuse to accept election to be a Methodist bishop, praised the evangelical mission of the church and challenged students “to give themselves to Jesus.” Dr. Reinhold Niebuhr had found that most people were good, but the world in 1928 was in grave need of more persons possessed of “an imagination that Jesus had”; this Christian theologian and philosopher made a telling observation of America’s “good church members” — that few would be found at a prize fight, but many “in a lynching party.” Norman Thomas, in 1930, searched for adventuresome spirits and new pioneers “to orientate American society,” and the great socialist edged his discourse with this sharpened blade:

... Education is a vain thing and not worth its cost to society unless you can work out some sense of direction for society by the institution of straight thinking and the breaking down of prejudices.

To appear on the Wesleyan campus many times during the next three and a half decades, Dr. Henry H. Crane awakened students from their slumbers in March, 1932; he “reached the minds of the students” as he probed into the fuller meanings of ethics, morals, rights, religions, choices, evils, and blessings — not to urge “open rebellion,” but to lead from boredom.

Life on Campus

As the likes of such notables kept the Wesleyan community alerted to some of the major issues of the times, life marched along the ways of the campus. Early in the decade, Bishop E. L. Waldorf told Wesleyanites that life was a combination of variety, games, adventures, obligations, duties, motives, and stewardship. An editor of The Wesleyan later used definition from a statement of Charles Francis Adams, “The college is our gymnasium. . . . We train ourselves with the knowledge of the present for the problems of the future. Life is a game.” Chancellor Schreckengast

frequently referred to the “traditions and standards” of the college which preserved the ideals and “rich fruitage of the thinking” left for Nebraska Wesleyan by its constituency and the many generations of its students. Bishop Edgar Blake, reflecting in 1929 upon the meaning of Thanksgiving, deplored society’s “speed-madness” — the American mania to go places and to do things in a hurry; he urged the younger generation “to slow down and get further on the way of life.”

— Searches and Appraisals

Within a year’s time, a joint faculty-student committee sought to articulate “the function of religion in life and higher education.” Inputs and exchanges settled upon old grists for the mill — not only should “the learning person” seek an acquaintance and partnership with God, with an obtaining of eternal happiness as ultimate goal, but each aspirant ought to strive after enrichment of personality, vitalization of life, and refinement of behavior. Reality seemed to disclose a soaring at lower heights of some of the frequently embraced “Wesleyan Traditions” — that freshmen should wear green caps or green arm bands and always be courteous to the upperclassmen; that no one ever smoked “on the campus,” or cut classes or chapel, or failed to use the sidewalks when crossing the grounds, or loitered “in the halls or in the back of chapel”; and that everybody used “his lungs” at rallies for the teams, always sang at convocations, and always gave a cheery “hello” to everyone. And, certain rumors recurred to add excitement to the challenge of life at this university — that the dean of women proposed nearly all “obnoxious rules,” that members of the faculty were actually “human” but rarely acted that way, that many of the professors graded “blue books” by tossing them down a stairway and then gave the higher marks to the ones “carrying the most distance,” and that the library was “used for studying.” On a higher level of reality were the tasks of attempting to keep track of classes which met during “the float periods” and to comprehend the rationale which prompted the teachers to refer to themselves as “the Instructional Force.”

As we know, a nagging and persistent concern of the “Force” was the high number of “freshman failures,” for the academic leap from high school into college seemed too great a distance for many. A campus wit told of a freshman who had not done “his outside reading” as assigned because “it had been too cold.” Another neophyte to the world of higher learning had become exuberant when asked by a professor of freshman English to write “a biology of his own life.” F. M. Gregg, according to report, allayed the fears of many newcomers by assuring them that his department of psychology furnished “brains for the students” — and it was true, but they had originally belonged to sheep. All pleasantries aside, no other faculty through the years ever devoted more of its time to the need to nurture freshmen through to an acceptable completion of that first year in the world of academe.

— Cheating

Another committee of professors and students tackled the problem of “cribbing in Nebraska Wesleyan University” — cheating during examinations. By spring, 1930, the group had settled upon a few recommendations, but not upon a formal “honor system”; and, each teacher was free to use the suggestions. The institution would supply “Blue Books” for all tests and examinations; unless instructed to the contrary, no student could bring notebook, text, or loose papers into the classroom; an instructor ought to prepare “alternate sets of questions” for use in crowded rooms; one ought to arrange chairs so as to make it difficult “to copy”; and, as Glenn Callen proposed, in a case of “clear guilt,” an “F for the course”

should follow. The committee's members then solicited the assistance of the Y.M.C.A. and Y.W.C.A., of the Inter-fraternity and Pan-hellenic Councils, and of the members of Blue Key and Purple Arqus to lessen "the cribbing." Chancellor Schreckengast gave a homily in chapel to stress the importance of honesty.

— Extracurricular Activities

Blamed by many "of the critical eye" as major cause for academic delinquency was a zeal to overpartake of extracurricular affairs. Historically, Americans have been joiners and have enjoyed belonging to organizations. College students, particularly, seemed often to have little time to do anything well. So, Nebwesuni's instructional force from year to year used its collective mind to hold in check tendencies toward mediocrity. Department heads and advisors kept an index card on each advisee and inscribed thereon a list of said person's memberships and activities; should academic delinquency occur, then effective restrictions could follow. By general rule, midweek functions or intertainments were forbidden, but "written permission" from a dean or the chancellor could grant exception. The faculty came forth in 1924 with an elaborate system of points, and one must ponder the task which descended upon the registrar's office which posted and kept books in effort to hold in balance academic averages and accumulated "points for activities."

Ah, yes! With a "B" average, a student could run up to 15 points; with a "C," 10; if less than "C," 5. Heading a classification for "10 points" were student pastors, editors and managers of The Wesleyan and of The Coyote, manager of the Men's Glee Club, and those "regularly employed to work." Presidents of the Y.M.C.A., Y.W.C.A. and other major organizations received 8. Members of a cast in a play, of an athletic team in a "major sport," or of a glee club garnered 5. Lesser responsibilities brought fewer points, until "simple membership" in a group added only 1. (Was it implicit that anyone who approached an "A" might "shoot for the moon"?)

Now, for implementation! Each organization had to place in the hands of the registrar a complete list of officers and members. When one's points exceeded "the average standing," then his "credit load" became reduced, one hour's work for each 2 points in excess — unless permission granted exception. If one wished to register for more than the regular maximum of 16 hours of credit, each additional hour became linked to a 2-point reduction in activities — exception to be granted, of course. When evidence of any delinquency — a "condition," an "incomplete," an "unfinished" or a "failure" — raised its head, an axe descended to chop away 3 points' worth of extracurricular doings. Designers of the disciplinary fabric put other fine threads into the pattern, and we may wonder how long they used it to cure the malady. We do know that faculty and most students endured and survived — yea, verily, even the registrar whose office added all points and sounded the alarm bells. But, could it have been for long?

— A "Happy Balance"

Editorials frequently praised the student experience at Nebraska Wesleyan, and these penmen pulled few punches when evaluating competitive athletics, social and professional clubs, and the other "interests." They rendered full homage to books and libraries and to professors in their classrooms, but they wished for a "happy balance" which ought to exist between books, libraries and professors and accompanying associations with fellow students and mentors outside the classrooms. Campus opinion, as sampled, tended to warn freshmen to be wary of

overinvolvement in extracurricular matters; but when once familiar "with the ropes at college," a newcomer should then "ease properly" into many of the inviting roles. If "well-rounded education" were the best possible goal, then a greater satisfaction could arise only from a suitable blending of the extracurricular with the curricular. It remained a truth, that too many students abused themselves with too many involvements and often found themselves "in evil times." Perhaps the main reason to enter college was "to learn how to live." If one were to acquire "the habit of work," he had early to learn that loafing was one of the worst habits to come into life. To some it remained a "puzzlement."

Iteration in the paper focused upon the ample room "for the improvement of life at Nebwesuni." Advocates often called for a prescribed course in "Etiquette" — for all freshmen. A lacking of social grace was often revealed by those students who didn't know how "to act in a nice way at nice affairs" and were just not "social mixers." Voices of dissent frequently objected to the so-called "disciplines of the institution" and wished for relaxing of rules against dancing and card playing. A logic trailed along, that with more freedom of choice a greater "spiritual growth" would ensue.

Editorials often condemned the tossing of waste paper "in the halls," the throwing of pencil shavings onto the floors, and the sticking of chewed gum onto the corners of tables and chairs. Maldoers probably lacked appreciation for the reprimands which came to them from chancellor or dean — because of improper conduct, and friends whispered their resentments whenever the "Old Chancellor" expelled a comrade who had been "drinking." Nevertheless, a sense of general well-being of life on campus was overwhelmingly present and a reassurance to those who guided and supported the institution.

"Government" and Taboos

When treating of "Government" on the campus, the annual catalogs stressed that the "few and simple rules" were no more than "those expected of ladies and gentlemen." Outlawed were use of tobacco "on the grounds," resort to unbecoming language, and gambling, card playing, and dancing. Absent from this alignment of taboos was reference to "drinking," or use of booze. Since the eighteenth amendment had set the stage for the era of prohibition, Wesleyan's administrators may have opined that a public statement against intoxication might imply that Methodist students were violators of the law of the land. But, a guarding against the evils of the liquor traffic remained ever vigilant and uncompromising.

Delegates to the annual conferences of the Methodists in Nebraska did not fail to hammer away against the evils of the ever present "liquor problem." Resolutions made note of the unceasing efforts of producers and distributors to discourage enforcement of the law and to encourage acceptance of the concept that "moral deterioration" was no more than "just a risk" to be taken by those who chose to live "in liberty and with freedom of choice." Chancellor Schreckengast, in cooperation with spokesmen for First Church in University Place and for nearby Warren Church, sought greater "police protection" in Lincoln and its suburbs against "the hootch interprises." Members of the W.C.T.U. and of the Anti-Saloon League of Nebraska openly confessed that the fight was not over, that only a battle, not the war, had been won against those forces which desired a return to "the saloon age." Methodists joined in efforts to keep the Congress, state legislatures, and city boards

DRY. In 1928, resolving Methodists opposed an election of Alfred E. Smith to the presidency of the United States, for the New Yorker was "Tammany's candidate" and an avowed WET. As 1932 loomed more evidently to be a year of sweeping political change for the nation, opponents of "temperance reform" knew the moment was close at hand to remove the inconveniences of Prohibition, and Nebraska's Methodists deemed a reversion to a legalized liquor traffic to be "a sum of all villainies."

Students at Nebraska Wesleyan were fully aware that their days on the campus would be quickly numbered were they to fall prey to the temptations of "drink." One jokester reported about a fellow Coyote who, when accused by a dean of having the smell of liquor on his breath, denied he had touched "a drop"; the endangered student had eaten frogs' legs and resourcefully suggested to the dean that what the latter smelled was "the hops." In harmony with the humors of the time, "Model T" Fords constructed before passage of the Volstead Act became known by 1928 as "Whoopies."

Although a dictum against the smoking of cigarettes, "coffin nails," disappeared from the pages of the annual catalog, rules remained adamant that burning of the noxious weed not occur on the grounds of the campus. The university stood resolutely behind the homeowners who would board and room only those students who did not smoke. A fraternity man, when asked about "the long holder" he used when smoking a cigar, acknowledged that he was "supposed to keep away from tobacco." Dean McProud annually repeated his warning, that any one using tobacco "in any form" need not become a candidate for the teaching profession. Professor Gregg, as we know, emerged to be the most noted of Wesleyan's anti-tobacco squad.

Gregg was undaunted in his efforts to persuade all, who would observe and listen, to forsake the weed. His experiments within and without the classroom were events of note, for the man was a masterful showman. His "smoking surveys" proved conclusively that smokers did less well in their "scholarship performances." His pamphlet, "Schoolroom Experiments with Tobacco," had wide outreach and revised editions. The Christian Science Monitor in 1929 published an article in which he took to task "Insidious Cigaret Advertising" — billboard propaganda and the ruthless policy of "business is business." For 1931, he had perfected a new



program with slides to reveal "The High Cost of Nicotine" — the wastes of money and of health. He praised students for their "high scale refusals." Any man or woman who smoked became, in his judgment, "coarser and less worthy of esteem." Cigarette butts which accumulated in the streets at those points where the young men stepped onto the campus gave proof that many students at N.W.U. opted to disregard the professor's proved evidences. Gregg was a half-century ahead of his time.

Members of the faculty acknowledged that many of their students liked to dance and did dance, but policy discouraged the art. Rules forbade any organization "under the auspices of Wesleyan" to conduct a dance. When officials for Doane College in 1929 granted the students there, for the first time, the privilege of "social dances as recreational activities," many an eyebrow shifted gears at Nebraska Wesleyan. The less cautious Congregationalists would safeguard their change of policy by requiring a special committee of officials to approve in advance the musicians and the chaperones for each dance. The more cautious Methodists made it explicit that no dances were to take place in "houses where students roomed" — meaning particularly the fraternities and sororities.

Well, according to half-century-later testimonies, some of the girls did dance in their houses — with each other, but "never with the boys." This did not mean they refrained from going off campus "with the boys" to dance elsewhere. Certainly not all the young ladies were content just "to swoon over the Rudy Vallee hour." Eventually, more adventuresome boldnesses took advantage of short intervals when, in absences of housemothers and with curtains drawn and shades pulled and with Victrolas wound and with floor-space bared and with guards posted, these female Greeks danced and with others of the opposite sex — yea, even "fraternity brothers." Ah, how sweet is confession when fifty years after the facts! Despite revelation of truth to the contrary, Schreckengast did not believe most students at the school wanted to dance, and he saw no need to alter the policy.

As for card playing, gambling, and use of profane or vulgar language, rules did not change. Open defiance of the directives could bring invitation to consult with chancellor or dean, and a threat of discipline always remained. Those who promoted carnivals, fairs, and bazaars paid little heed to a classification of the Annual Conference of the Church in 1929 which equated "fish ponds" and "grab bags" with certain other schemes to gamble. Three years before, the executive committee of Wesleyan's Board of Trustees had registered opposition to efforts of the "Forward Lincoln Association" to begin Sunday movies in the city. Of course, "hope of commercial gain" had prompted the move, but the Wesleyan trustees branded the proposal as "economically unwise and socially, morally and religiously dangerous" — for inexperienced youth would too often be inclined to yield to the temptation to waste both time and substance.

— Lincoln

One of Wesleyan's most telling advantages was its close approximation to the city of Lincoln, for many of the renowned artists of the nation and world came to the city to perform — pianists, violinists, cellists, vocalists, and orchestras and chamber ensembles. A listing in one of Wesleyan's bulletins included Paderewski, Ganz, Rachmaninoff, Parlow, Zimbalist, Thibaud, Heifitz, Kreisler, Spalding, Schumann-Heink, Melba, McCormack, Galli-Curci, Homer, Ponselle, and Casals. Also frequented by many of Wesleyan's students had been symphonic programs

from Chicago, Minneapolis, St. Louis, and Detroit. No dangers to "time and substance" threatened from these attractions.

More about Campus Life

Whatever may have been the threats from off-campus to distract a student from the noble pursuit of academic excellence, a refrain repeatedly appeared in the issues of the campus paper — that many students did not turn out for "university functions." Perhaps the call of the city had attracted some Wesleyanites to its brighter lamps, but editorials centered upon those who "preferred to do nothing." An iterated admonition put it this way: "When there is a University function, it is the duty of each and every student to be there." One line of reasoning expressed suspicion that those who found no social life on campus were likely to seek it elsewhere — maybe in pool halls, at cheap vaudeville, or at other "distractions." Most students placed primary importance upon "social education," a by-product that came with participation in organizations.

The successive members of the College Council gave constant attention to the calendar of "social life" for the university. Although the members of the "instructional force" shouldered responsibilities to inquire into "Study Methods of Students" and "Reasons for Student Failure," they cooperated fully with the Council to promote each year a minimum of four great mixers, each to be hailed as an "All-University Night." Hopeful expectations were that these more purposeful entertainments would prompt many to discard some of their "unwholesome habits." Certain critics had noted that many students depended excessively upon the social activities of a sorority or of a fraternity. A higher loyalty belonged to the school, not to a subordinate group or to one's automobile. So, planners for each "Night" hoped that students, from each "big council fire" and with "lightsome hearts and lighter footsteps," would tread "the starlit pathway homeward" — having learned to know each other better. And it was from such promptings that decisions formed to make of May Day an all-campus affair with queen and prince, and to incorporate into the fourth "All-University Night" acclaims of a "Big Snob" and an "Old Grouch." Unity of purposes strove for a better Nebraska Wesleyan.

— Certain "Parties"

If a trend toward more inclusiveness manifested itself on the Wesleyan campus, a lessening of parties was not part of the same game. The various groups opened their fall calendars with watermelon feeds and with picnics. No self-respecting membership ever permitted Hallowe'en to pass unobserved. The approaches of Thanksgiving and Christmas evoked special dinners and celebrations. Valentine's Day, St. Patrick's Day, and the round of spring banquets ushered in a near fury of end-of-year occurrences. Earlier in the decade, "Hobo parties" provided opportunity for imaginative masquerade and menu. After October, 1929, "Depression parties" offered similar challenges. Class receptions and exchanges ranged from simple refreshments to sumptuous repasts. The Instructional Force with watchful eye often registered belief that many an academic delinquency lay at the doorstep of a student too involved in social affairs.

— Absences for Weekends and Overnights

Mrs. Marvin Gilbert, as dean of women, found favor with the other members of the faculty when she announced "rules to govern week-end absences

from the university." She composed a "written permission" which a young lady had first to gain and then present to housemother or rooming hostess — before departure. Each permit showed times of leaving and intended return, as well as address and telephone number of place to be. An "overnight stay" required the same. Purpose, according to Mrs. Gilbert, was no more than to know where people were — "in case of inquiries."

— Cost of Dating

"The Howler," in 1927, gave some figures to estimate the cost of dating at Nebraska Wesleyan. Unreliable as his estimates were, they projected a man would spend 20¢ for a shave, 50¢ to have his pants pressed, 40¢ for the bus fares to and from Lincoln, and \$1.00 for "show tickets" — \$2.10. A lady would not hesitate to pay \$1.00 "for a marcel," to apply at least 15¢ for cosmetics, and even to purchase for \$1.00 a silk handkerchief for her escort — \$2.15. Together, a "hemale" and a "shemale" would find an evening's entertainment for \$4.25. This would-be authority on his chosen topic then quoted Mrs. Parvin Witte, as dean of women, who had done some figuring and had found that Nebwesuni's students could en masse hand over \$2,184.50 for their "weekend dates." Could such have been the case?

— Board and Room

The former rules pertinent to board and room applied without change. Faculty and administration expected that students would not seek rooms in homes for which no permits had been signed. The "committee on housing rules" regularly published the directives at each semester's beginning. The university in its bulletins publicized the "reasonable rates" which prevailed in University Place, and that "the moral, social and religious life of the suburb is unexcelled anywhere." Private boarding houses, several cafes and restaurants, and the Wesleyan cafeteria offered "good meals at the lowest rates."

— Work

Many students needed income to help meet the expenses of going to college, and labor for wages was considered "a highly honorable endeavor." Many a young man, "to make ends meet," worked long hours, often at night, and adjusted "to get along on four hours of sleep, or less." Not a rarity was the young lady who learned "to pinch pennies . . . to stay in college." A variety of part-time jobs were always available on campus, but the school never undertook "to furnish employment for students." The Y.M.C.A. and Y.W.C.A. maintained their employment bureaus. George Knight, Loren Mills, and Peter Van Fleet in 1922, as a special committee of trustees, assisted students who were compelled to work "their way through the university." Harry C. Gossard, as dean of men, inaugurated in 1928 a much more extensive program for "student self-help" — a systematic search for projects that students could handle and which would "keep them in college." A "standing joke" treated of the Wesleyan student who was walking the streets of Lincoln in search of work when asked by a hobo if he had a quarter to spare. The response to the sojourner's inquiry: "Sorry, friend, I'm already working this side of the street; you'll need to cross over and try your luck on the other side." Once the great depression had fastened its grip upon the national economy, declining enrollments showed clearly that part-time jobs could no longer fill easily the widening gaps — tuition and other costs and supply of money.

For many, summer work was essential to any plan to pursue higher education. Selling of books, aluminum ware, brushes and cleaners, oriental rugs,

and vacuum cleaners had been for some sufficiently remunerative. Until the mid 1920s, the Chautauqua circuits had offered opportunities to crews, managers, and entertainers. Clarence H. White, '02, as president of the Ellison-White Chautauqua Association, Inc, of Portland, Oregon, had seen many a young man and a few women from Nebraska Wesleyan earn during vacation sufficient sums to fund the expenses for an ensuing year. By 1927, this era had nearly closed.

As the spring term ended in 1931, Chancellor Schreckengast warned the trustees of growing scarcity of jobs. In addition, Lincoln's banks had begun to charge 10¢ to handle a check drawn on an out-of-city bank. He feared that many students would find such added expense to be a real hardship. He proposed that the school try to set up a system to avoid "such additional cost" for its students.

— The Cafeteria and Other Places

Wesleyan's cafeteria, in the old brick gymnasium building adjacent to Old Main, offered "wholesome food at practically cost." By September, 1922, students were complaining about increased prices — potatoes had jumped nearly 20%; and items such as navy beans, sugar, corn meal, oranges, round steak and other beef products, bacon, and eggs were on upward trends, but less abusive. The "houses" had their own kitchens, and the village offered several alternatives. Holbert's "Chili & Lunch" in February, 1924, listed this appealing menu: Chili, 10¢ and 15¢; Hamburger, 5¢; Coney Island, 5¢; Ham Sandwich, 5¢; Egg Sandwich, 10¢; Pie, 5¢ and 10¢; Coffee and Doughnut, 10¢. Five years later, Ackleson's Cafe advertised in The Wesleyan —

HUNGRY:

Eat where you get Home Cooking.

We can please you because we please the
Wesleyan students.

WHERE COYOTES MEET, GREET, AND EAT.

Many students boarded in homes. So, Etta (Mrs. J.F.) Johnson, who managed the cafeteria, felt compelled to advertise "to meet the competition." The Coyote of 1923 noted that the cafeteria was a place where one could grab a napkin — FREE,

Nebraska Wesleyan Cafeteria

Meals Served 7 to 9 a. m.; 11:30 to 1:30 p. m.;
5:30 to 7 p. m.

SHORT ORDERS, CANDIES, ICE CREAM,
POP ON ICE, MALTED MILKS, MILK
SHAKES AT ALL HOURS

A \$5.00 Meal Ticket for \$4.50

Wesleyan Cafeteria

**PRICES are being
REDUCED—**

OUR PRICES will

Save Money

**COME and SEE what a
good meal you can get for
your money.**

**OUR SOLE PURPOSE FOR
EXISTING IS FOR THE
STUDENT**

Breakfast	7:15—7:45
Dinner	12:00—1:00
Supper	5:15—6:15

Phone C266 W.

and then proceed "to chase it during the whole meal." Certainly, free napkins were not the chief attractions. But, as for the chasing — ?

For more than five years, Mrs. Johnson directed "things" in the cafeteria. When she resigned in 1924, uncertainty about the future of the enterprise caused it to close down temporarily. It reopened under private management. Not until May 1, 1927, did Mrs. J. W. Campbell of University Place, with nearly two decades of "cafeteria experience" behind her, begin her long and successful food service on the campus. She purposed to prepare "nothing but the BEST," always neat and clean at reasonable prices. She invited the public to eat at her cafeteria. She was "after the trade" and made special effort to attract and to keep the students. "\$5.00 tickets" were available for \$4.50. Hours for meals were 7:00 to 9:00, 11:30 to 1:30, and 5:30 to 7:00. At "all hours" her crews supplied "short orders," candies, ice cream, pop on ice, malted milks, and milk shakes. Chicken dinners, especially those on Sundays, were "to be remembered." The Wesleyan regularly carried the ads. The cafeteria was handy for all and was likened

to a "dinner pail which no one had to carry." At Wesleyan, it was "a Joy to be hungry," for one had but to go to the cafeteria for "the Best in Home Cooking." Furthermore, Mrs. Campbell enabled many students to work for their board.

— Illnesses and Health

Nowhere does one read of students at Nebraska Wesleyan who suffered from malnutrition, but the record does disclose that illnesses did plague the denizens of Coyoteland. "Public Health Week" in November was a time for certain inquiries and special programs. Recurring epidemics of flu left certain victims in the extended grip of pneumonia or with the threat of tuberculosis. Published instructions urged students to keep up "good general resistance" and to avoid needless exposures to germs. One battery of suggestions included all of these: live hygienically; avoid late hours, exhaustion, getting feet wet, and being chilled; breathe deeply fresh air; keep warm, but do not overheat rooms; sleep with the heat off; always eat a good breakfast; exercise physically "as the best means to keep the bowels active" and use a mild laxative when necessary. Editors of The Wesleyan instructed their readers that "Mr. Wrigley's chewing gum" did not under any circumstances cause students to exercise sufficiently. A growing awareness of cancer prompted reprintings of the "danger signals" as discerned by the American Society for the Control of Cancer — lumps, irregular bleeding or discharge, sores

that would not heal, persistent indigestion, etc.

Flu caused the greatest number of absences from classes, but scarlet fever persisted as the culprit most frequently to place houses under quarantine — in some cases for several weeks. In February, 1929, Wesleyan's entire squad of basketball players went into quarantine because of meningitis. Two students at Cotner had died of the disease, the basketball teams had competed before the identity of the affliction had been made, and Lincoln's city board had ordered a quarantine of the teams of both colleges. Subsequent "throat cultures" proved the malady to be nonepidemic, and the restrictions ended in a few days.

As the era of the American automobile thrust its influence into every corner of the land, so spread the tragedies of death because of a growing frequency of accidents on the streets and highways. A pall of sadness always hovered over the campus whenever tragedy struck down companion or acquaintance. For example, the campus went into mourning, January, 1924, when Glen Yetter, a freshman from University Place, football and basketball player, and Everett, died as result of collision of his car with a passenger train at the Missouri-Pacific crossing at 33rd and X streets. Others in the car were fraternity brothers and Willards, and none of them was seriously injured. For the fraternity, John Calvert spoke "the eulogy"; Chancellor Schreckengast gave the sermon; "brothers" bore the casket; The Wesleyan printed poems of sorrow and remembrance, personal statements, and resolutions of sympathy from the College Council, the faculty, and various organizations. Again, as often before, community and campus had seemed as one.

— Lost and Found

Of lighter vein, Wesleyan's students continued to be notorious for losing things, and the articles which accumulated in the "Lost and Found Bureau" sometimes threatened to bury the registrar's office. Gloves, jewelry, purses, billfolds, glasses, scarfs, bow ties, pencils and fountain pens, and some books were the major sorts of "student paraphernalia" eventually to be turned over to charitable organizations for benefit or sale. Even in times of "tight money," abandonment kept its pace.

— Sharing of Opinions

An increased sharing of opinions between students and members of the faculty was on an upswing, although campus editors occasionally made inquiries as to the effectiveness of student opinion as a factor in shaping the school's policies. Most changes in the social calendar reflected suggestions coming from groups and organizations. The "swinging doors" for the chancellor's and the deans' offices invited conversations "of exchange" and airings of grievances. But, there were times when some students concluded, if reports are acceptable, that Wesleyan's instructional force and administrators had added a new age to those of stone, bronze, and iron — the "hard-boiled age." Schreckengast, in a parting word to the trustees, claimed he had found that students and faculty often entered into "conspiracies of kindness." A different sort of conspiracy had resulted in thorough repair and cleansing of two "old and unsanitary and uninviting monuments to age" — the drinking fountains in Old Main and C.C. White.

Humorous Tidbits

A flow of humorous tidbits permeated the publications which rose primarily from students' hands, and no part of the institution was ignored.

According to one source, a new student in biology defined an amphibian as being "a cross between a Methodist and a Baptist." At another time, a freshman may have written this quatrain:

A peanut sat on a railroad track,
 Its heart was all a-flutter.
 "No. 9" came thundering past,
 "Toot, toot!" — peanut butter.

Merrill Koser's effort with a couplet proved to be more instructive than heroic —

"How is the milk maid?," he said with a bow.
 "It isn't made, sir," she said, "It comes from a cow."

A bright fellow in a class treating of the Old Testament opined that Adam must have been a happy man, for "he had no mother-in-law." A few years earlier, a late songhit may have been "Run, Get the Hammer Quick; There's a Fly on Baby's Head." A few years later, a popular remark to express surprise or dismay was "Well, was I urped!" And, to test the academic atmosphere, one Coyote bragged because he had received "a one hundred in two tests"; but, investigation revealed the poor rascal had merited "fifty in one and fifty in the other." An irate professor queried a student about the latter's regular tardiness; well, the police had placed "Go Slow" signs at many points, and the young man had done "just that." Well, enough of samples, but let us remember that editorial staffs permitted little to escape their eyes and ears.

Clothes

Always in view was wearing apparel. Advertisement in The Wesleyan alerted the young men and women to the latest in style. Among the chief merchants who sought from time to time to attract the Wesleyan student were Miller & Paine, Speier and Simon (to become Ben Simon & Sons), Mayer Bros., M. Herpolsheimer Co., and Gold & Co. They seemed willing to pay much attention to the fancies for fashion of the feminine sectors on college campuses. But, all of this did not mean that the co-eds of N.W.U. conformed to the tastes of the latest modes. The Wesleyan for December 20, 1922, featured an article treating of "The Ages of Woman" which followed childhood: while 15 to 25, the ladies were in the "muddle ages"; when 25 to 45, the "middle ages"; after 45, the "meddle ages." The lady Coyotes of the campus were quite willing "to muddle" as best they could; and rumor had it that they may have been content to leave "meddling" to the wives of the professors.

For a while pongee blouses were the rage — well tailored and "neat looking" and at prices ranging from \$3.90 to \$5.00. "Flapper Hats" were soon in for \$1.00 — in all kinds of colors and featured in "Tagel Straw and White Yarn." Sport jackets came in herringbone, tweed, chinchilla and "polo cloth" — for just \$29.75. Bathing suits of cotton, wool, and "elastic knit" ranged from \$1.69 to \$5.00. A poem, written by a Mrs. Lela Nelson, put into rhyme one of the more revealing trends, as she discussed the "Then and Now":

The skirts they wore would scrape the street,
 And catch the dust and germs;
 They're now so far above their feet,
 They're not on speaking terms.

The things they do and wear today
 And never bat an eye,
 Would make their dear old grandpas gray —
 They'd curl right up and die.

And, we were still in 1922.

One of the campus "muddlers" argued that the long skirts were "so graceful," but she admitted she was knock-kneed. Rumor claimed, early in 1923, that Dr. Harry Taylor was hoping that enthusiasm for jazz and "the flapper" was beginning to wane so that people could "resume the practice of blaming adenoids for everything." Did something, here, have something to do with the shorter skirts?

Well, while "the skirts" were getting shorter and shorter, changes came to women's hair. Mrs. Nelson made her comment:

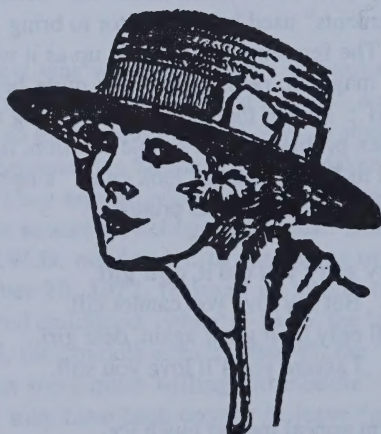
They used to wrap their hair in knobs,
 Fantastic, high, and queer,
 But now they cut it short, in bobs,
 Or curl it 'round their ear.

By late 1923, a big question had arisen on the campus, "Why were the girls bobbing their hair? The young men knew that the Lord had "created man for good and logical reasons," but they were less certain about the "heterogeneous collection of abstract and romantic elements" used by the creator to bring forth man's companion of the feminine gender. The feminine mind, made up as it was of "vanity, emotion, intrigue, sweetness, and magnetic personality," lay quite beyond the reach of "the male of the homo sapiens"; so, the men were quite willing to let the ladies answer the question. The complex problem had a simple solution, for the gals bobbed their hair because they wanted to DO IT and to "look cute." Unpersuaded, a swain of the hallowed grounds put into verse his genteel protest:

I'm very sorry you did it, dear girl,
 But my love you cannot kill.
 If you'll only let it grow again, dear girl.
 I assure you I'll love you still.

'Tis doubtful that his warm appeal melted much ice.

The decade advanced, and the co-eds, from before their mirrors, deftly tucked in their spit curls to show neatly below their "Charleston Hats" as styled by Knox and Stetson to sell for five, six, or seven dollars each. They donned their dresses — with lowered neck and waistlines and abbreviated skirt lengths. Report had it that a minister of the Methodist Conference had recently visited the State University and had become quite alarmed "over what the girl students were wearing." A Wesleyan editor lamented because the clergyman's anxiety revealed "what little it takes to upset some people" — and the year was 1927. But, already in



vogue were the long fur coats which tended, at least in cold weather, to cover the scarcities.

How much might a "Betty Co-ed" have been spending upon her attire during a college year? Estimates ranged from \$89 to \$420. One Wesleyan "artist" left us this portrait of "Flapper Fannie" — 1928. As of this year, the ladies were buying coats "lavishly fur trimmed" for \$19 and dresses of silk and velvet, the "Princess" and the "New Silhouette," for as little as \$7.60 — in black, navy, wine shades, tans, browns, greens, and reds. The Alumnus for June, 1929, carried an article by Chester Scott, '15, in charge of the manufacture of "Ponsol colors" for DuPont, who predicted Americans were about to become "gay with colors" — bright ones for automobiles, umbrellas, walls, and cotton, wool, and rayon materials. Apparently a "color explosion" was at hand.

Into the next decade and the grips of the depression marched the women with "newest modes in frocks," some for leisure-hours, for \$10 each. They also sported "lace mesh stockings." New silk undergarments — chemises, shorty bloomers, and French panties — were priced comfortably at \$3.00, and cute illustrations advertised "scanty bras and panties." "Kimpies," so soft and dainty, snugly and lace trimmed, came for 49¢, and everyone was "wanting to wear them morning, noon, and night." And, so much for the ladies.

While many young ladies were "sticking their lips, rouging their cheeks, and dusting their noses" in the hallways and classrooms of the campus, some of the "Joe Colleges" took to a mild offensive and proposed that they, the latter, postpone shaving "until we get to school" — that the young men ought to have the same privileges as the gals, to perform their "toilettes" after arrivals into those same hallways and classrooms. Whatever may have been a "cause celebre" for the handsome sort, popularity of the moustache subsided rapidly in the early 1920s, and on most masculine faces the "misplaced eyebrows" returned to their customary places. Matters of the face had become simplified.

As for male garb, advice came early in the decade —

Keep your courage high, and get a suit,
and sport a nobby straw;
They say to get a cane for style —
reblock your Panama.

By late October, 1922, a new fad for men was surging on some campuses, a wearing of "Valentine bell-bottomed trousers" — adorned with bells or special buttons. Brown derbies, blue denim trousers, checkered flannel shirts, and loud ties and socks were in vogue by spring, 1925. Reporters for The Wesleyan commented virtually not at all about conformities on their campus, but many a Wesleyan woman sported those same "checkered flannel shirts." A "progressive student," according to certain opinions, was he who wore "last year's suit," drove "this year's car," and lived on "next month's allowance."

The measure of the campus gallant was often the suit he wore, with prices ranging from less than \$20 to as much as \$60. A good dress shirt, of woven broadcloth or of "silk striped madras," stayed close to \$2.00. Top coats reached to more than \$50 in 1928. One happy young man insisted he had given a "high tip" to a bell hop, who, in turn, presented him a new overcoat. For 1931, double-breasted

blue serge suits topped the list for popularity. As the economy worsened, new suits and overcoats became casualties of the times. One jolly fellow bragged that he had a suit for each day of the week, the one he was wearing.

Of course, there had been other items to purchase. Advertisements showed clearly that merchants did not neglect the under-comforts for men, and they guaranteed that even football players could make great strides and be fully pleased with their latest Munsingware winter unionsuits — which came in many fabrics, styles and weights; were soft and non-chafing, with “smooth, practical, non-binding crotches”; and each with a “non-gaping seat.” These garments, with “strong buttonholes and buttons sewed on to stay,” came in sizes “for everybody.” The ads did not assure buyers that the “all wool” would not become cause for scratching.

In the late 1920s, “loud pajamas” may have reflected the rage for more color. One merchant announced that 32 colored patterns were on hand. Rumor had it that a fraternity man at N.W.U. wore a pair “so loud” that his brothers could not sleep for the noise. So, they moved the fellow into the coldest room of the house, covered him with all the spare blankets they could muster, and successfully muffled the sound. So it may have been!

As the “roaring twenties” growled toward the era’s close, a persistent report held that the “masculine collegiate” was garterless, tousled, coon-skinned, hard-drinking, fast-necking, rumble-seat riding, and pleasure-seeking. Observers from other vantage points countered with their opinions, that students were little more than “hot house plants” — much too protected from the realities of the world. Most college deans denied the allegations, and their combined appraisals stressed that no more than two per cent of college students qualified for such “characterizations” — either way. The Wesleyan (March, 1932) presented this profile of the so-called “collegiate” —

... (was) particular about appearance, kept hair neatly trimmed, wore clean linens, wore light starched collars, shined shoes, eschewed coon-skin coats, did not sport tumble-down socks, had no gaudily painted flivver, was no imbibor of hard-drink, and had good manners.

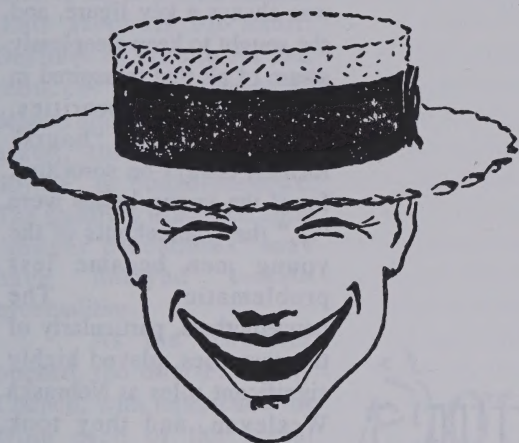
Perhaps the great depression had forced sobriety to prevail upon certain campuses. It may have been an alert Wesleyanite who had seen this sign:

STOP WASTE
Don't throw mud!
Sell it to the beauty parlors.

“Things” may have been tough all over.

Fraternities and Sororities

Well, tough or not, much had been stirring for the fraternities and sororities on the campus of Nebwesuni. Concessions granted by faculty and trustees in 1920 prompted some far-reaching responses, the more spectacular being the proliferation of groups and the onset of “nationals.” General rules and regulations persisted, many “chapters” became property owners, the fraternal system had its critics, and



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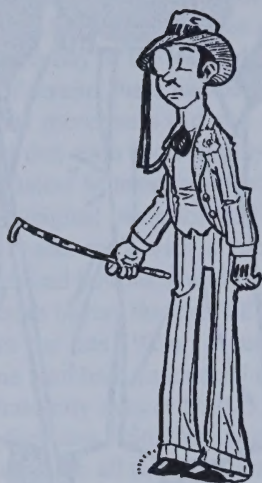
of fine, plain or fancy
broadcloths

Coats and Slipovers

Slipover or coat
style Pajamas
... fancy pat-
terns ... solid
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quality ... fast
colors, comfort-
able Pajamas!
All sizes!

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GOLD'S—Men's Store—South Annex



the coming of economic recession forced certain consolidations. The faculty remained vigilant.

The dean of women was always a key figure, and she sought to keep sleeplessly aware of all that transpired in and about the sororities. Enforcement of "hours" focused always on sororities, for if the young ladies were "in," the whereabouts of the young men became less problematic.

The housemothers, particularly of the sororities, played highly significant roles at Nebraska Wesleyan, and they took seriously their responsibilities as "conservators of tranquility." "Study hours" reigned supreme from 8 to 10 on Monday evenings and

from 7 to 10 after supper on Tuesday, Wednesday, and Thursday. Rules required that a housemother lock the doors at 10 o'clock and then proceed with "room-check." Weekends allowed flexibilities — relaxation of study hours, and delay of room-check until 11:45 on Friday and Saturday nights and 10:30 Sunday evenings.

When Mrs. Marvin E. Gilbert became dean of women in 1927, she joined with other deans of women in Nebraska to form an association. In turn, Mrs. Gilbert activated a program whereby all the housemothers at N.W.U. met each month to share in projects, to air common problems, and to coordinate practices. These matrons, for both women and men, performed a multitude of tasks — to enforce the school's rules, to supervise preparation of meals, to instruct the young people in the niceties of etiquette and good manners, to preside at teas and at "open houses," and to exercise every positive influence upon the members of their groups. These roles became traditional at the school, and the housemothers perpetuated their association and their planned meetings.

One matter which repeatedly stalked the anxieties of Chan Schreck and the deans was the carelessness with which many of the "houses" managed their fiscal affairs. A special committee of the faculty in 1921 "drew up a procedure" to be followed by each group. The ultimate goal was "uniform accounts." Merchants, when holding unpaid bills, did not wait long to inform the chancellor of a fraternal delinquency. Schreckengast and his deans were known to apply ready attention to such shortcomings. The stringencies of a depressed economy dictated that the fraternities and sororities adopt budgetary planning and then make monthly reports to the faculty's committee charged with assisting and auditing. The groups reluctantly cooperated and "turned in their books." By spring, 1932, no deliberate

rebellion became manifest, but financial difficulties brought pleas for easing of deadlines. The Everetts and the Theta Phi Sigmas seemed often to lag in presentation of their accounts for audit. Declines of enrollment and reduced memberships, despite efforts from alumni to assist, threatened "close downs" or consolidations. The faculty's insistence upon "proper procedures" may have delayed certain eventualities.

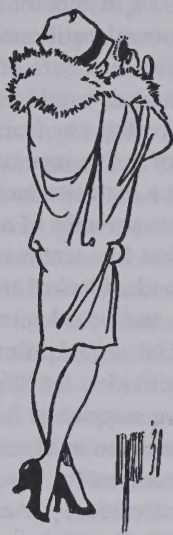
As the 'twenties opened, the Inter-Fraternity Council, with representatives from each of the social fraternities and sororities, coordinated certain activities

— such as rushing, announcing of pledge lists, and scheduling of visitations and intramural competitions. The men and women decided in 1927 to have separate councils, and the fraternities kept the old name.

The new "Inter-Sorority Council" within a semester's time became the "Pan-Hellenic Council," a change which gave a special recognition to the three "national chapters" on the campus. Each of the nine sororities had two delegates and an alumna. At first, only the "national chapters" could furnish officers, and these offices rotated annually. Alpha Delta Theta, Alpha Gamma Delta, and Beta Phi Alpha were "nationals"; Sigma Alpha Iota was a music sorority, but with national status; Alpha Delta Omega, Delta Phi, Gamma Mu Upsilon, Willard, and Zeta Phi were "locals."

Members of the Pan-Hellenic Council quickly effected new rules for a smoothly running "rush." An annual retreat each autumn gave members opportunities to consult with an officer from the national organization. An annual banquet, to be held in May, became occasion to award a scholarship cup to the sorority at N.W.U. which had achieved the highest scholastic average during the previous sequence of spring and fall semesters. Inaugurated, too, was an award of \$10 to the sorority-pledge with the highest academic average for the year — with special announcement to be made "at commencement." The council also established an "advisory board" which handled all disputes. Liaison with the dean of women greatly aided her in the performance of many of her duties.

When treating of "minimum honor point averages" to determine eligibility to participate in extracurricular activities, members of the faculty maintained a special watchfulness with respect to those students who belonged to the fraternal societies. The Inter-Fraternity Council spoke for all the groups after the professors



SORORITIES

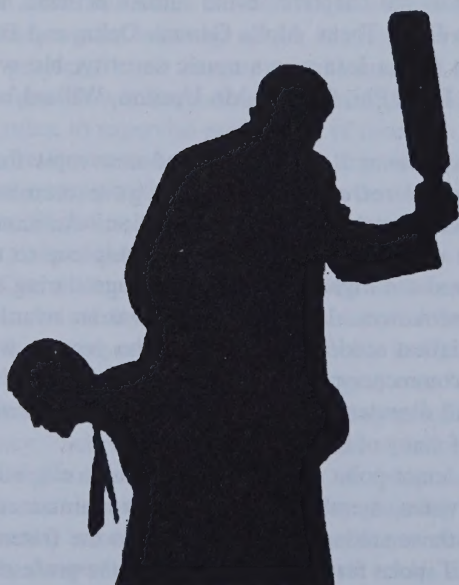
voted in April, 1924, to alter the grading system with its adjustment to figure "honor points." The Council petitioned the Board of Trustees "to avoid discriminatory actions against the members of the fraternities," for the "houses" suspected the school's administrators would not apply the revised "minimum average" uniformly to all students. To allay any fears that they were intent to use an academic cleaver to reduce the rolls of active memberships in the groups, the faculty adopted a motion which did not set a high standard. To enter a sorority or fraternity, a pledge had to have achieved five-sevenths of an honor-point average; to remain active, a member had to maintain but five-tenths of a point. With an average of "C" equating to one point, the new standard lacked any purposeful threat "to discriminate."

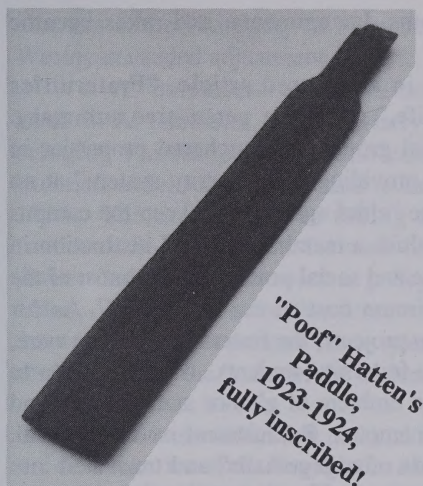
Faculty and board turned their collective minds to other matters which involved the social organizations. Beginning September, 1926, no student who assisted in the activities for "Freshman Week" could wear a pin or any garment identifiable with a sorority or fraternity. Fraternity initiations became increasingly suspect, and the trustees in March, 1927, ordered an investigation. When meeting at the time of commencement, the trustees voted to outlaw paddling "as practiced by the men of the fraternities." "Actives" were no more to apply, according to "ancient custom" and with "hurtful pangs," the barrel stave to the derrieres of erring freshmen. Editorial objection came the following September in The Wesleyan—

... necessity is the mother of invention. Fraternities are based on high ideals. Its members pledge themselves to Christian principles. Their oath of allegiance obligates them to the highest school loyalty The process of developing an unpolished freshman into a fraternity man is a slow and tedious task. And the freshman . . . may . . . balk.

Well, was there need for persuasion? The noble trustees were creating a problem and had provided no "successful substitute" for the paddle. Does anyone wish to bet that the time-honored custom ceased on the campus of Nebraska Wesleyan?

An old rule forbade serenading "after midnight." In the fall of 1929, the fraternities and sororities may well have threatened to inundate the faculty with petitions to rescind the rule; so, the wise mentors simply banned serenades between 2 a.m. and 5 a.m. Concession was not so readily granted a year later when requests sought to set 12:30 a.m. as "closing hour" for sororities on Fridays and Saturdays. Rumor held that the Alpha Gamma Deltas were the chief authors of the





petitions and had brought all groups into a "League for Suppression of Unsocial Regulations." Soon thereafter, The Wesleyan carried a revised definition of a neckerchief: "A president of a sorority!"

Whatever standards for selectivity of new members may have governed the fraternities and sororities on the Wesleyan campus, their critics accused them of being aloof, snobbish, and undemocratic. Their detractors pointed to their advancements of self, their cliquishness, their seeming failures to put the university "first" in their loyalties, and their apparent emphases upon social endeavors rather than upon academic achievement. The traditions of the organizations appeared often to stand in the

ways of progress, and treatments meted out to freshmen often stifled change. Each group perpetuated the idea that it was just a little better than its rivals. Collectively, the groups, as "Greeks," were prone to hint at their superiority when speaking of the unaffiliates as "Barbarians." As rumors spread, resentments mounted. Discussion, from time to time, found print in The Wesleyan, and an iterated claim was that students left Wesleyan with bitter thoughts because of "the undemocratic attitudes of the selected few." Some malcontents promised to urge their younger acquaintances "at home" to attend "some other college where all had an equal chance to have good times." Dean Alabaster confessed that he would be pleased were the fraternal groups to resume "more cultural pursuits." Some of the critics may have opted to ignore the Order of the Golden Chain (for women) and the Order of the Golden Key (for men), two large societies whose members did not belong to "any house."

The fraternities and sororities were not without their able and vigorous defenders, and The Wesleyan obligingly provided space. These advocates argued that their clients were constantly boosting Wesleyan, working for and "winning" for the institution. Members of the organizations were the more constant in attendance at athletic and other all-school events. Their camaraderie among close associates led others to conclude they were snobbish or aloof. As for traditions, these emphases preserved the individualities of each group and enhanced the richness of the fraternal experience. It had been true that the programs of "the old literary societies" had formerly been highlights of weekly events at Wesleyan, but the "fraternity idea" had taken hold, as it had elsewhere, because the "American college curriculum" virtually ignored the "social and companionable side of student life." As Wesleyan grew larger, so did the needs for strictly "social affairs." The "fraternal system" emerged as a sort of protest against "making Jack a dull boy" and "Jane a dull girl."

Defendants of "the system" did not hesitate to take the offensive. Fraternal houses provided living accommodations that surpassed in comfort most dormitories and most rented rooms. As self-governing units, each house enabled its members to share in opportunities for leadership training. Freshmen, to become active members, quickly sought to sharpen study habits, for they had to meet the basic academic standards. Each group desired "to round off the rough edges" of its neophytes, and

"pledge duties" at the ends of mops, brooms, lawnmowers, and rakes became positive influences.

The Alumnus, November, 1928, in a featured article, "Fraternities Contribute Much to Wesleyan Campus Life," offered a persuasive summary. Within the past two years, Wesleyan fraternal groups had purchased properties in excess of \$100,000 in value, and they were providing a "dormitory system" at no expense to the school. The societies were the "chief agencies" to keep the campus free of dullness. In the sororities and fraternities a member received instruction in the "social graces," regular lessons in etiquette and social procedure — almost of the quality of a "finishing school" and at minimum cost to the individual. As for contributions to community spirit and campus projects, the fraternal members were, on percentage basis, more involved than non-fraternity students. When it came to recruitment, "the Greek letter pin" became an emblem of glamor and romance and attracted many a prospective student to the campus. Recruitment meant survival. The "Greeks" related "the inside to the outside of college halls" and translated into practical life "the general moral teachings of the class room." The writer believed "the system" was going to stay — on the Wesleyan campus.

Nonetheless, the battle between criticism and praise continued. The growing number of "houses" on the campus had led to a weakening of the "barb organizations" and had left, according to The Wesleyan, "little reservoir" for non-fraternity functions. One penman in 1930 opined that the campus had become "over fraternitied" and that the entire system ought to be abolished. Another observer alleged that "the system" had negative affect upon scholarship and that only desire for significant employment and advancement in job opportunities prompted most students to pursue "good scholarship." Others were offended because the fraternal groups stressed the importances of family background, social standing, personality, and "qualities of being a gentleman or a lady." As for the campus being "over fraternitied," the depressed economy would soon take ample toll.

The old "literary societies" and the faculty and trustees had earlier engaged in a protracted tug-o-war. The societies on their end of the rope had pulled for change. The issue had been the transition from literary societies to bona fide fraternities and sororities — "Greeks." A sort of silent revolution had not taken place, exactly, but the groups had stealthily gained their objectives by the end of the World War. To turn the coin over, faculty and trustees permitted them to do it, but not too rapidly. Ah, yes — 'twas so.

The trustees, in 1920 after consultation with the professors, went so far as to grant permission to national fraternities "to enter the university." Fearful opinion warned against the believed tendencies of multi-chaptered organizations to resist conformities to local rules and morality. Wesleyan's policy sought safeguard and would not admit a chapter from any group which was at the University of Nebraska. Before implementation of the granted change could be effected at Wesleyan, nearly all national sororities and fraternities had installed chapters at the nearby institution. The restrictions being as they were, Phi Kappa Tau installed in spring, 1923, its Upsilon chapter at Nebraska Wesleyan. This twentieth chapter was comprised of the men of Phi Beta Sigma, formerly the men of the Orophilian Literary Society. About this same time, Sigma Gamma Xi, with twelve members, became the newest fraternity on the campus. Within a year, these men formed Gamma chapter of Beta Kappa, another "national." All but two of the national sororities had installed

chapters at the University of Nebraska by 1924, and it was clear that the policy at Wesleyan needed adjustment.

A "committee on fraternities," composed of Chancellor Schreckengast, Dean F. A. Alabaster, and Dr. Harry A. Taylor, who had played a central role in bringing Phi Kappa Tau to the campus, had diligently studied the restrictive situation and made its report and recommendations to the Board of Trustees, June 1, 1924. The document was telling and pivotal, and it lifted the limitation on "nationals." The reasons for such decision were sweeping. With eight women's "houses" at N.W.U., the current policy permitted consideration of only one national order. Wesleyan's sororities deserved a full freedom of choice. The two national fraternities had cooperated "in a splendid manner," and their national officers had abided fully by the "rules of the University." The committee made this observation:

... it is evident that national fraternities will afford a better hold on their members through the added influence and requirements of the national councils. The nationals which are better known will help to give Nebraska Wesleyan the proper recognition in academic circles all over the United States.

This rationale followed:

... the better type of nationals ... will ... hold ... upper classmen here, many of whom leave annually to join the nationals elsewhere, particularly at the University of Nebraska. These nationals will also help to meet the objections of friends of the prospective student in his home town, who tell him that fraternities are mostly local at the Wesleyan, and who urge him to attend the University of Nebraska where he may join a national.

... We do not feel it advisable for our institution to have second grade fraternities here.

The following day, June 2, the Board of Trustees, on motion from Dr. Taylor and George Knight, approved the recommendation, and the fraternal field at "the Wesleyan" became open ground for nationals. Despite this action, members of the alumni association continued to voice their resentments because of the reluctance of the faculty and trustees "to move with the demands of the students for fuller-blown fraternities and sororities" — because of "the narrow outlook ... in the past."

And, who were these fraternal groups which prevailed upon the Wesleyan campus during the 'twenties and into the early 'thirties? Under the heading, "Fraternity Frappe," The Wesleyan in a series of short articles, beginning December 17, 1931, and continuing to May, 1932, gave brief historical reviews of each order. The paper had often placed before its readers choice bits of news about the several organizations, and the editors of The Coyote, particularly for 1924, 1929, and 1932, left for later gleanings both reliable and not-so-reliable accounts. Purpose of much of the writing was to give cause for arched eyebrows and grins. First, of the sororities —



ALPHA DELTA OMEGA, on campus since 1916. As portrayed by certain editors, these women preferred "dark corners," exhibited the color yellow, but liked "black, black, black," had their own "Ananias Club," performed under the motto, "Sink or swim. We're out to win," may have studied now and then, had a favorite sport, "Engagements," cherished the dandelion as a flower, changed houses about every third or fourth year, and bore up well under the emblem of "a coal-burning furnace."



ALPHA DELTA THETA, Nu chapter, had been the Orophilian women until 1927, the first sorority on the campus to go national. These ladies had a sister chapter at the University of Nebraska, dated football players when they could, and may have spent too much time "at the telephone." According to certain editors, they endorsed a "conglomerate of colors," but mostly blue, were fond of the "Indian paint brush" as a flower, functioned with the motto, "Get your man!" and specialized in sophomores who thought they were "tuff." In 1928, they purchased property on Huntington Ave., to the south of Old Main.



ALPHA GAMMA DELTA, formerly the women in Theophania, then Kosdians, and until October 14, 1927, Alpha Kappa Delta. As Beta Alpha chapter, they became the third national sorority on the campus. These young ladies objected to being called the "A.G.D.s" — too easily translated as "All Good Dates," "All God's Delinquents," or "All Goofy Dames." According to rumor, they had by 1929 acquired six second-hand davenport. Of course, they had purchased the chancellor's former residence, once owned by A. L. Johnson. Reputed "to pledge freshmen early in the year," to like butterflies and Russian thistles, to prefer the colors blue and "Christmas," and to face the vicissitudes of life with the motto, "Don't cry, little girl, don't cry," they became ensconced and flourished at 2541 North 50th St., their residence at this writing.

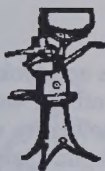


BETA PHI ALPHA, began as Aelioian Literary Society in 1908 and adopted the Greek name, Alpha Epsilon, in 1915, and also claimed to be the first national sorority to be installed at N.W.U., "Omicron chapter." As reported in certain publications, these ladies were known for their prosperity, their sun porch, their "blinking lights," their ten-year-old davenport that showed "not yet a sign of wear," and their parties. Their favorite flower may have been the bittersweet; colors of red and blue prevailed; and the motto, "Never mind!," made it into print. A small, bonneted girl, feeding seeds to pigeons in a public square, seemed emblematic. The chapter, in 1928, purchased a former chancellor's residence at the corner of North 50th and Madison Avenue.

DELTA PHI had its beginning at Wesleyan in 1916 and formed



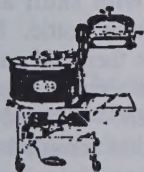
Phi chapter of Theta Upsilon in May, 1931. The Coyote of 1929 may have purposefully erred when its editor wrote that this group was of "doubtful origin" and "probably just grew." Some of its members may have been Phys. Ed. majors and may "have come from Wyoming." Represented as lovers of picnics, they may have been devotees of old Fords and of olives. If dangerous "when aroused," they were certainly "harmless if well treated." With the motto, "Never say die, You'll get your man bye and bye!," they opted for the colors "black and blue," and the "forget-me-not" was the flower.



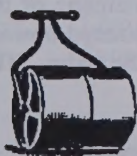
GAMMA MU UPSILON rose on the campus in autumn, 1923. As portrayed, these were the "most laughable girls," lived in a "new house," had a green light on the front porch, gathered rose buds "while they might," used the colors green and brown, and, too, were fond of the Indian paint brush. Early in 1932, these women merged into the Phi chapter of Theta Upsilon. A cream separator in 1929 served for one editor as the emblem of the group. Another writer, in 1932, noted that members of Theta Upsilon were "wearing a path to the south side of the campus to sleep."



SIGMA ALPHA IOTA, a "music sorority," since the early 1920s had a chapter on the campus. These girls were always "The Girls of SAI!," piped up and panned everything, and excelled at "homecoming decorations." Editorially likened to the buzzing house fly, these women chose the "bridal wreath" and the colors, yellow and brown. Stripped in 1929 of their status as a social sorority, they could no longer compete for the annual scholarship award.



WILLARD, not really founded as an auxiliary of the Everetts in 1889, has preserved its name and "freedom" to the present. These Wesleyanites may have long suffered from fur coats and "May daze," but in 1929 gained new fame by means of a new electric washing machine with "a swinging wringer." Their motto, "It pays to advertise," probably had nothing to do with love of the dandelion and the colors, pink and green. They did awaken one December morning in 1929 to find live pigs in their parlor, and the Everetts had everything to do with "the visitation." One could find these girls at the corner of North 51st and Madison, and their telephone seemed always to be "busy." Their shield was once drawn to display bobbed hair, a tea cup, and a "wide open eye that missed nothing." Being "a strong bunch of women," they had a fondness for onions.



ZETA PHI came on the scene in 1916, nearly became a chapter of Zeta Tau Alpha in 1922, and merged with Willard in April, 1932. They may have had something going with the "Theos," liked the dandelion, and the colors pink and white reigned for them. Their motto, "If it's speed you want, call us!," was probably a puzzler, but not so much as the hand-pulled sod

roller which an editor used to depict the organization.

And, for the fraternities —



BETA KAPPA had its beginning on the Wesleyan campus in 1923 as Sigma Gamma Xi, and in December of the following year its members became the Gamma chapter of the national group. These men, as reported, specialized in student preaching and "Boston accents," avoided "library dates," were often quarantined for scarlet fever and "the bulbonic plague," had several old Fords, suffered from halitosis, and in 1929 lived next door to the dean of women. A mischievous editor selected a griffin, with flaming breath, to be their emblem. An annual big event was their "Dog Breakfast."



DELTA OMEGA PHI began in 1903 as Dialectics and took the Greek name in 1916. These fellows, so claimed others, would "pledge anything with a coat lapel," maintained solidarity with this motto, "United we stand, divided we fall!," and claimed almost as many "famous alumni" as did the Everetts. Once suspected to be running a speakeasy, they became experts at digging holes with picks. Few actions raised more eyebrows than did their purchase of the property directly to the south of the Alpha Gams' house on North 50th. A sturdy farm wagon was probably not their emblem.



EVERETT, on the campus since 1889, was the first group to own a house and in 1927 borrowed heavily to restruct the old frame building at 5007 Huntington Ave. The fraternity's crest, as redrawn for The Coyote, 1924, disclosed a bear's two faces, watching both to right and to left; a car, as representation of "the money they wish they had" and that device which enhanced their ability as rushers; a ham, which may have been example of their good food; and a bottle, with skull and crossbones etched thereon, obviously not a perfume bottle. No doubt about it, these boys had as their hobbies their old cars, and by reputation they enjoyed breaking Victrola records. They continued to be a cluster of struggling young men — likened to a cement mixer mounted on a wagon. Their motto admitted — "There's so much bad in the best of us."



KAPPA SIGMA PI came into being in 1924. Seven years later they wanted to build a house on the vacant lot between the "Delts" and the "Gams" — but an administrative "NO! NO!" was imposed upon them. Known by 1929 to be "ex-card sharps and crap shooters, rowdies and lady killers," their motto was "Virtue is its own reward." Picked to be emblematic of the group was an uplifted hand, with index finger pointed upward and the other three fingers gently curled into the palm. The Kappa Sigs had many singers.

PHI KAPPA TAU had roots at N.W.U. leading back to 1888 —



as the men of Orophilia. In 1907 they adopted the Greek name, Phi Beta Sigma; and in 1923 became Upsilon chapter of their national fraternity. Claiming to be invincible in athletics, scholarship, and dates, they may have merited by 1929 the editorial emblem of a handsome collegiate frog, whose motto was "It's better to have loved and lost than to never have loved at all." They perpetuated an old custom, to give free mud baths to members whose "frat pins" had mysteriously disappeared. By 1930, these fellows were very proud of their new house — "opposite the football field" and on Huntington Avenue. As drawn in 1924, their shield showed a bulldog with characteristic bowlegs, a banjo to represent "music in their thoughts," and a saxophone as a symbol of "mean harmony."



THETA PHI SIGMA was founded as "Theophania" on January 25, 1887, at York College, by a group of ministerial students who reorganized in the fall of 1888 at Nebraska Wesleyan and then admitted women into their society in 1889. The ranks of Theophania divided, and the men in 1915 adopted the Greek name, and their motto called for each member to "Stir up the gift that is within thee." An editorial disclosed that the group had some "bad boys" who smoked. Known in 1929 to be "campus minute men," a Waltham pocket watch with a second hand seemed a fitting emblem for them, and they were reputed to have let "their old men walk home." Really, rumor had it that these boys could tell all they knew in a minute. Known for the variety of men in their organization, a "Heinz 57" sat atop their shield, as drawn in 1924. A bar of Ivory soap indicated that each Saturday night found a more visible "ring around the bath tub." A ball hinted they were "an all around bunch of fellows." Maybe by 1929 they had changed their motto to "The only flower that never fades is the blooming idiot." Their annual WOP Party by reputation was a stirring event.

The stringencies of the 1930s would alter greatly the fraternal scene on campus of Nebraska Wesleyan. Memberships among the organizations had in good times stretched from a low of 13 to a high of 45. Across the board, these Greek houses lost on the average more than eight members each between 1929 and 1932. Adjustments lay ahead.

These "fraternal yells" of the 1920s might yet stir a few risibilities.

EVERETT

Raw buck, Saw buck

Malum Labor est.

Live ever, work never

Sons of rest.

O Delta Phi

Never say die,

We'll get a man

By and by.

Zeta Phi
Oh, sigh
Some gang
We sang.

Soroitee, Soroitee
Hully, hully, hully gee,
The barber's cook pledged
A. K. D.

Who gives a care
If she is rare
As long as she pledges
A. D. O.

Aelio
Let's go
Anywhere
Just so.

ORO
Hocus Pocu
Oyster stew
We pull A pluses
Who? Who? Who?

THEO
Bananas are yellow
My dog has fits
I've got a date
Whose got two bits?

Phi Kappa Tau,
Raw, Raw, Raw.
We went National,
Haw, Haw, Haw.

DELTA OMEGA PHI
We have girls and bulldogs too
The girls don't love us,
But the bulldogs do.

Lickety bus, lickety bus,
What in the world is the matter with us?
Nothing at all nothing at all,
Even the ice man gives us a call.
WILLARD

It must have been fun!



"Fraternity life is one of the most broadening influences in the colleges of today."

Traditions and patterns for entertainment remained quite constant through the decade. The sororities were more inclined toward elaborateness and careful following of regulations. The fraternities often sang an old "Northwestern ditty," "God, Give Us Men"; and rumor had it that the sororities sang it with hopefulness. The sororities held their "Bluebird Teas," "Moonlight Romps," "Japanese

breakfasts," formal dinners at the Antelope Park pavillion, or Lindell Hotel, or Lincoln Hotel, and luncheons — always with flowers in abundance, fancy table cloths, and memorable favors. Programs featured musical numbers, readings, and skits. The fraternities enjoyed their breakfasts, luncheons, formal dinners, open houses, auto rides, swimming parties, and matinees. Their programs for many occasions were also elaborate and always with much "toasting." If "in Lincoln," an affair seemed always to be more exciting.

— Rushing

A chief responsibility of the original Inter-Fraternity Council was formulation and enforcement of rules for "rushing." Its members matched "bids" and "preferences." The women turned to their own affairs when they formed a Pan-

Hellenic Council, leaving the men alone in the I.F.C.

The schedules during "rush" were often demanding and vigorous, and freshmen often likened the pressures of the events to a sort of "Hell Week" — a term some of them would learn could have a different meaning. Warmly hailed and praised neophytes often comprehended a rapid decline in their popularity with upperclassmen once they had registered their choices and had become formally pledged. As new fraternal brothers, they quickly ceased "being so green," and became in various degrees and in certain spots "black and blue."

The sororities in 1925 adopted rules for rushing which departed sharply from the more easy-going paths preferred by the fraternities. A group could not ask a newcomer to join until she had matriculated; members who assisted in registration-procedures and in the "Y mixers" could not wear their sorority pins; men could not aid "in sorority rush"; breakfasts had to be from 9 to 11, luncheons from 12 to 2, teas from 3 to 5, dinners from 7 to 10, and "parties" from 7 to 10; each sorority was limited to three affairs, but "open dates" permitted extra opportunities; favors were limited to "nut cups, place cards and menus"; "slumber parties" were outlawed; rushing engagements were limited to Monday, Tuesday, and Wednesday of "the week"; and Thursday was "silent" — a time strictly reserved for groups to decide upon their invitations and the rushees to ponder their choices. Friday was a day of reckoning, and the dean of women at a specified hour accepted preferences and invitations and proceeded to do the matching. Receiving back from the dean of women the lists of potential pledges, the sororities then prepared their formal invitations, or "bids," and delivered these to the dean's office Saturday morning — at a specified hour. The women of Purple Arques then delivered each invitation to the young lady approved for a membership. A person who violated "rushing rules" might forfeit "pledging privileges" for as much as a year, and a sorority could be fined as much as \$25 for an offense. Unusual circumstances allowed for appeals to a special council, composed of the presidents and house-managers of the several houses. Saturday evenings gave opportunity for each group to welcome and celebrate with its neophytes. Sunday morning would find the sororities, each with its enlarged membership, assembled for morning worship in the Methodist Church of University Place. "Open rush" began the following day and could continue through the year. Under the Pan-Hellenic Council's direction, the sororities from time to time modified their rules, but the procedures and penalties remained much the same.



Not until 1928 did the men, under the auspices of their Inter-Fraternity Council, come forth with rules which limited to three days their formal rushing, to be followed by a day to give all prospective new members "time to clear their heads of the dizzy whirl of events." All groups had expressed desire to desist from the usual underhanded methods which had formerly caused "bitter accusations and ugly insinuations."

At first, the men followed closely the procedures used by the women, but with the office of the dean of men serving as a clearing house. Sealed lists from the fraternities were

matched with the preferences of the rushees. Not before one o'clock, the Saturday of the "formal rush week," was any rushee to know officially that he was invited to pledge. Only a "blood brother" could, under the rules, take up residence, before "rush," in a house. Formal cards, limiting each prospect to two events at "a house," directed the would-be pledges as they partook of the breakfasts, luncheons, dinners, and evenings. The Inter-Fraternity Council dealt with all cases of violations, and could impose penalties which might deny a pledging of a rushee for a year or deny a group its "social privileges" for a semester.

Issues of The Wesleyan reveal that the fraternal houses failed to pay much heed to the rules formulated by their council and that a spirit of good cooperation was soon lacking. Each group seemed to engage in its own subterfuges, and claims and counterclaims equated with a sort of balancing of antagonisms. Without will or means to enforce penalties, the I.F.C. presided over a virtual "open rush." The question, by 1931, was — "Why rushing rules?" For September, that year, a report noted that grubbing to gain new members "was little short of unpardonable." The economy of the times was "hard pressing," enrollment was sharply down, and the groups had resorted to "low tactics." When no more than 19 of some 80 rushed men registered preferences, it seemed clear that the fraternities ought to have cleaned up their acts. Deliberate "slamming" of others had backfired, and most prospective candidates had decided "to take longer looks." Other issues had been raised: Could a good fraternity man be a good Wesleyan man? Would the future tell? Would "school spirit and loyalty" be able once again to put "Nebraska Wesleyan first" and "to stop the fault finding"?

— Other Rivalries

These fraternal groups suffered and strove to thrive beneath burdens of other intensifying rivalries. Publications of the collective "semester averages" had come by order of the faculty — to prompt greater academic endeavors from "the Greeks." Until 1926, all groups were in the same hopper, and the sororities quite uniformly bested their male competitors. Only the women of Orophilia and Willard wrestled with the men for the lower rungs of the academic ladder.

Pan-Hellenic initiated in 1929 an awarding of a silver cup to the sorority with the highest yearly average, based on the previous fall and spring semesters. The I.F.C. had also purchased a cup, and its first award had come the year before. During these years, 1921 to 1932, the leaders of the feminine pack were Beta Phi Alpha (Alpha Epsilon), Alpha Delta Omega, and Theta Upsilon (Delta Phi and Gamma Mu Upsilon); for the masculine side, honors had settled most consistently upon Delta Omega Phi, Beta Kappa (Sigma Gamma Xi), and Kappa Sigma Pi. Holding down the other ends of these teeter-totters were respectively the Alpha Delta Thetas (Orophilians) and Willards and the Everetts, Theta Phi Sigmas, and Phi Kappa Taus (Phi Beta Sigmas). For all houses, men and women, before the grading change of 1926, the range in honor points was 2.50 to 4.77; after the change of 1926, the range spread from 1.16 to 2.15.

A contest to attend Sunday School at First Methodist Episcopal Church ran vigorously during the early 1920s and peaked in 1924 — with the groups in November, by count, averaging 54.4% of their memberships in attendance. This rivalry then transferred to the eleven o'clock worship service when the sororities and fraternities turned out en masse to occupy their particular areas in the balcony. Custom soon dictated who sat where, and any infringement on territory resulted in

"hard feelings." Nose-counting became a sort of zealous pastime each Sunday morning. Gown and town watched closely these attendances at church.

Each homecoming in the fall brought forth great efforts to win the trophy "for decorating the house." Within the rules, the rivalry was always fierce. As late as 1926, it was a matter of one against all, sororities and fraternities writhing in the same hopper. Then came change, a division of competitions into two fields — one for women and one for men. Thus, a doubling of the award(s) was expected to lessen the resentments when judges rendered decisions. With greater chance for a trophy, the divided rivalries just intensified. Rarely were judges left standing without having been accused of partisanship. Oh, well!

Competitions in various sports was traditional on the campus, and the contests had nearly always occurred because of challenge and response. Clara Brandt eventually systematized the intersorority games — basketball, "kitten ball," soccer-baseball, and volleyball. Then, in 1927, the P.E. department promoted and organized an intramural schedule for the fraternities, and basketball, baseball, and track provided the fiercest rivalries in the arena. To compete in track and field was particularly demanding, for the contests were many — 120-yard hurdles, 100-yard dash, 880-yard run, 220-yard low hurdles, 220-yard dash, mile run, two-mile run, 440-yard run, 440-yard relay, pole vault, broad jump, shot put, high jump, discus throw, and javelin throw. The men of Phi Kappa Tau persisted in their margins of victory. By 1931 the spirit to win had become so great the Coach Waldorf dared no longer accept "invitations to dinner" at a fraternity house. Possession of the intramural trophy had become an unusually advantageous factor for "rush."

— Publicity

Editors of The Wesleyan often fell prey to pressures to publish "the weekly news" anent the several fraternities and sororities. Lengthy items often dwelt upon the elaborate preparations made for the various social events, and each group seemed determined to outshine its peers. Reports to the paper often left few "t's" uncrossed and few "i's" undotted. By 1930 a change of editorial policy may have been in vogue, for "society articles" had become noticeably pared, with individual doings more in the limelight. Sheets for newsprint had been reduced in size, and this may have forced abbreviations of accounts. A hint also indicated that editors had to be neutral when publishing news; so, the safest procedure may have been to print less and less about "all the goings on."

— The "Social Calendars"

To make note of the several social calendars certainly kept editors and reporters on their toes and finger tips. Special themes and appropriate floral decorations set the stages for teas, open houses, and receptions. Each homecoming and Mother's Day prompted a rash of activities. Parties with imaginative decors marked Hallowe'en, Valentine's Day, and St. Patrick's Day. Breakfasts and luncheons seemed often to be routine. Barbecues, picnics, and "frolics" came and went with endless variety. Dinners celebrated "formal pledgings" and initiations — these to be followed by the "activation banquets." Masquerades and theatre-goings were from time to time the "in things." Garden "events" and carnivals added nicely to desired changes of pace. For elaborateness, the spring formals brought the calendars to their peaks; for, to dine in the ballroom of the Lincoln Hotel, the Lindell Hotel, or the new Cornhusker Hotel, with an orchestra playing, justified the importance of being Greek. Even before the depression had rubbed its smudges

upon the sparkling facets of "Greek delight," critics were ready to argue that the money expended by the young men and women could be better applied to the necessities of their educations. Enthusiasts for the affairs rebutted the down-criers, and their positive refrains echoed the need for students "to learn the art of social grace as an excellent investment for future."

Less demanding were the "blind date parties," precursory of the "hour dances" which the sororities and fraternities scheduled after September, 1937; these aimed to encourage the more bashful "gallants and gallantes," swains and maidens, to shed some of their limiting reservations. Whatever the "social event" may have been, housemothers and faculty advisors took their proper places and added dignity to each occasion. On one occasion when a freshman was asked if his fraternity's party were going to be "formal," he replied: "Yes, I think so, we're going to have ice cream." To be sure, standards did vary.

A highly unusual social event occurred in early December, 1929. It was a "piggy incident," a "pigs in the parlor" sort of affair. When the Willards awakened on the first Saturday morning of that month, they found furniture piled on the middle of the floor — with two pigs sleeping thereunder. The animals seemed quite happy in their improvised pen and with their prospective sojourn in the sorority house. After much shooing, dodging and other gymnastics, the ladies forced the intruders to take exit through an open door. News spread, and the women of Alpha Gamma Delta let it be known that furniture in their parlor also had been stacked nearly to the ceiling. The latters' housemother, being a light sleeper, responded to a noise, donned her bathrobe, and then interrupted feverish, but nearly silent, activity which ended abruptly with quick exit on the parts of some fraternity men, one or two of whom the good matron could identify. The nonmarauding interlopers were seven Everetts who consequently admitted to the "crudities of their poor taste," made suitable apologies to the young ladies of the two sororities and thus gained forgiveness, paid for the damages that had resulted, and then — supposedly — suffered from "strict fraternity disciplines." Author of "The Coyote Howls," in The Wesleyan of December 12, found little unusual in the incident, for he noted that on the campus "other pigs" regularly displayed their characteristics "at the dining tables." Does it of necessity take one to recognize others?

An exchange of different dimensions reached a bit of climax in March, 1929, when the men of Phi Kappa Tau displayed "Rastus," a cast iron statue, a black manikin two and a half feet tall, a bone of contention for many years between them and the Everetts. Upon learning that "Rastus" was no longer retained in some secret hiding place, the Everetts prepared to seize their lost possession. The "Taus," forewarned, put "the statue" in the vault of the Lincoln Hotel. The following morning, with "a suitable officer" present, the Everetts served a writ of replevin against the Hotel and obtained custody of "Rastus." A "case" seemed headed for trial, but Chan Schreck intervened and used "persuasion" to have the manikin — as well as "two duplicates," which had much complicated the claims of ownership — reposed in quiet dignity before the fireplace in his new home on Huntington Avenue. Whether fountain heads or hitching posts, the weighty items were not destined to stand permanently in the chancellor's parlor.

— Campus Politics

As professed by The Wesleyan, "fraternity coalitions" had by 1930 made "engineered elections" the usual thing on "the campus of coyotes." The system

determined outcome, and the merits of candidates had little to do with it. If the ideal were to train young men and women to treat ably of problems to be faced after graduation, such brightness of purpose had become quite eclipsed by the managed rivalries. Hope for reform lay in large participation by the unaffiliated students, but they too often were largely indifferent. Occasionally, when the coalitions were nearly balanced in power, the "barbs" could provide a narrow margin of victory for a side. Rare was the day when the Greeks permitted one of the uncivilized to win at the poll.

— Togetherness?

An unprecedented and unexpected fuss arose in April, 1931, when the men of Delta Omega Phi entered into negotiations with Dr. Edgar S. Mathers to purchase his property which lay directly to the south of the Alpha Gamma Delta sorority. The large frame house was suitable for the fraternity; \$12,000 seemed a fair price; the Delts intended to have the summer to prepare the property for occupancy in September. A narrow lot, owned by the university, would separate the fraternal residences. The dentist and the fraternity had in good faith carried on their negotiations, and they were about to close the deal. When the faculty learned of the matter, it immediately became worrisome, for never before had anyone proposed that women and men of the "societies" live in such "close proximity" — in this way — on the Wesleyan campus. Clearly, a "social problem" had entered the scene. Schreckengast advised against the purchase, but the fraternity had made its down payment. By June 1, the ball was in the park of the Board of Trustees, and a fait accompli lay on the doorstep.

The school had no rule germane to adjacent proximities of fraternities and sororities, for such issue had never before arisen. The faculty, with collective aplomb, resolved that such closeness was undesirable. Furthermore, the State University had not tolerated such condition. The trustees first enacted a policy for the future, that no fraternal group could change its residence without consent of "the committee on fraternities and sororities." The board next rejected and then passed a motion to prohibit a fraternity and a sorority from occupying properties "within the same block." Further mulling led to two revised resolutions:

That no fraternity, sorority, or other social group shall be permitted temporary or permanent location without the approval of the faculty; and that

It is the sense of the Board that no fraternity or sorority shall be located in the same block.

Chancellor Schreckengast concluded that the trustees had not resolved the problem. He issued a stern warning to the fraternity on June 18, that the faculty had not waived its right to remove the men from the house were "any unfavorable social situation" to develop. In addition, he directed all advisors of the school's fraternal orders "to make note of this action." The men of Delta Omega Phi moved in in due course and remained therein for many years. After classes had resumed in September, a suggestion found review in The Wesleyan — that the school make a grape arbor of the narrow 50-foot lot between the two houses. But, and alas, no one ever planted the vines!

— **Thievery**

Rivalries to be first in all things did not include being subject to robberies. As the general economy tightened after 1929, thievery of money became disturbingly common. The crimes occurred nearly always at night, and the several houses had to take measures to keep funds secure. Records show that each group sharpened its "preventive diligence."

— **"Romance Bureaus"**

Editors of both "Wesleyan" and "Coyote" seemed often to work in cahoots with jokesters who poked fun at the Greek organizations. Announcements of engagements, to be followed by news of summertime marriages, often as many as thirty, offered convincing proof that Dan Cupid was very busy on the campus and that fraternities and sororities were, among other things, "romance bureaus." In contradiction, rumors flew that pledges of most fraternities signed an oath, "I will not 'pet'," and willingly embraced advice — that "to bull intelligently" was a chief social asset.

An abundance of "romantics" averred that petting, though scorned by day, was indulged in by night. Any "fraternity man" who dared to announce his engagement knew that his novice brothers, the pledges, were honor bound to submerge him fully clothed in a bathtub of cold water or to souse him into the muddy waters of a nearby creek, even if in the dead of winter. Campus Romeos soon discovered they were parts of "The Eternal Triangle — the man, the woman and the HOUSE MOTHER." The more ambitious guy who regularly dated gals from more than one sorority had to live in fear that intersorority communications would reveal his bigamous predilections.

But, it was only partially a man's world. In 1924, "The Ampla Fire" publicized the name of a new sorority on campus, "Grabba Manna Somekind," whose motto gave gentle warning, "Sauve qui peut" — "Save himself who can." Though chief purpose may have been to "grabba man" and favorite song was "Why Bachelors Die Young," these women were known to repent without much reluctance upon discovering that escorts were of the "Delta Bum Data" fraternity. Whatever the stratagems may have been, all women of all sororities believed in the "transmigration of fraternity pins," and a poet summed it up in this way —

Mary, Mary, quite contrary,
Thinks she's taken in
When a boy friend tries to leave her
Still wearing his frat pin.

Earlier, there had come into print these assuring words:

Hush, little vampire,
Don't you cry!
You'll get his frat pin
Bye and Bye.

Even more encouraging were these commentaries on romance, that courtship is the process "in which a young man pursues a young lady until she catches him" and that man is a worm of the dust who comes along, wiggles about awhile, and "finally

some chicken gets him." How clear it was that the girls did not object to having their mothers pick out their fathers, but it was another matter when it came "to picking their husbands." In 1929, Uncle Ike summed it up in his "Yip Yips": "In the spring a young man's fancy lightly turns to what the girls have been thinking about all winter."

The same Uncle Ike rejected the old philosophy, that "marriages are made in heaven"; rather, he suggested, they are made "on college campuses." He warned that it took little to alter the word "marital" to "martial," and the latter could bring end to wedded bliss. But, few heeded his well-intentioned precautionary noting. H-m-m-m? News items disclosed that Wesleyanites flocked to the altars during the summer months, et cetera. And, there were other words of recommended hesitation which probably did not slow the pace. One writer detected that many people cried at weddings because they "are married themselves." Another noted: "All men are born free and equal, but some get married." One young lady maintained that love-making was just as it had always been; when asked to give explanation, she brightly responded: "I just read about a Greek maid who sat and listened to a lyre all night!" For others, "True Love" consisted of

A Glance
A Chance
Entrance
Advance
Romance
Finance

One young man asked, "May I kiss you?" Her answer was "Oh, no!" He pressed a second time: "Should I ask your father?" She ended the quest quite definitely: "You can, but I don't think he'll want to kiss you, either." But, always all was not lost, as one "more fortunate" suitor put it —

Last night I stole a kiss,
My conscience hurts, alack!
I guess I'll go tonight
To put the darn thing back.

Some poets seemed to understand romance not at all, even as late as 1929 —

The poets sing,
Concerning spring
And say the bird,
Is on the wing;
That is absurd,
Upon my word,
It is the wing
Upon the bird.

Jean French, for The Wesleyan in May, 1932, was complaining about books when she wrote

Men, men, men,
 With knowledge in their eyes,
 And I with work that must be done,
 No time for starry skies.

By no means did the men and women of the fraternal orders have a monopoly of romance on the Wesleyan campus. In their collective ways they simply made it seem that way.

— Knowing Better the Faculty

The sororities and fraternities often entertained at dinner, and for other special events, professors and administrators. The custom was longstanding and provided opportunity for display of the finest of social grace. To curry favor was not a motive, but the social chairmen were expected to keep tabs on their rivals' parades of guests. "Everybody's doing it, doing it!," was a song all could and did sing. Students often learned on such occasions that their teachers had second personalities, sharp differences from those so formally displayed in the classrooms. There was no denying, all benefits were mutually shared.

In 1924, the trustees lifted the ban which had prevented members of the faculty from becoming members of the literary societies and of the successive fraternal groups. The lifting of the restriction was hopeful effort "to bring faculty and students closer together." Wives of professors were asked to become "honorary members" of sororities; in some cases, the new affiliates became no more than patrons and patronesses. It was also hoped that the seasoned wisdom of "the more experienced" would tend to cool the ardors of partiality which so often prompted the more bitter rivalries between certain of the groups.

When Harry Gossard became dean of men, he presided over a schedule of interfraternity visitations and dinner exchanges as means to bring mutual recognition of the many common goals shared by all groups. We cannot deny that these mollifying endeavors had their positive influences, and we do not know the extents to which the fraternal rivalries would have been more disruptive had trustees, faculty, and administrators made no efforts to sooth the waters of competition. All arms had to join to meet the challenge of the mounting difficulties of the economy.

Two Golden Orders

Two nonfraternal organizations in the 1920s attracted to memberships large numbers of students, the Order of the Golden Chain for women and the Order of the Golden Key for men. Those not affiliated with the fraternities and sororities were eligible to join, and each group maintained its own house and enjoyed a "club life" similar to that of the Greeks. As late as 1928, the "Chain" had thirty members and the "Key" fifteen. Though not a part of the Pan-Hellenic association, the women of the Golden Chain had sitting delegates in its meetings, but exercised no vote. For the women, their motto was "Friendship is the Golden Chain that Binds our Hearts Together"; for the men of Golden Key, "For the Other Fellow."

The College Council

The College Council was "the governing body of all student affairs" — as stated. Its constitution of 1915 called for twelve members, three from each class —



"The College Council in the governing body of student affairs at Wesleyan."

current president, immediate past president, and a member at large. Classes held their elections each semester, and this provided for a rotation of leadership — with the probability that a class would, during a year's running, have five persons serve on the Council. Failure to win "the Olympics" deprived the freshmen of their "member at large." Officers of the Council in descending order began with the president of the senior class. Class elections, "university elections," the Olympics, Homecoming, the Pan-Wesleyan Banquet, "College Night," "High-School Day," and Arbor Day festivities fell within the purview of the council's supervision. The Council and its several committees worked in close liaison with the faculty and administration to plan for the annual calendar of events.

As the 1920s advanced, routines became little more than perfunctory. Editorial comment in *The Wesleyan*, early January, 1926, opined that the Council was defunct — an outstanding joke worthy to be dubbed "The Deceased." After solemn elections each semester, chief business of the members seemed regularly to be no more than to install officers, already determined by the classes. Routines for the calendar's special events departed little from established patterns. With little to do that was creative, the Council had become "a sorry farce." Performing without power, its meetings were "largely futile."

No noted change occurred, perhaps, until November, 1928. A reorganized council purposed "to do things in a large way" — to hold regular meetings, to work constantly with the faculty to improve programs for chapel and convocation, and to send a delegation to the national conventions of the Student Council of the American Colleges. A special "all-student mixer" followed in March (1929), and more than sixty per cent of the "entire student body" attended. Stunts, pantomimes, musicals, and skits came first — in the auditorium. The faculty then furnished refreshments in Huntington Hall — St. Patrick's ice cream and wafers. The members of the Council were quite determined to make the campus more aware of their actions.

During convocations, May 21 and May 28, 1930, the students in a series of votes resolved to restruct the constitution of their governing council. Implementation of the changes were to bring a new system of committees and much increased involvement in campus-wide activities. Henceforth, the Council was to have twenty-five members: the former representation plus an additional at-large delegate from each class, a "Chairman of the Council" to be elected at the beginning of each second semester — to be a junior and to serve a full year, and eight from the faculty (the four class sponsors were automatically to serve, and the students to elect annually the other four.) This new framework instructed the members to legislate on all matters "pertinent to the sustaining of a high type of college life" and to work closely with the University Administration Committee. The Council was to be arbiter in adjusting conflicts between "non-social organizations." Its four standing committees would respectively treat of all-university social functions, of "standards and ideals" — hopefully to formulate and to put into operation an "Honor Code" to effect "honesty in all academic endeavor," of chapel activities, and of "student-faculty suggestions and recommendations."

Expectations were that the changes become effective in September, but a negative reaction set in during the summer months. Returning members of the old council were virtually united in their opposition to the alterations and claimed the procedures in May had been "unconstitutional" and the motions "illegally passed." Authors of the proposals had never placed their measures before "the Council," had not published in The Wesleyan the texts of their amendments, and had afforded the faculty no invitation to discuss the changes. Out of the furor came decision to reconsider the entire matter on October 1, with debate to precede a revote.

The day for decision arrived, but text of the new plan had yet to be published and many students raised questions relative to the large representation of members from the faculty. Debate was prolonged, and time permitted no more than elections of the class officers. Within a week's time, petitions were demanding further "open discussion of the new constitution." Support for change dwindled sharply, particularly after Dean Alabaster loaned his copy of the old constitution for a reprinting in The Wesleyan. Outcome of further protracted labor was to add a thirteenth member to the old structure of the Council. As had been proposed, the president would now be a junior, elected by the members of the Council at the beginning of the spring semester and to serve for one year.

An interesting side issue deserves some attention. The controversial new plan sought, as far as possible, to divide the class representations in the Council evenly between men and women. The Coyote for 1931 pictured the College Council. Margaret Morrell was the only lady, and the gentlemen had graciously selected her to serve as secretary. The following year, Dorothy Laub enjoyed or suffered from the same singular distinction.

Other Sorts of Organizations

Were Nebraska Wesleyan to have been "over fraternitied," it may well have been nearly overwhelmed by its multiplicity of other sorts of organizations. Nearly all departments had their so-called "clubs," some of which did not long endure. Many were absorbed into their successors. We shall need to single out a few for special treatment. The "honorarys" had special significances. An alphabetical line up, with variations, is sufficient for many; it will serve as introduction for others. Unless we note a time for onset, an organization was already on campus by 1921.

Agassiz Club — to promote interest in "nature study."

Art Club — adopted the name "Tahitians" in 1923, but suffered collapse. Revived in 1928 as "ET-TE-LAP" to promote high scholarship in art and to sponsor art exhibits. Gladys Lux was the prime mover.

Athletic Board — concerned with intercollegiate competition.

Beta Pi Theta — after March, 1927. Focused upon a study of the French language and literature, conversation, and travel. The "French Club" on the campus had been known as "Fleur de Lis," which became in 1923 a chapter of Theta Lambda Phi.

Blackstone Club — from autumn of 1928, sponsored by E. Glenn Callen, to foster discussions of interest to students heading into the profession of law.

Blue Key — After 1927, a national honor fraternity for senior men. Predecessor on campus was Purple Dragons.

C.C.C. — Coyote Cadet Corps, pep organization for women; merged with the

- Knights of the Koyote Klan, the men, in 1929 to form Yellers of the Brown.
- Chemistry Club — the campus chemists whose pictured mascot was a skunk. What else!
- Commercial Club — majors in economics and sociology who would promote “good faith in business” after 1926.
- Association of Children’s Education — replaced in 1931 the “Primary Council.” Probed into educational journals to examine the latest pedagogical methods and techniques for teaching at kindergarten and primary levels.
- Dramatics Club — became known as “Wesleyan Players” and worked closely with Theta Alpha Phi.
- Epworth League — a fellowship for Methodist youth of high school and college ages.
- Fleur de Lis (Lys) — see Beta Phi Theta.
- Geography Club — Professor Bishops’s enthusiasts for the subject and for geology.
- Historical Club — of enthusiasts for current events and of the subject of history.
- Home Economics Club — in full swing by 1922, but ended when the department closed not long thereafter.
- Hoover Association — for 1928, to assist in the presidential campaign of Herbert Hoover. Good Republicans! Dries!
- International Relations Club — after 1931 and sponsored by Prof. G. A. Barringer.
- Knights of the Koyote Clan — “K.K.K.,” a men’s “pep club” until 1929 when it joined the “C.C.C.” to form “Yellers of the Brown.”
- “Left Wing” — of short duration after the spring of 1932, when formed by those interested in “creative writing.”
- Mathematics Club — formed in the late 1920s to investigate “present-day thought and activities in the field.”
- Noitaicossa Snatisissa R. Y. — briefly on the scene after March, 1923, to provide “intellectual sociability” for all lab-assistants (biology, chemistry, geology, manual training, physics, and psychology). Did not endure.
- Oxford Fellowship — a national society for ministerial students, and N.W.U.’s was one of the “charter clubs,” in 1927. Grew from the Vincent Association, which in 1922 adopted new name of “Oxford Club.”
- Phi Kappa Phi — a national honor society which recognized high academic achievement in all disciplines. Motto: “The love of learning rules the world.”
- Physics Club — in 1927 became Alpha Gamma Beta, with John Dunning and Rolland Zabel at the helm. One of Prof. J. C. Jensen’s enterprises.
- Pi Gamma Mu — after March, 1926; a national honorary society to promote interest in the “social sciences.” Its motto: “Ye shall know the truth, and the truth shall make you free.” Wesleyan’s chapter was Nebraska Alpha.
- Pi Kappa Delta — invited into its membership those who excelled in forensics.
- Primary Council — treated of the teaching of kindergarten and primary children. Originated in early 1920s and in 1931 merged into the Association of Children’s Education.
- Press Club — instigated by Dr. Alice Hunter to promote an interest in journalism, October, 1923. Endured only to 1925.
- Psychology Journal Club — became N.W.U. chapter of Psi Chi in 1931. Reflected the influence of Prof. F. M. Gregg.
- Purple Arqus — after October, 1921, an honor organization for senior women “to promote democracy and to uphold the high ideals of the institution.”

- Purple Dragons — an honor fraternity for senior men, to promote “student activities and college spirit on the campus.” In 1927, became the 29th chapter of Blue Key National Honor Fraternity.
- Secondary School Social Club — after the early 1920s to promote camaraderie among students preparing to teach at the secondary level.
- Sigma Pi Sigma — pictured in *The Coyote*, 1930, but without identifying statement. May have been the immediate predecessor of the Wesleyan chapter of Psi Chi.
- Sinac Et(o)yocs — the long-standing club for zoology enthusiasts who enjoyed their “zoological affairs” and menus “of blood, oyster cocktail, kidney salad, pones a la snake, staff of life, butyric acid, potatoes a la cootie, and skulls and crossbones.” Professor Shirk always had a hand in this pie.
- Spanish Club — after 1924.
- Student Publication Board — primarily concerned with the annual selections of the staffs for *The Wesleyan* and for *The Coyote*.
- Student Volunteer Band — had long and successfully sought to gain persons to enter the fields of foreign missionary work.
- Theophrastian Club — made up of persons devoted to the study of the plant world; the campus botanists.
- Theta Alpha Phi — a national honorary society which opened its membership to those thespians who excelled in the arts of theatre production; on the Wesleyan scene from 1923.
- Theta Lambda Phi — the “French Club,” from 1923 to 1927.
- Vincent Association — had been for more than twenty years a fellowship of students intending to enter the Christian ministry.
- “W” Club — the lettermen in intercollegiate sports.
- Women’s Athletic Association — for Wesleyan’s women after 1927, to recognize those excelling in sports. Gained admission into the national organization in 1928.
- Yellers of the Brown — after 1928, the “pep squad” formed from the merging of the C.C.C. and the K.K.K.
- Y.M.C.A. and Y.W.C.A. — the leading and most influential of the “Christian organizations” on the campus.

These, then, were the groups which often beckoned so many students to expend their hours and energies in extracurricular activities. And, when had many of them found time or opportunity to study? The professors often discerned that many of them hadn’t — much!

— Phi Kappa Phi

The honor Society of Phi Kappa Phi remained the most prestigious of the “honorarys,” and each year it invited into its membership the academically elite from the graduating class. Quite regularly more women than men entered its ranks. Never would the chapter consider for election more than one-sixth of a class, and final decisions usually pared the fraction to nearly one-tenth. Its schedule included two elections, one in



the autumn and one in February. By-laws limited memberships for the professors and administrators. The Wesleyan publicized the actions of the society. The Coyote annually identified its members. Instigation of an annual "Honors Day" came largely from the influence of the chapter's desire to make its presence and standards more clearly understood on campus and in community. Banquet, initiation, and "annual address" were significant features of each commencement-schedule. Wesleyan's chapter was the eleventh in this national society and had been chartered in 1914. J. C. Jensen and B. E. McProud were persistently "at the helm."

— **Pi Kappa Delta**

Pi Kappa Delta, a national public speaking fraternity, gained recognition as one of the chief "honor societies" on the campus. Since 1913 it had designated the school's better orators and debaters. Given suitable classification in the annual catalogs of the university, its new members were among those persons honored at the special convocation.

— **Theta Alpha Phi**

Theta Alpha Phi, a national dramatics fraternity, installed its chapter at Nebraska Wesleyan, December 15, 1923. Achievements of the Dramatics Club, under Beulah Champ's sponsorship, had long merited opportunity for additional identification. Once the dramatists had met the criteria of varied contributions to the arts of theatre-production, they proudly wore the pin of the double mask of tragedy and comedy.

— **Pi Gamma Mu**

Pi Gamma Mu's "Alpha Chapter in Nebraska" has for its date of installation at Nebraska Wesleyan March 4, 1926. This national social science honor society, one particularly fostered by Prof. E. Glenn Callen, placed its stamp of approval upon those students who had concentrations of interests in the fields of economics, history, political science, sociology, and social psychology. Eligibility for membership began at the bottom line of a "B" average — altogether and in the work treating of the qualifying disciplines. Members pledged to seek "knowledge of society" and to pursue "the solutions of social problems."

— **Purple Dragons (Blue Key) and Purple Arqus**

Members of these self-perpetuating organizations, as seniors each May, selected their successors from the junior class. Different purposes sought to make reality of certain ideological goals. First on scene, having gained permission from the faculty in May, 1921, came the "Men of the Purple Dragon," seniors with their junior successors, who had been prominent in student activities, had "good scholarship," and openly sought to promote wider participation by students in all events important to life on the campus. "The Dragons" limited their numbers to two from each of the social fraternities. Beta Kappa's ingress increased membership to twelve. These men shrouded themselves with an aura of mystery, safely coveted the rituals of their monthly meetings, and made much of their annual banquets when old and new members feasted well at one of Lincoln's hotels and openly sported the purple fezes with elaborately brocaded dragons thereon. Seeking to serve the university, these young men assisted in such affairs as registration and the annual High School Day.

After months of planning, a representation of senior women, in spring, 1922, received permission to form an "honor senior society" similar to that of "the Purple Dragon." The group limited its membership to nine — one from each of the

sororities. Originally inclined to adopt the name, "Purple Masque," the young ladies switched to "Purple Arqus" — a term certain to puzzle the uninformed. The bow of the archer, Sagittarius, a centaur, was, in Latin, called an "arqus" and symbolized attention and effort. If these founding ladies wished to employ for mystery's sake a pun, then the orchis, a flower often of lavender hue, lent itself to their desire to match the men with something purple. Only the secrets of their formative deliberations could accurately disclose the truth of this matter. As seniors, the women of Purple Arqus desired "to promote democracy and to uphold the high ideals of the institution." They, too, assisted in certain of the major events on campus, held their annual banquets to welcome their successors, and openly sported their distinguished headresses, round caps of neatly fitted segments whose gored seams converged at the crown beneath a tuft. Of course, the color was purple. After their first initiation, fourteen women wore the caps: Katherine Boeye, Marjorie Bryan, Nettie Carlson, Margaret Dafoe, Irma Dragoo, Ruth Fetzer, Lois Gillet, Margaret Horney, Audra Lukheart, Ruth Mahood, Mary McCandless, Margaret Ormsby, Imogene Shick, and Gertrude Strobel.

The Wesleyan, May 26, 1927, carried the news that "The Purple Dragon Chapter" had been formally initiated into The National Honor Fraternity of Blue Key. Dinner at the cafeteria had followed the installation, and Professor Claude J. Shirk was the advisor. Fourteen senior men were participants — George Allely, Aubrey Carrell, Wilber Cass, Paul Copeland, Dell Danker, Norman Durfee, Dick Gerdes, Harvard Hull, Claude Huyck, Chris Keim, Charles Paine, Floyd Schneider, Oscar Wiberg, and Henry Zehner. Their junior successors were Laurence Bush, Donovan Dinnis, Paul Finch, Jack Gass, Albert Gibson, Leonard Good, Robert Hassell, Frank Lally, Don Manchester, Harry McNeil, Bayard Paine, Harold Sandall, Fred Sommerville, and Leland Underkofler. The national fraternity expected the men to follow its elaborate "Guide for Chapter Procedure." Qualifications would continue to rest upon scholarship, character, and participation in school activities.

By autumn, 1929, the men of Blue Key at N.W.U. had fallen prey to severe criticism. Practice indicated that the "houses" were nominating their allotted candidates for membership in the order. If the members of Blue Key were supposed to be "the bigger men on campus," the critics were quick to point out that each listing of new members reflected an ignoring of merit in many cases. Both Blue Key and Purple Arqus adjusted their procedures, but not before 1932.

The two organizations combined their influences to make of May Day an all-campus fete. Systems of election brought identification of a May Queen, to be crowned, and of her consort, a Student Prince — a senior and a junior respectively. Class attendants came also from processes of nomination and election. Following the crowning ceremony, the tapping of new members into Purple Arqus and Blue Key added much to the reigning spirit of suspense which soon became party to a traditional event to endure for more than a half-century at N.W.U.

— Vincent Association and Oxford Fellowship

Statistics released by the Nebraska Conference of the Methodist Episcopal Church in 1926 disclosed that 12 students of Nebraska Wesleyan were "filling charges"; furthermore, within the State, 39 of the school's alumni were active pastors and district superintendents. The Wesleyan had in 1921 stated that 25 members of the Vincent Association were performing the duties of "student pastors"

1932



and that the school granted to each a “ministerial discount” on tuition. To become “a Vincent,” one had to profess intent to enter the ministry and to begin a course of study which could lead to further training in a school of religion. Since many who entered the Association did not long pursue the path to a pulpit, voices of protest urged that the university, in all fairness, more carefully limit the discounts — to reserve them for those whose intentions were genuine. Also, the church’s district superintendents had learned that more advanced students, as pastors, created fewer problems with their congregations. Other circumstances may help to explain the decline of numbers until 1926.

In late spring, 1922, the Vincent Association joined with chapters from eight other institutions to form an “Oxford Club.” Among the eight were Ohio Wesleyan, Hamline University, and Northwestern. Purpose of the new club was “to promote the training of men and women for the ministry” and “to give aid, encouragement, and inspiration to such college students as have definitely pledged themselves to the ministry.” Members promised to recruit only persons of “intellectual and spiritual promise.” Within two years the Wesleyan chapter had more than 30 members who were “much involved” in regular meetings with clergymen of the conference.

The Oxford Club adopted the more sophisticated title, “Oxford Fellowship,” and its increasing outreach was effected by 25 chapters — by 1929. Nebraska Wesleyan’s chapter was exceeded in size only by those of Syracuse and DePauw universities, and 23 of its members were serving charges. Most of these men, along with ten freshmen who had declared plans to preach, would become widely acclaimed for their leaderships in the Nebraska Conference and elsewhere. Some did not pursue the profession, and their departures gave rise to recurring protests, that members of the “Fellowship” ought not receive carte blanche their discounts. A regular service to the campus came in the form of a “weekly sermonette” — a small homily which the members took turns to give in brief articles in The Wesleyan. As the troubled economy took its toll upon enrollments in general, so would it weaken the vigor of this association.

— Student Volunteer Band

The Student Volunteer Band would make of the 1920s a decade of greater outreach. These “Volunteers” promised and intended to enter into the missionary fields, and plaudits referred to them as “splendid . . . with high ideals” — as “Christian” and of “inspiring fellowship.” By 1925, statistics revealed that Nebraska Wesleyan was tied with Ohio Wesleyan as the leading Methodist

institution to send missionaries into the foreign "fields." In December, 1923, when Chancellor Schreckengast joined Wesleyan's fourteen official delegates in Indianapolis for the Ninth Quadrennial Convention of the Volunteers, the Nebraska school had the largest representation to register. The Volunteers claimed to be thinkers who were dedicated to apply "Christ's teachings and principles" to an industrializing world. They studied conditions in foreign countries, prepared themselves to work in those areas in effort to realize a "world brotherhood," and strove diligently to instruct others to return to their communities to encourage support for the missionary enterprises. At N.W.U., their weekly discussions centered upon such matters as race relations, war, industrial strife, drouth and famine, religious beliefs, social customs, international relations, and varied mores. Issues of The Wesleyan, The Coyote, and The Alumnus often featured names of persons and places of service. Letters of considerable length and detail provided wide reading and created much interest in the achievements of teachers, librarians, doctors, ordained clergymen, nurses, hospital administrators, agricultural assistants, secretaries, and recreational leaders. Fraternal groups on the campus often purchased and shipped small portable organs and other musical instruments, including phonographs, for use in mission schools and churches. Dr. Walter Judd, national traveling secretary for the Volunteer Movement, enhanced the cause when he spent, in 1925, several days on the campus. Editors dedicated The Alumnus of March, 1927, to Josephine A. Brown, '09, Anna Lane Wilson, '12, Hazel Bailey, '14, Pearl Fosnot, '17, Dr. Max and Emily Nystrom Gentry, both '19, Katherine Boeye, '22, and Marguerite Lough Berkey, '26 — who were "in China sharing the dangers and the glories of that awkward, gasping, misery-laden country's struggle to find its soul." Wesleyan's radio station, WCAJ, shared regularly with its listeners "the news" from the school's dedicated workers in the foreign fields. Marietta Snow served as chief gatherer of information, and her findings brought matters up to date for The Alumnus of April, 1931. Nearly fifty "old Grads" were serving in various parts of the world, and Miss Snow's roster listed these: Logan Prewett, '16, in Hawaii; Joe and Emma Griesel Moore, both of '16, in the Philippines; Floyd Shacklock, '20, and Ruth Mylander, '07, in Japan; Willard Simpson, '23, had joined the others in China; Root Y. Lee, '14, in Korea; Ethel Whiting, '07, Jessie Bragg, '09, Jean Bothwell, '16, Faithe Richardson, '12, May Sutherland, '13, and Dr. Miriam Albertson, '22, in India; Gerald Summers, '25, and his wife in Malaya; E. E. Edling, '16, in Portuguese West Africa; Everett Simonds, '05, and Fern Atkins Simonds, '04, in Mexico; Irving and Gladys Buxton Wiltse, both of '24, in Puerto Rico; Minnie Clausen, '11, in Peru; Fred Aden, '13, Argentina; and a "score of others" who worked in foreign countries, but in nonmissionary occupations. Miss Snow's research did not treat of the non-graduates who were at work on mission — such as Jennie Clare Adams who headed a nursing staff in a mission hospital in the Philippines and who had taken her pre-nursing studies at Wesleyan, 1916-1917. Earlier references disclosed that Charles V. Vickrey, '96, had served in Syria and the Near East; Paul and Mary McCandless Baker and Hjalmer Scoe in the Philippines; Violet Otto, Mary Sutherland, Widell Montgomery, Mabel Simpson, and William C. Fawell in India; Daniel Jensen, in Mexico; and Stanley High who had travelled extensively as a secretary and reporter for the Methodist Episcopal Church. As the decade of the 1930s opened, the Wesleyan community was openly proud of its alumni and their contributions to increase a Christian influence in many of the far-

corners of the world. As war spread over the globe, most of those in these foreign fields had to cut short their earnest efforts; a few would fall victim to the brutalities of military conquest.

— Life Service Commission

Students at Nebraska Wesleyan were often called upon to respond to the needs of the less fortunate. We have referred to the "Student Friendship Fund Campaign" of 1922. The Life Service Commission of the Methodist Episcopal Church recruited widely from college ranks those younger people suitable and willing to prepare for a life of service in religious work. As the decade closed, campus publications continued to treat, at Nebraska Wesleyan, of the need for all students to take "practical training for religious leadership" and to prepare to go back into their communities to assume "Christian responsibilities."

— Y.M.C.A. and Y.W.C.A.

No organizations wielded more influence to make Christianity a faith of action on the Wesleyan campus than did the Y.M.C.A. and Y.W.C.A. — jointly and in their separate ways. Their large memberships hosted as each fall semester was beginning an annual all-university party. More than 500 students usually participated, and central purpose was to encourage freshmen to feel comfortably at home in the Wesleyan community. Games, skits, contests, and singing whetted appetites for great quantities of popcorn, apples, peanuts, ice cream, and watermelon. Throughout each year the leaders and members of these associations strove to lead others "to faith in God through Jesus Christ," to promote faith through study of the Bible and through prayer, and to make the will of Christ effective in human society and "to extend the Kingdom of God throughout the world." They met trains, welcomed new students, aided in the search for rooms, maintained employment files, and furnished large quarters for reading and recreative activities. Along with the Epworth League, they hosted receptions for freshmen and, on certain occasions, for special guests of the school. The accomplishments of their "Gospel teams" garnered warm praise from delegates at the Nebraska annual conferences. Each of Wesleyan's associations annually sent large delegations to the national assemblies, for the men at Estes Park and for the women at Lake Geneva, Wisconsin, and then also at Estes Park. Each conducted a weekly chapel service. As late as 1928, their combined memberships reached over 600.

The Y.W.C.A. specialized in its "Big Sister - Little Sister" relationships, a counseling program designed to prevent new co-eds from being overwhelmed and discouraged by the challenges of college life. Certain "social project endeavors" provided parties and gifts for orphans, gave assistance to staffs at Lincoln's Orthopedic Hospital and Lincoln's Home for Dependent Children, and raised funds for Mother's Jewels' Home in York. Lincoln's People's City Mission also shared in benefits to come from the Wesleyan "Y." The young ladies joined with the Woman's Wesleyan Educational Council in annual bazaars to raise funds for Christmas distributions to the needy. Other projects enabled them to send money to the Isabella Thoburn College in Lucknow, India. Discussions treating of the religions of India and of China enhanced their efforts to support missionary work in those distant lands. By 1932 there was little evidence of a slowing of pace.

The men of the Y.M.C.A. on the campus openly avowed their desires "to live a truer type of Christian manhood." Their services on campus were also legion. Their specialties sometimes turned to checker tournaments, horseshoe tournaments,

teams for "Sunday School work," sponsorship of the annual "Lecture Course" or "Lyceum," promotion of "Open Forum" discussion on international issues in effort to strengthen "world friendship," directing each Friday morning of a prayer service known as "morning watch," and publication each year the "Student Directory" or "W" Book. This "Y" continued to receive wide support on campus, for it was one of the few organizations for men in which the usual rivalries did not disrupt cooperative endeavors.

The Classes — The Freshmen

Rivalries between the classes continued, but with less thirst for blood. Certain enthusiasms waivered from year to year, but upperclassmen felt duty bound to keep the freshmen on the lowest rungs of the many ladders. Not expected to know much, the newcomers often read that they were "unassimilable material,"

"looked like mistakes," had heads "full of air," and resembled "cooties" which infested the populace and couldn't be exterminated. Upperclassmen seemed to prefer that all freshmen just stumble along with timid demeanor and appear to be pleased to be left out of nearly everything. Legion were the stories about the more youthfully innocent who fell victim to the wiles of sophomores who had for sale at bargain prices "reserved seats for chapel" and "reserved tables" in the library. For some freshmen, the name of the game was "Survival." Advice came from all sides, and some of it with tongue in cheek —

FRESHMEN



Sleep in an uncomfortable position.
 Look wise and natural at the same moment.
 Kid a prof out of exams.
 Receive advice with a smile.
 Laugh at all the prof's jokes.
 Whisper in the library and make a name for yourself.

Some of it came with good intent —

Limit yourself when joining organizations.
 Take the initiative to greet others.

Get sufficient exercise each day.
 Go to church on Sunday.
 Write home at least once a week.
 Attend class meetings and get "school spirit."
 Watch the bulletin boards.
 Do your daily work daily, and keep up.

Each year, a great number of the so-called "greenies" hit the campus a-running and achieved mightily in athletics, music, dramatics, forensics, and scholarship.

The members of the "Green Klan" were expected to sport their appropriate color in its traditional forms — caps for the men and ribbons for the women. As academic "fledglings," they would wear their verdant "cranial protectors" and "Stetsonettes" and binders and bows for the sake of class spirit and camaraderie — all to unite them for eventual victory over the common foe in the "Olympics." With victory would come an end to the wearing of the green; with defeat came an extension of time until Thanksgiving vacation.

The caps regularly cost about \$1.25 each, except on the occasions when Magee's Clothing Company furnished them as gifts. The Purple Dragons sometimes marketed them — to make a profit. Those autumns when caps and bows were late in arrival, the Olympics had to be delayed accordingly. One year the caps came with white tassels — the white to denote "innocence." One year the girls proudly wore large green buttons, with brown "W"s thereon. One autumn someone had forgotten to order "the things," and the freshmen escaped the fate, but not the Olympics.

These "annual games" between sophomores and freshmen were held under the auspices of the College Council. Points accumulated from victories in an array of events: 110-yard dash, broad jump, 220-yard dash, lightweight wrestling, wheelbarrow race, 440-yard dash, sack race, baseball throw, 880-yard dash, football kick, heavyweight wrestling, tug of war, relay race, and flag rush. The contests varied from year to year. So did the enthusiasm. Varying sorts of turmoil might disrupt the quietude of the campus the evening before the competitions. Of course, the faculty cooperated and called off classes for the special Friday afternoon.

Custom eventually required the freshmen to furnish "a stout 12-foot pole," which the sophomores then planted solidly "into the ground." For the "rush," the second-year classmen attached their "class colors" to the top of the mast. The first-year classmen were to scale the spar and bring down "the flag." The sophies were, by hook or by crook, to frustrate their academic underlings. One year, some freshies under the cover of darkness assaulted the base of the pole with sharp toothed saw; thereafter, according to story, the sophomores kept in readiness an unweakened replacement. Another tale suspends for review that moment when the wearers of the green sought triumph by tossing their "lightest member" over the heads and upstretched arms of the hearty defenders — just to snatch "in passage" the game's symbol of victory. It could have been a rough contest.

By the late 1920s, both sophomores and freshmen seemed to tire of the annual clash, and the "flag rush" alone rallied the more blood-thirsty of the foes. In 1928, only six sophomores were willing to compete; in 1929, the sophomores made little show; in 1930, a real contest emerged and the freshmen won by "the slimmest of margins"; in 1931, a "complete flop" resulted in the flipping of a coin, and the

On Initiation Day



Before

For a sorry-looking lot,
Let me briefly say,
Seek some near sorority,
On initiation day.
Where the old girls shake
with laughter,
Freshman scrubbing every
rafter—
A sad sight before and after,
On initiation day.

Paddles come in handy, too,
Let me kindly add;
They can govern and subdue
The unruly bad.
You can see some funny
sights,
Little Freshies — simply
frights,
Working hard for future
rights,
On initiation day.



After

green caps went into discard. The contrived "Olympics" had lost their appeal.

Through the years, the freshmen had put together some good yells — this one appeared, all in green, in a freshman edition of The Wesleyan, February 25, 1926:

Rick-Rack
Zick-Zack
Pull 'em out
Push 'em back
Treat 'em rough
Make it tough
We're the Class
That does the stuff.

FRESHMEN!

The Coyote (1928) printed a "Freshmen Soliloquy" which left, among other, these thoughts:

- . . . I listened to Freshmen lectures,
On behavior, study, manners, and religion.
- . . . I wore a green top and read behind
In all my lessons, I got a notice from the Dean.
- . . . I answered phones, carried eggs, got paddled.
I was thrust into the Olympics,
Painted green, and smeared with red.
I climbed the pole and got the flag.
- . . . I was laughed at, lied to, and timidly waited
For Hell Week, which came and passed.
I am living, I know not how.

Those "Freshmen lectures" had come at the opening of the fall semester when the deans and several professors had offered "Suggestions for Study Techniques." As for some of the rest, the name of the game had been "Survival."

— Sophomores

SOPHOMORES



As for the Sophomores? Well, they were, in the eyes of many, little more than freshmen "with the bloom of novelty worn off," with their heads "full of naught" in their efforts to take life easy, and with a likelihood that they would rarely "be prepared for class." Sophomores made of the world a serious place when assuming their responsibilities to see to it that all freshmen be properly initiated into the intricacies of college life. If so accomplished as to win the Olympics, they crowed "like victorious roosters." An editor of "The Periscope" summed

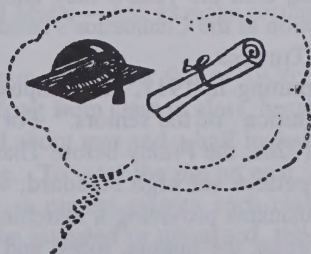
up an opinion when he wrote in 1922, "You can always tell a Sophomore, but you cannot tell him much."

Each year the "sophs" turned out an issue of The Wesleyan, all in red. Their annual reception for the freshmen was always one of the nicer events on the calendar. A sophomore-junior party had become by the late 'twenties a memorable occasion.

— Juniors

Juniors were said to be the "irresponsible irrepressibles" who had become experts at "raising Cain" while appearing to be innocent and able to remember nothing. Professing always to love the institution, juniors tried

JUNIORS



often to imitate the faculty and to have the future of the university in mind. Members of the other classes readily agreed that "all the geese and goslings" of the campus were in the junior class. Junior athletes were easily identified because of their "swelled chests." The juniors did occasionally put on a class play, and they always performed nobly on "Senior Recognition Day." When the seniors took their annual sneak in May, the juniors dutifully filled the vacated section in chapel and lustily sang, "We are the Seniors of renown!"

— Seniors



Seniors knew they were born "for great things" and dressed accordingly "and sedately." Believing themselves to be "the mainstay of the college," they often appeared to be "a sad, serious lot." A writer for "The Ampla Fire" likened the uppermost of the upperclassmen to sea-sick snails and crippled mud turtles "on the highway to the Sahara Desert" — all wanting "to drag a lot of attention to themselves." Few denied that seniors carried a great amount of knowledge in their heads, presented a very good play each May, deserved to be

recognized each autumn, and had ceased to worry about many things deemed important by their lessers. These people loved the color purple and found it to be far more adorning than the yellow they had so recently discarded. They relished the special reception at the Chancellor's residence and the banquet hosted each May by the Board of Trustees.

Beginning in 1911, the campus had on a certain day each year granted special recognition "of the seniors." For years, homecoming furnished the setting. By the mid 1920s, the Friday before Thanksgiving vacation marked the event. An established pattern set high standard, with little variation year by year. With orchestral musicians providing a marching cadence, until 1926 brought installation of the pipe organ, the juniors, robed and capped in yellow, entered the auditorium and processed down the right aisle in formal step to form with their brown banners an archway through which the seniors, robed and capped in black, would pass enroute to their seats of honor on the stage. Following an invocation, given by the class chaplain, a spokesman for the seniors, their orator, occupied the lectern and expounded on a topic of his own choosing for no more than fifteen minutes. Then, with becoming dignity, the president of the class presented the members for recognition. On all occasions, Dean Alabaster had the pleasure to grant the

acknowledgment. The ceremony quickly concluded with the juniors reforming the archway along the other aisle and the seniors recessing from stage and chamber to the strains of the march.

A freshman, in 1929, prepared for The Wesleyan a commentary, and "Lindy" supposed "thet bein' a senior is kinda diffrent from bein' enny thing else." This observer had found the music to be "sorrofull" and the procession slow, the black and yellow costumes to be funny, the facial expressions to be sad, and the whole affair "most solumn." As for the seniors, most of them wished they had studied more as freshmen. The agenda did change somewhat in 1929, for the entire congregation joined in singing "Wesleyan songs" and Enid Miller gave "a reading." As usual, the seniors had had their breakfast at seven o'clock and intended to dodge all classes that day.

"Recognition" in 1929 may have ushered in that chant of the seniors, a ditty which endured in perpetuation years and years longer than it deserved. Memory hedges a bit, but it went something like this —

We are the SENIORS of renown, of renown;
We are "The Yellow and The Brown, and The Brown";
Oh, S-E-N-I-O-R-S,
We are the SENIORS of success! — Rah! Rah! Rah!

Rarely was the old tune, "There is a tavern in the town," to have been sung with such telling enthusiasm.

In late April or early May, each year, the seniors had another day of no classes, their annual "sneak." With certain professors and wives invited as guests, these uppermost of the campus citizenry made their trips in autos. If to Crete, they spent the day in Horky's Park — hiking, playing games and engaging in contests, swimming when warm enough, picking violets, and eating often. When to Omaha, they would rendez-vous for lunch in Elmwood Park and then visit certain businesses and cultural institutions, or attend a movie, before reuniting at some restaurant for supper. To keep the day a dark secret was necessity, for seniors were common prey for underclassmen who found it great sport to kidnap and to imprison any would-be absentee. As pranksters, seniors were known to leave livestock in classrooms, or to park small vehicles on the stairway of Old Main — just to make certain they would be missed.

Something new arrived on campus during the fall of 1926; it belonged exclusively to the seniors and, as passed along from class to class, became known as the "Dog On Button." Made of brass and about two and a half inches in diameter, the button featured a silver-plated bull dog. To wear the pin on coat lapel or dress front, a senior had to earn the privilege; in utmost secrecy each class defined its requirements; were the mystery ever to be revealed or discerned, then a new goal was defined. Juniors sought valiantly, year by year, to solve the puzzle and even to manufacture replicas. Junior thievery, early in 1930, kept the button "secreted away." The following September the "Dog On Button" was no longer the "Dog Gone Button." The Coyote of 1928 pictured the historic button and also a weepingly frustrated little junior cur.

But, when all was said and done, the seniors rejoiced with graduation. No more would they be subjected to chapel talks, pain-producing junior antics,



confusing examinations, chemistry's odors, hard chairs and library tables, combats betwixt sleep and study, note-books, glossaries, and formals. They would learn to cherish the remembrances of much they had yearned to leave behind — on the campus of Nebwesuni.

One remembrance not dependent upon a forgotten yearning was a concession granted each spring by the faculty to excuse from the final week of classes and from "finals" all seniors who had

maintained a "B" average. The resolution regularly carried a rider which gave each professor the right to countermand, for his or her classes, the privilege. This having a "final word" might have been a sort of attached string which guaranteed to each teacher "academic freedom." Pity the poor senior who became tied up in it!

— College Night

The competition of the classes for the "College Night" trophy remained spirited until the late 'twenties. Irving Wiltse, as president of the College Council, in February, 1924, announced "new regulations" for the stunts. Each class had its monitor to record any violation of the rules by the rivals. Each class had a maximum of thirty minutes — 5 to set up, 20 to present, and 5 to tear down. Cost of materials for a stunt could be no more than \$15. Bases for judging were 30% for presentation, 30% for "originality," 30% for content, and 10% for advertising N.W.U. Seven judges were to compose the panel, and no more than two could come from the faculty. The Council had to furnish specially printed scorecards. Each minute of overtime brought an automatic loss of seven points. Traditions do run their courses and become passe. The old "College Night" became shelved, despite noble efforts to revive it in 1930 and 1931.



Intercollegiate Athletics

Ray B. McCandless, '14, soon after his return from military service, headed the coaching staff at Nebraska Wesleyan and opined that the school was "at the door of great achievements in athletics." He did not hesitate to state his views on sportmanship, and editors of the campus paper quoted him often and at great length. A "true sportsman" would give his best under all circumstances, play a game according to the rules, fight and hit hard, take no unfair advantages, and fully cooperate with the other members of his team. The ultimate test would be "to take a defeat." An editorial footnote avowed that Coyote teams had won glory and renown because of their "clean athletics" and the loyal and consistent backing of the student body. Chancellor Schreckengast exhorted his contending liegemen "to do battle for our highest ideals." In a following breath he might deplore that hundreds of



Ray B. McCandless

thousands Americans paid millions to see a world series and a prize fight. A "win at any cost" attitude ought to have no place in the "college spirit" at N.W.U.

When the school entered the North Central Conference, sometimes referred to as the "Little Ten," a rule banned the playing of freshmen on varsity teams. Although its foes in the N.I.A.A. did not adhere to the rule, Wesleyan abided by the limitation as long as its teams competed within the regional association, for about four years, 1922 to 1926. Advocates of the rule argued that freshmen needed a year's time to prepare for competition against more seasoned athletes, that they ought to keep other pressures at minimum if to succeed well academically, and that they

should not fall prey to the concept that athletic competition become a sole aim of a college experience. Opponents of the regulation readily voiced their objections.

Sentiment grew during the late 1920s to urge small colleges to refrain from intercollegiate athletic competitions, and critics claimed that emphases upon "sports" was "out of hand" throughout the nation and at nearly all levels. Perhaps, on some campuses, athletic programs had become detrimental to scholarship. Self-examination at Nebraska Wesleyan gave assurance that its athletic program was "within balance," and editorials confirmed the opinion that the school did not have a problem — other than "too little college spirit." The Wesleyan, in May, 1930, noted that registration for the fall term indicated further decline in enrollment and that "certain athletes" were not certain of their return. Some of the men, according to the article, were hoping to be offered remuneration to play — elsewhere. Of course, the writer observed, such buying of athletes placed a "stigma of professionalism" on amateur collegiate sports. Furthermore, colleges which depended upon athletics for their reputations had little to justify their existence. Earlier, another penman had reminded his readers that Wesleyan's Coyotes competed because they heard the calls for loyalty, were possessed of fine spirit, could think quickly under fire, wanted to serve their comrades in team play, and found that clean living and physical exercise built up "self confidence and control." Well, the "Wesleyan program" seemed to be in balance and needed no further justification.

— **Athletic Board**

The Athletic Board was designed to control the program and was composed of the director of athletics, three other members of the faculty, and three students. Professors Shirk, Deal, and Durham were the mainstays year after year. This group approved schedules, awarded the "W" letters, made certain that Wesleyan teams conformed to conference rules and directives, spoke for the school when meeting with their peers from other schools, established and then supervised the running of the on-campus intramural competitions, and followed the guidelines of the

curriculum which permitted varsity athletes to earn, outside of gym classes, three of the required five credits in P.E. This board had its work cut out, and the three stalwarts were unstinting in their dedicated determination to keep an even keel.

— **N.I.A.A. and N.A.C.C.**

Near the close of the football season in 1921, The Wesleyan listed the members of the "State College Conference": Cotner, Wayne, York, Peru, Hastings, Kearney, Doane, Chadron, Grand Island, Midland, Nebraska Central, and Nebraska Wesleyan. To be declared champion in any sport, a school's team had to compete against five opponents from within the conference, and all members did not field teams in all sports. Coach McCandless had no desire to quit the Nebraska Intercollegiate Athletic Association (N.I.A.A.), but he wished to place his teams within a more challenging circle. He recommended that N.W.U. seek membership in The North Central Conference, and faculty and trustees backed the application. The Wesleyan, April 27, 1922, carried the news that the university was one of "The Little Ten," and editorial judgment opined that "the yellow and brown" would "at last meet worthy opponents." The "much feared Coyote teams" would find themselves in league with Creighton, Morningside, Des Moines, South Dakota State (Brookings), University of South Dakota (Vermillion), University of North Dakota, North Dakota State (Grand Forks), and St. Thomas College (St. Paul). Wesleyan's attempt to compete within the two conferences brought reduced satisfactions. So, when Des Moines University consolidated with Drake, The North Central Conference reorganized, limited its number to six, and excluded the Coyotes. With the fall schedule for 1926, N.W.U. once again cast its lot entirely into the Nebraska Association — a sort of "Big Nine": Cotner, Midland, Hastings, Doane, Wesleyan, Peru, Kearney, Wayne, and Chadron. Once again freshmen would be competing along with the older and more experienced Coyotes as "varsity."

Within a year's time, dissension divided the N.I.A.A. into two hostile camps. The "denominational schools" claimed that the "normal schools" were not observing the scholastic ratings required of participating athletes. Furthermore, the latter had made "generous use of state funds for the promotion of athletics." Doane and Cotner were the first to draw a heavy line which barred games with "the normalities." The Nebraska Association did split, and the Nebraska Association of Church Colleges (N.A.C.C.) formed its rank — with York, Nebraska Central, and Grand Island in alliance with Cotner, Doane, Hastings, Midland, and Wesleyan. New rules removed at least two former irritations: athletic rosters could no longer include students of academies and those yet involved in secondary education, and students who transferred from one institution to another had to complete a full year's residence at "the new school" before being eligible to compete.

— **Parade of Coaches**

Because of respiratory difficulties which arose from his military services in France, McCandless gave notice in December, 1922, that he needed to turn to a position less demanding physically. Glen A. Preston replaced him as head coach and director of athletics. For three years, McCandless had directed championship teams in football, basketball, and track. Preston's teams were less successful, and he resigned after two years. The Athletic Board turned to C. L. "Ren" Dow.

Dow was on the staff of Whittier Junior High School in Lincoln and had been coaching basketball at Wesleyan. To assist him in the fall of 1925 were Professor Durham and two graduating seniors, Francis Alabaster and Don

Harrington. Alabaster would take over as basketball coach. Until 1930, Dow and Alabaster headed the coaching staff at N.W.U. Their resignations made way for the hiring of John Waldorf, a star player in both football and basketball at the University of Missouri and the son of Bishop E. L. Waldorf, a Methodist. Publicity stressed Waldorf's collegiate career. In "The Coyote Howls," a feature of The Wesleyan at the time, came this suggestion, that the new coach become member of the new D.A.M.N. Club — "Dad's A Minister Now" Club.

— "Hall of Fame"

These years were ups and downs for the Coyotes. A Nebraska Wesleyan Booster Club, of later vintage, began in 1970 to elect former athletes to the Nebraska Wesleyan University Hall of Fame. As of this writing, as governed by the criteria for qualification, the Club has recognized from the graduates of the 1920s and through to 1932 these athletes who excelled as "Fighting Coyotes": Francis T. Alabaster '25, Richard J. Allyn '30, Ross Bonham '31, John H. Calvert, Sr., '25, Charley B. Clark '27, Clarence H. Folsom '21, Elvin "Al" Gembler '26, Paul Griffith '25, Harold Hare '22, Bryan Harrell '23, Ralph Hurlbut '25, C. William Kahm '22, Leonel L. Loder '29, Harrison P. McCandless '22, Lawrence L. Quante '23, Earl Raitt '25, Emerald M. Ralston '29, Max Roper '28, Paul M. Schlichtemier '21, Lloyd E. Sowers '24, Cecil E. Stanley '31, Cassius R. Tanner '24, and Oscar M. Wiberg '27. These men, also to be elected, had begun their careers as Coyotes prior to 1932: Amos Coffman '33, Robert S. Gibb '33, Warren H. Parker '34, Max Smith '33, E. A. "Sam" Somerholder, Russell C. Trott '34, and Lyle Weyand '34. Others, of course, were standouts.

— Football

Some changes in "football rules" brought in new wrinkles for the game in 1922. No more would there be a "free trial for goal" after touchdown; the kick had to be a play from scrimmage on the defenders' five-yard line. A player, when replaced by a substitute, could not return to the field in the same half. A player, if to be "in motion" for a shift play, had to be at least five yards behind the line when the center snapped the ball. "Clipping from behind" by new definition much increased the likelihood of penalty. For initial kick-off, the side winning the toss of coin was "to select the goal"; the other team could opt to kick or to receive. Victory on the gridiron seemed, year after year, to measure a school's success in its intercollegiate endeavors.

Wesleyan's "fightenest Coyotes" hungered most for the meat of Tigers and Broncos and the knotty sinews of Bulldogs. Thus it was that Doane, Hastings, and Cotner were always prime foes. In 1921 and in 1922, McCandless's teams had won all their games against Nebraskan rivals; so had Wayne. Each year, the Coyotes won the "play-off" and claimed the championship. Preston's team won a string of victories in 1923, along with two scoreless ties; for the season, Hastings, too, had triumphed over its association opponents. On Thanksgiving Day, in a "listless game," the Broncos gleaned a 9 to 7 victory and the title. The Coyotes emerged only as "championship good losers." Wesleyan fared poorly in both conferences in 1924, but fans found ground for satisfaction because their Coyotes tied Hastings "before a homecoming crowd." Troubles for the season were in part explained because Francis Alabaster, N.W.U.'s star quarterback, had suffered early in the schedule a shoulder injury which ended his "grid career." It was common understanding that football players risked the danger of injury. As reported in The



Varsity Stuff!

The Coyotes gained a sharing of the title in the North Central Conference. A great pilgrimage of more than 200 students made a trek to Hastings to witness a 17 to 0 win there. Enid Miller then presided over a postseason rally and spoke from a hayrack which she called "the triumphant chariot." The team had not played enough games within the Nebraska Association to claim a championship.

A "6 to 4 season" gained no title in 1926. The hungry Coyotes were starved for victory in 1927 and mustered but two touchdowns, and they had slipped "into the cellar." The Alumnus voiced bitter sentiment, for "some were ready to can the football coach and everyone connected with athletics at Wesleyan." A hunch prevailed that N.W.U. would never again have a spectacular football season. The University of Nebraska was "sweeping the entire eastern half of the State for players," had the finest stadium, and paid the "highest price" for its coach. Cotner, Doane and Wesleyan were together suffering "for the same reason." The writer was ready to list the game of football "among our moss-covered traditions."



Coach Alabaster

Wesleyan, when a handsome Wesleyan athlete informed his girlfriend that he "had his nose broken in three places," she raised this question: "Why did you keep on going to those places?" H-m-m-m-m.

Coaches Dow and Durham did well in 1925 — "The Greatest Football Season in History!" read the headline in The Wesleyan. Later, The Alumnus acclaimed THOSE "FIGHTENEST" COYOTES! Two tied games had been followed by six triumphs, and the Coyotes had outscored their rivals 76 to 3. In the process, Wesleyan's team had marked a 10 to 0 victory over St. Thomas College, the latter's first loss "at home" in five years.

Francis Alabaster directed the team in 1928. The Coyotes rounded the season with five victories, two losses, and two ties — one being scoreless at Hastings, but which gained for N.W.U. the title for the new N.A.C.C. Robert McConnaha, Emerald Ralston, Richard Allyn, Ross Bonham, Cecil Stanley, Stanley Hawley, and George Miller were making their marks. Alabaster continued as coach, but his team won only against Grand Island and Hastings in 1929. The "gloomy tale" for the season relates a 13 to 0 loss to Cotner — the third in the long history of the relationships of the two schools, for only in 1917 and 1918 had Wesleyan suffered "such humiliation." Things had become so bad for the Coyotes that the fraternity men of the campus pledged not to shave until their team had won a game.

Prospects were that some beards would become very long, but the "turkey shoot" in Grand Island and the "blaze of glory" win against Hastings brought return of "clean faces" to the campus in Uni Place. Gerald Thompson, Robert Gibb, and Earle Smith had shown much promise.

Fifty men suited up to greet the new coach, John Waldorf, and enthusiasm was high in September, 1930. Waldorf's system was a new one for the players, and they lost their first two encounters. Then a "magic" took over to bring six victories against another loss. Alas, the Cotner Bulldogs had again chewed up the Coyotes and proved to be much more than "gentle little Boston terriers," and they had become the champions. But, the fever of football had taken control of the Wesleyan scene, and the members of Blue Key, Purple Arqus, and Yellers of the Brown threw "a great football banquet" — the first in several years. The names of Bonham, McConnaha, Miller, Smith, Gibb, and Mel Pixley had made the sport writers' lists.

Waldorf's team gained the championship in 1931 — having suffered no defeat within the N.A.C.C. A 7 to 6 win over Cotner and a scoreless tie with Hastings measured well the caliber of competition encountered during the season. "Pep" had been at low key early in the season, but the howling quickly increased in volume. Two hundred enthusiasts attended a banquet served in "First Church" to honor their champions. Miller, Gibb, Jackie Thompson, and Frank Smith had gained "all conference" recognition.

The Literary Digest, January, 1932, published the names of 41 young men killed while playing football in 1931. Those crippled and maimed on the football fields had been much greater in number. Nation-wide speculation indicated that the game, as played, was probably doomed. No real problem with the sport hovered along the Wesleyan horizon, but one mystery did get resolved. Certain damsels of the campus had constantly besieged "Tiny" Briggs, quarterback, to tell them "the gist of conversations in football huddles." In response to unbearable pressure, Briggs let out the secrets: the depression, Einstein's theory, Hoover's moratorium on international debts, Washington's reasons for crossing the Delaware, and whether blondes or brunettes are more fun; sometimes, "the next play." Nice game!

Of the fighting Coyotes of these years, Oscar "Wee Wee" Wiberg, '27, certainly cut one of the widest swaths. First a punter and kicker, he became a threat to opponents as runner and passer. He would gain accolades as a professional in Kansas City and Cleveland. As a shot putter, he had surpassed all his rivals. He had been a stalwart on the basketball court.

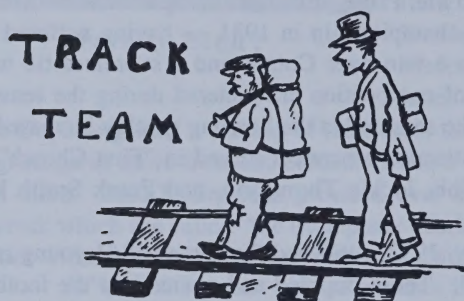
— Basketball

As for basketball, the pickings for the Coyotes were generally somewhat meager. McCandless's basketballers lost but two games in 1922, but they had not encountered the Bobcats of Peru who had swept the courts. The "Normalites" were on their way to a stretch of championship playing that would leave them undefeated for nearly five years. In 1925, when the Wesleyanites lost to the Pedagogos of Peru, hopes for the title in Nebraska slipped away, but the Coyotes had kept high the name of their college.

A bright spot at the end of a mediocre season came in 1926 when the Coyotes in Uni Place closed at 55 the string of victories for the Bobcats, and the score was 16 to 12. This triumph, along with Wesleyan's first "Invitation High School Basketball Tournament," with Coach Dow and the "W" Club in charge, would stimulate an increase in enthusiasm and support for the game.

The record, through spring, 1932, reveals the seasons followed a pattern of modest successes and, too often, finishes in the cellar. Even Waldorf's magic touch could not rally sagging spirits. Arthur Lally, as sports editor for The Wesleyan, in his "Post Mor-tems" put much humor into his reviews and comments; on one occasion he suggested that the winner of the "girl's intramural basketball tournament" play the varsity for "the school championship." Nevertheless, some talented newcomers — Max Barrett, Robert Gibb, Warren Parker, and Frank Smith — showed promise for better times as they peered upward from the cellar in 1932. Earlier standouts for the Coyotes had been "Pinky" Harrell, Francis Alabaster, John Calvert, "Hully" Hurlbut, Elvin Gembler, Harold Boell, Leonel Loder, and Wiberg.

— Track and Field



Each year the Coyotes competed valiantly in track and field. Conference championships in Nebraska came in 1922 and 1923, but from then on competitors shared in the gainings of the title. Francis Alabaster and John Calvert were "dashers." Earl Raitt and Oscar Wiberg were "weight men." Year after year, many students

participated in the competitions — for both intercollegiate and intramural laurels. Harriers ranged in wider circles, and these cross-country runners never lacked for enthusiasm. Wesleyan's teams seemed destined to lose many of their dual and triangular meets by "the smallest of margins." In 1928, N.W.U. hosted the first track and field meet of the new Nebraska Association, which excluded the "normal schools." Two years before, Coach Dow had attempted to establish regular "Hexathalon competitions," but such did not take — the six events to be scored would have included a run, a jump, a weight, and three others of a contestant's choosing. Wesleyan's publications do not indicate that the Coyotes as trackmen won championships. Each year seemed to be one "to rebuild."

— Tennis

The school's "racquet fiends" and "racqueteers" kept a lively schedule year after year. By 1924, tennis gained classification as a "major sport." Men and women were in increasing numbers users of the ten courts on the campus. Wesleyan's teams fared well in their competitions.

— Golf

According to "The Periscope," golf had gained by 1921 sufficient respect on campus to be called a sport. This game of "meadow billiards," or "cow pasture pool," was also one which found both "shemales" and "hemales" pursuing the ball. Only the men engaged in intercollegiate competition. Plus fours and bright socks were often the trademarks of the play, and intramural rivalries were intense. "Doc" Mayo, '23, whose corner drug store and fountain by 1929 had become, almost, "the rendezvous for students," promoted participation in the sport — by fostering a tournament with a silver trophy to go to the winning team. Six organizations on the

campus took up the challenge, and the cup passed each year to the winner. Wiley Green, '33, also a racqueteer, played well for the Yellow and the Brown in 1932, and his cohorts were Burns Fellers, James Ackerman, and Eldon Cross.

— Keeping "the Pep"

The faculty was amenable to a granting of credit in P.E. for participation in "supervised sports," with limitations. In the early 'twenties a "worthy mascot," a coyote cub, received the name "Fight," and the creature traveled to inspire the players who fought for victory. Pep rallies, pre-game parades through University Place, bonfires, and much oratory were common happenings during football seasons. When the games were at Doane or Hastings, Wesleyan rooters invaded the foreign realms — by train and by auto, and more than 200 "howlers" often followed their teams to cheer them on to a win. Little of this sort of support was manifest for the other sports, but a good season in basketball could bring in large numbers of enthusiasts. Koyote Klan and Coyote Corps often combined their talents to direct "fairs" to raise funds for organized pep; a mardi gras, a baby show, a minstrel, a circus, a vaudeville, a drama, skits, musicals, acrobatic antics, candy, cider, doughnuts, hot dogs were geared "to benefit athletics." When enthusiasm seemed to lag, editorials usually called for restoration of "the right spirit." The Yellers of the Brown often joined with the "W" Club to keep alive some of "the old traditions."

— "W" Club



Composed of Wesleyan's varsity lettermen, the "W" Club continued to promote "clean athletics and good sportsmanship," and its members wore their sweaters with pride. They encouraged younger athletes to attend Nebraska Wesleyan, and they were much in evidence on the annual High School Day. The group experienced recurring dormancy and inactivity and underwent frequent reorganization and reconstituting. Qualifying sports were football, basketball, track, cross country, and tennis; coaches examined the records of active competitive participation and then recommended candidates to the Athletic Board — for recognition; good conduct and good sportsmanship had constantly to have been demonstrated; and an honoree had to have earned a minimum of twelve hours of credit in the semester of competition.

— Pan-Athletic Banquet

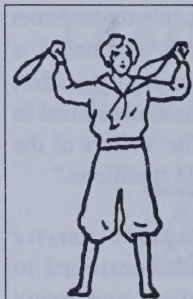
From the first Pan-Athletic Banquet, held in December, 1924, an annual awarding of letters for all sports usually highlighted the program. Awards in football always headed the list, and those in lesser numbers followed for track, basketball, cross country, and tennis. Various businessmen of University Place sometimes joined in the sponsorship of this annual celebration. Ads frequently

disclosed that these "supporters" stood behind the fighting Coyotes:

Coyote Cafe; Green and McReynolds, Heating and Plumbing; Butler Grocery; L. M. Thomas & Son, Hardware; Kenny Drug Store; Wesleyan Cafeteria; Uni Place Garage; Meek Lumber Company; Mayo Drug Co.; Drs. Taylor & Taylor; Snyder Lunch; Wesleyann Bookshopp; Butler Cleaners & Dyers; Senift, The Jeweler; Gates Garage; Dr. Gerald L. Butler.

More than one hundred citizens of the town had attended the banquet in 1924, and the affair continued to bring "gown and town" together.

Women's Athletic Association (W.A.A.)



And this, children, is a prominent member of W. A. A. getting in shape for the basket ball season. — Good ol' "Peanut Venders."

Never did Nebraska Wesleyan have a more in earnest person so dedicated to the ideological goals of her tasks than Clara Riesland Brandt. Already a member of the faculty of the teacher's college, she was asked by Chancellor Schreckengast, spring 1922, to direct a program of physical education and competitive sports for the women of the university. Since the end of the World War, the young ladies of the campus had year after year

petitioned for opportunities to train for and to participate in certain competitive sports. They did not plead for intercollegiate schedules, but for interclass and interorganizational contests. They were no longer content just "to give support at the men's collegiate contests." They wanted their own "W" Club, and qualifications could be met in basketball, volleyball, tennis, archery, and rifle marksmanship. The faculty, in its time, responded to the petitions, and a Wesleyan Women's Athletic Association in autumn, 1923, outlined a system whereby points for membership, letters, and sweaters could be earned from volleyball, basketball, baseball, hockey, soccer, tennis, swimming, bicycling, hiking, health, and many "events in track." As soon as a sufficient number of women were to qualify for membership, the Wesleyan association could then be invited to form a chapter within the Athletic Conference of America of College Women.

A Women's Athletic Board — composed of Mrs. Brandt, Dr. Ruth Warner, consulting physician, the dean of women, a female member of the faculty, and four co-eds — assumed responsibility to formulate and to supervise the entire program. Basic aims were to improve health of every girl, to plan the events, to provide for systematic recreation, to boost "the spirit of Nebraska Wesleyan," and to help each young lady "to realize a more perfect womanhood through health." By January, 1924, fifty aspirants had earned the qualifying 100 points, and they had formed a chapter of a Wesleyan W.A.A. Their chapter gained admission into the national W.A.A. in 1928. At the first Pan-Athletic Banquet, Mrs. Brandt had awarded "W"s to three of the women, one of them being Nettie Clark — whose career as a teacher would culminate in her long tenure in elementary education at N.W.U. It did come

to pass, as one writer speculated for The Wesleyan, that some women on the campus of Coyoteland would no longer "need to mooch sweaters," for they would be earning their own.

For Mrs. Brandt, competitive sport was but means to more important goals — good health and physical hygiene. Habits of systematic exercise could remedy certain defects and enable many women to acquire grace and agility. Those who aspired to become members of the athletic association pledged to reserve "eight hours for sleep," to eat "regular meals" with no in-between snacking, to exercise vigorously one hour each day, to wear "correct clothing" and low heeled shoes, and to sit and to walk with posture "for full lung development." Stimulation of interest in sports and games was also a central purpose, but "physical education" would bring the more positive rewards of abundant health, strong muscles and "well-poised bodies," "good neuromuscular control," and wise use of leisure time for "a higher standard of living." "The girls," at year's start, received their physical examinations, with Dr. Warner as the physician. These examinations became increasingly more thorough, and by 1928 included a "posture picture" taken by a skematograph (reflecting camera). Pedagogic readings determined degrees of flatfootedness. Weights and measurements recorded obesity. Each young lady then found herself placed in one of three categories — those who needed only "light work," those who should engage in "moderate work," and those who ought to follow a regimen of "strenuous exercises." So, it went.

The annual basketball tournament for women became one of competition between the sororities. The intramural schedules brought "regulated practices" and fierce rivalry. A silver loving cup, except when stolen from its pedestal or display case, was a proud possession of the winning group — until the next tournament. Tennis courts were in crowded demand, and the annual play-offs identified some real stars — Jean Mahood and Vyvean Hazen in the mid 'twenties and Vera Cooksey and Laurel Kendall in 1931. Intramural competitions for the women also included autumn hockey, soccer, archery, baseball, gymnastics, and track. Spectators for 25¢ a ticket could attend the annual "gymnastic demonstrations," and "pyramid building" became a special event. A "gymnasium costume" cost \$6.50. The W.A.A. raised money from candy and popcorn sales, fairs and carnivals, and variety shows.

The Wesleyan Bowl

After Denver University's team had defeated the Coyotes in football, mid October, 1922, the Denver Clarion reported that the Wesleyan field was a good one: "It is made of sawdust being mixed with dirt and covered over the field to a depth of about ten inches. It makes a fine place to play." The University of Nebraska had a similar field. But Coyote boosters of Nebwesuni were unhappy with the conditions of Johnson Field, their athletic park. Most of all, they wanted "a new stadium" to replace "the old wreck" — the "worn-out stand." The trustees were aware of the discontent and of the need, made some plans to raise \$50,000 by 1925, had some architectural plans drawn with a handsome "west facade," and hoped to gain Rockefeller funds for construction. An arsonist, prior to Christmas vacation, 1923, added heat to the situation, and fire destroyed the grandstand. Estimates of loss came to no more than a thousand dollars. The stand, which had seated about 500 spectators, was in poor repair; some old lumber, track equipment, and playground

apparatus had been stored in spaces beneath. Nothing had been insured. The school expended \$300 to replace the destroyed athletic equipment and would eventually install new bleachers. By mid 1925 conditions of the playing field and track had further deteriorated, and appeals for improvements mounted.

C. L. Dow, upon assuming the responsibilities of director of athletics, immediately pressed for those "improvements." He urged that a first project be to dig out a bowl to the south of the "Wesleyan grove" and to use the dirt to form a mound "in such a way as to form seats." In March, 1928, the trustees authorized an excavation of the land, and cost of an "Athletic Bowl" was figured to be \$15,000. A new "athletic field," as estimated, would tip the scales for \$30,000. The "semi-bowl" would seat 3,000 fans, the gridiron would be of grass, and the track of cinders — a quarter-mile oval with a straight-away, and all surrounded by "an ornamental iron fence." Strategists hoped that a sale of seats, at \$10 each, would bring in funds and pledges to total the required thousands of dollars. Passes to the school's athletic events were to be awards to those who made "multiple purchases" — and for "a lifetime" if ten seats were funded. The sororities and fraternities, and other organizations, undertook to meet their quotas. Several merchants in University Place backed the campaign. Dr. Harry Taylor was a "chief pusher." Professors and students quickly accounted for 375 seats, but circumstances demanded a much more encouraging response.

The Wesleyan, May 17, 1928, reported that on a previous Tuesday, in chapel, Ralph Connor, Canadian author and lecturer, had alluded to Oxford racers who always responded to their coxswain's cry, "Row out! Row out!" — to give more than they had if to meet the challenge of their opponents. Enid Miller caught the refrain and for many purposes in future years used it broadly to inspire students to greater efforts. But her first application came the following week.

The College Council, at Miss Miller's instigation, preempted the Wednesday chapel. Merrill Braymen presided and asked the members of the faculty to depart. This was to be an "All-Coyote chapel" and Braymen asked Miss Miller to remain as "special guest." Members of the faculty obliged, 604 students were in attendance, and several speakers treated of the needs for new field, track, and stadium — and, for the sale of many, many more seats. The final appeal belonged to Enid Miller, and her theme was that the time to "Row out!" had come. She brought everyone to their feet, they sang "The Yellow and the Brown," and all joined in the chant, "No classes today!" Furthermore, there was to be no eating and no sleeping until the Council had collected enough additional pledges to purchase at least 600 seats. Cards had been distributed, and tellers recorded the returns. When the total reached 606, the jubilant throng formed for a snake dance which wound its way through the business blocks of University Place, through the hallways of the university's buildings, and to the site of the proposed new stadium. Meanwhile, Ross Bonham and Coach Francis Alabaster mounted the stairs to the roof of Old Main, there to ring the victory bell.

Well, J. C. Jensen was on hand with his ever ready camera. Coach Alabaster addressed the gathering. Miss Miller turned "the first spade of dirt" and presented the coach with a handful of soil. Jack Gass, captain of the '27 football team, and Kenneth Kellough, to be captain of the '28 team, followed Alabaster at the handle of the shovel and added remarks which fit in nicely with the jovialities of the occasion. A group of students then sent a telegram to Chan Schreck, at a

conference in Kansas City:

We, your students, have today finished our contribution to the Nebraska Wesleyan Bowl. Our gift for our stadium is now ready. . . . we have moved the first spade full of dirt.



Hull's Shovel

Joel Hull, '30, rescued that historic shovel from oblivion, safeguarded it for nearly sixty years, and returned it to his alma mater where it is preserved as an enduring symbol of an exciting day in May, 1928.

The trustees had hoped to find a donor whose name would grace the new facility — in exchange for a gift of \$10,000. The school's emphases were upon clean athletics, fair play, and individual development, and "honesty in sport" was never to be sacrificed "to the spirit of winning at any price." The search proved to be futile. Despite the disappointment, with faculty and students having pledged more than \$7,000 and with other promises in hand, the board let a contract to Abel Construction Company of Lincoln.

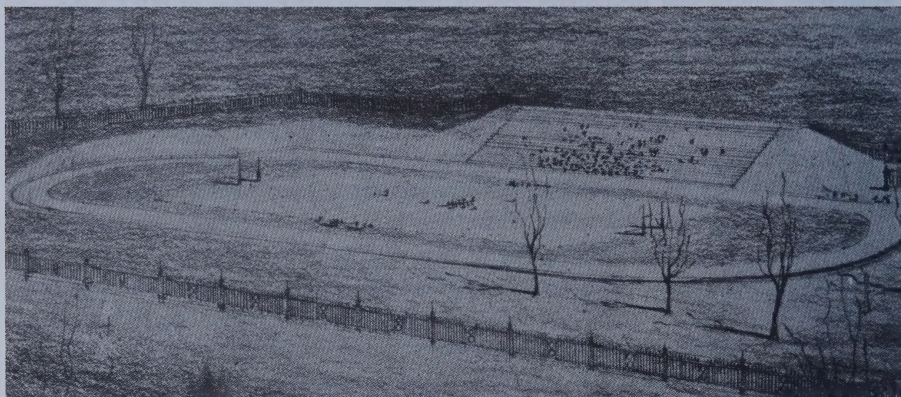
To be done in three stages, the project began with excavation of the bowl, piling of the dirt to support bleachers, and preparation of the gridiron. The running track, thirty feet wide and with a 220-yard straight-away — all to be edged and filled with a mixture of clay and cinders, would be the second part of the enterprise. Building of the bleachers, sufficient to seat 3,000 spectators, was to wind up the construction and would have to await the settling of the mound — a minimum of two years. The trustees believed \$30,000 could cover the plan, and Marvin Gilbert assured the Methodist Conference in September, 1928, that the university would "pay for the field as we go."

Limited funds held progress to a snail's pace, once the excavation had left its mark. Temporary bleachers provided little comfort for those who watched the football players do battle in 1928 on an unsodded field. With more seeding in spring and sufficient rain during the summer, the Coyotes boasted in September, 1929, about their "beautiful stand of grass" — equalled in Nebraska only by the State University. In addition, a student-gang had earlier that spring cindered and packed the track to a depth of twelve inches and had laid out the lanes for jumps and pole vault.

Cement retaining walls, seeded banks, and the rims of the track had fitted into the total cost of \$14,554.61, thus far. But, collections of cash came only to \$8,667.78, and unpaid pledges closed hardly more than half the gap. In limbo were the concrete seats and the "steel fence" — major items for additional expenditure of \$14,000. Dr. Harry Taylor paid for the new goal posts, made of steel and set in concrete. By May, 1930, the school had expended \$20,289.81 on its new field, and more than half the sum had come from "general funds" — at cost to the endowment. Nearly twenty years would elapse before the name of O. N. Magee would grace a concrete stadium at N.W.U.

When Hastings College installed equipment to light their field for night games, members of the Wesleyan faculty and of the Athletic Board placed this

statement before the Board of Trustees, June 5, 1930:



The Wesleyan Bowl viewed from the east

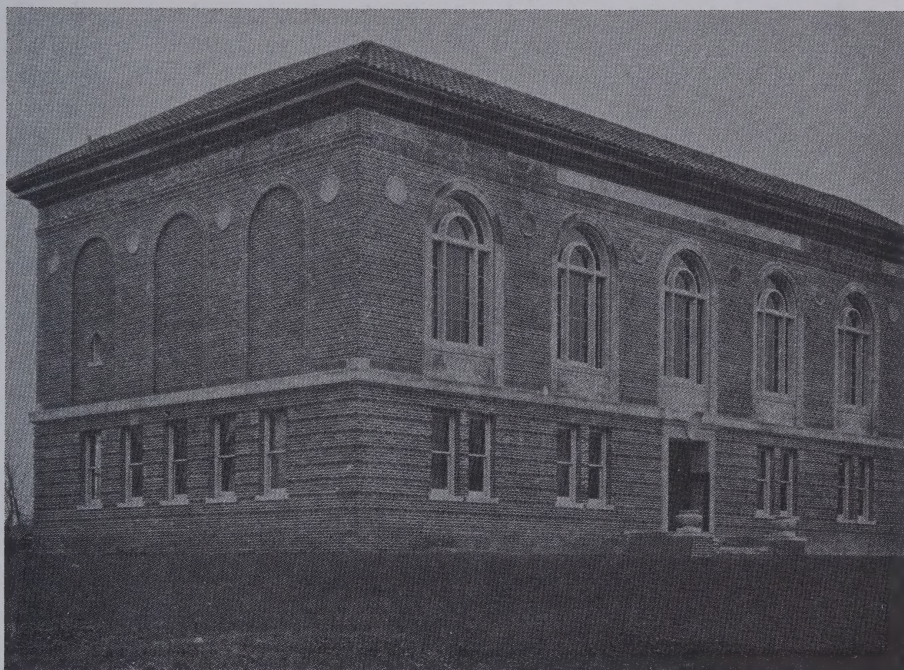
We believe it is to the interest of Nebraska Wesleyan to establish night football and hope that the trustees will give us authority to do so, believing it will soon pay for itself and then be a source of permanent income.

The trustees favored the proposal, a host of University Place enthusiasts gave their support, and the first game "under lights" occurred in September — a loss to Morningside, 20 to 7. Donations covered all but \$637.89 of the cost. Seating for 3,000 fans was in place, but without any concrete. Spirit was mounting.

The Rachel Ann Lucas Library

Following the World War, increased enrollments began to create problems for space at N.W.U. Critically overcrowded was the library which had, since 1907, occupied the old chapel in the main building — south wing of the top floor. New stacks for additional volumes had greatly narrowed the aisles, and the fewer tables for taking notes and for "other work" had become too often "unavailable." To lessen the pinch, some professors had transferred many books to shelves in their departmental offices. Students complained because they had to resort to use of chairs and tables in the hallway leading to the library, or to sit on the stairs. Thus, a new building for the library became "a first priority" for the campus, and the large chamber in "Old Main" could be partitioned into offices and classrooms. The trustees, as directed by their executive committee, August 21, 1922, took the plunge and shaped an appeal to alumni, students, citizens of Uni Place, and "friends everywhere" to underwrite plans to cost \$60,000. They hoped to find a donor for \$25,000 — to name the building. Dr. George W. Isham agreed to direct the campaign.

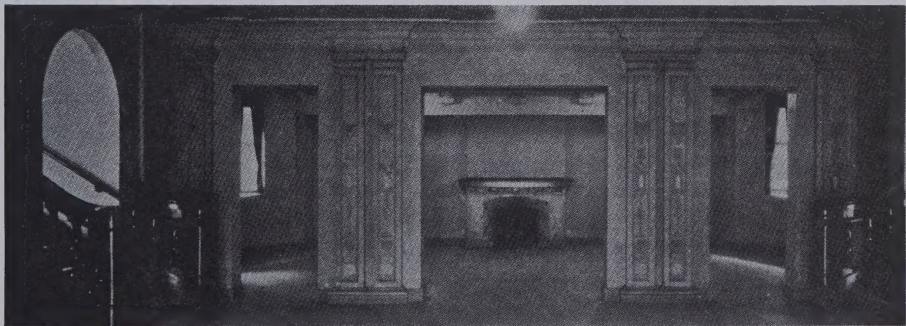
Eugene G. Groves, of Denver, already employed as architect to plat the campus for future development, submitted the preferred drawings, and agreed to accept 6% of the structural costs as fee. A. L. Johnson, as president of the board, I.



The Rachel Ann Lucas Library

B. Schreckengast, as chairman of the building committee, Isham, and Loren Mills, along with Groves, signed the agreement, January 20, 1923. Ernest L. Smith, secretary of the board, approved on March 15 the hiring of Charles Olson and his construction company to erect a "most complete and serviceable building." Also announced was the good news that an anonymous friend had given \$25,000 toward the needed \$60,000. Hopes were that occupation of the facility could come in the autumn.

Two stories in height and flat roofed, but with Mansard-like slopes covered with clay tile "of richly variegated colors," the new structure sampled Italian Renaissance in style and would be "strictly fireproof." On the site of the former Haish Building, its facade faced to the south and to the center of the campus. Double doors opened into a small vestibule as passage to a "Main Mall" with a central aisle marked by marble pillars and by stairways leading to the second floor. Beyond the mall was to be a "Memorial Room," a spacious hall for receptions and



Mall and "Memorial Room"



Reading Room, 2nd Floor

displays of records, tablets, and memorabilia of the World War. Two offices, two classrooms, two seminar rooms, and rest rooms for men and women were to be on the first level. The plan aimed to provide facilities for group study, club meetings, and alumni reunions. Expectations were that the alumni would contribute no less than \$5,000 as means to meet the cost of the "Hall of Memories."

The second floor would contain the main reading room — its twenty-four reading tables with central lamps, an abundance of reference shelves, and entryways leading to the stacks (above the memorial room), to offices for the librarians, and to a work and processing room. An overhead skylight assured a brighter interior for the reading room which looked out upon the campus through five great frontal windows — somewhat of Palladian mode with rounded arches. The rectangular windows of the lower floor, along with the doors centered beneath the middle window above, lent a perfect balance to an architectural gem. It proved to be a magnificent edifice, but its flat roof seemed too often to be a leaking one.

An editorial in The Alumnus, March, 1923, shaped a plea for funds:

... The most obvious value of the library to the student is, of course, to furnish desired facts on any subject at the time when he needs them, and it should meet this need most efficiently.

Hopefully, each reader of the message would help "meet this need." Five years later in a "bulletin" to advertise the program for summer school, a bit of verse expressed in more eloquent phrases the true meaning of a library —

For books are more than books, they are the life,
The very heart and core of ages past,
The reason why men lived, and worked and died,
The essence and quintessence of their lives.

Despite repeated appeals, the school's alumni were much too niggardly with their responses — indicative of the problems which plagued chancellor, financial secretary, and trustees in their efforts to pay for the construction and equipping of this new library.

Rachel Ann Lucas of Wisner, Nebraska, from childhood a committed Christian and Methodist, widowed and without children, was chief donor for the library, and the building bears her name. She eventually gave an additional \$10,000 to the project. Her great nephew, William Ross Secrest, '26, was a student at N.W.U. Target date to dedicate the new building was set for October 17, 1923, but recurring shortages of steel and stone caused delays. Construction had begun on April 10, and occupancy was delayed until April, 1924, when professors and students lined up to tote the carefully ticketed boxfuls of books, magazines, and reference materials. Dedication, with Mrs. Lucas present for recognition, took place the following "Commencement Day." Total expenditures were to reach to more than \$75,000, and shortage of funds rose to nearly \$23,000. The trustees faced a dilemma, because the Rockefeller Foundation's pledge to the endowment forbade the school's acquisition of any indebtedness. So, some "heat was on" — for that day of commencement, 1924.

Edward Connely had replaced Isham as financial secretary, and he and Schreckengast had "full power" to execute notes and to borrow "to complete payment." They touched bases again with those who had "proven their friendship" — even to pry loose from alumni further contributions. A summary discloses that approximately \$10,000 from the "General fund" paid the necessary bills, that endowment assets provided the buffer, that the trustees temporarily robbed Peter to pay Paul. As for the alumni, they were, as late as December, 1931, still a thousand dollars short in their assumed responsibility to furnish the memorial room with rugs, settees, chairs, floor lamps, pictures, library table, and glass doors "to secure privacy and possessions." But, for the other side of their coin, the Alumni Association in 1925 agreed to retire "the final indebtedness on the library building" by use of "its fund for an 'Alumni Building'" — \$2,459.36, accumulated during many, many years. By 1928, growth in reading and reference resources had necessitated installation of an additional level of stacks, called for in the original plans and at cost of \$2,121.21.

General Plan for the Campus

The library building was to have been the first of a proposed series of new structures on the campus. Groves, acclaimed to be a specialist in school architecture and landscaping, had laid out an impressive "General Plan for the Campus." The Alumnus, March, 1923, carried a print of the projection, and two copies of a large and colorful brochure are extant. The trustees had accepted Groves' plat which showed locations of buildings standing and planned, as well as trees, sidewalks, and circular driveways. It was ambitious vision. As photographed, the brochure identified the facilities by numbers — in a clock-wise order:

1. Administration Building (Main); 2. White Memorial Hall; 3. Library; 4. Hall of Fine Arts; 5. Dormitories for Women; 6. Dining Hall; 7. Tennis Courts; 8. Athletic field; 9. Stadium; 10. Gymnasium (the old to be razed); 11. Home Economics Hall; 12. Dormitories for



General Plans for Campus c. 1923

Men; 13. Teacher's College (enlarged); 14. Hall of Science; 15. Mechanics and Power Plant (to replace the old); 16. Greenhouse (the old to be razed); 17. Botany (research center); and 18. Laboratory for Soil Research.

Also shown were houses for fraternities (south line) and sororities (north line). We know that a quarter-century would pass before more than token of the dream could become reality. As the decade of the 'thirties approached, Chancellor Schreckengast continued to place on a list of highest priorities a ladies' dormitory, a new gymnasium, an enlarged teacher's college, completion of the athletic field, and a building to house the radio station and an "astronomical observatory."

Buildings and Grounds — Old Main

Formally known as the administration building, "Old Main" gained its popular name during the 'twenties. Once referred to as "a temple fair to learning," it continued to be hailed as "Wesleyan's most beautiful building," and it required constant attention. As early as 1922, some alumni suggested that an elevator ought to be installed — so that younger students would not have to labor "as hard as we did in acquiring our vast store of knowledge." Not until thorough renovation in 1988 would such easing of "labor" come to pass. But, there were other things.

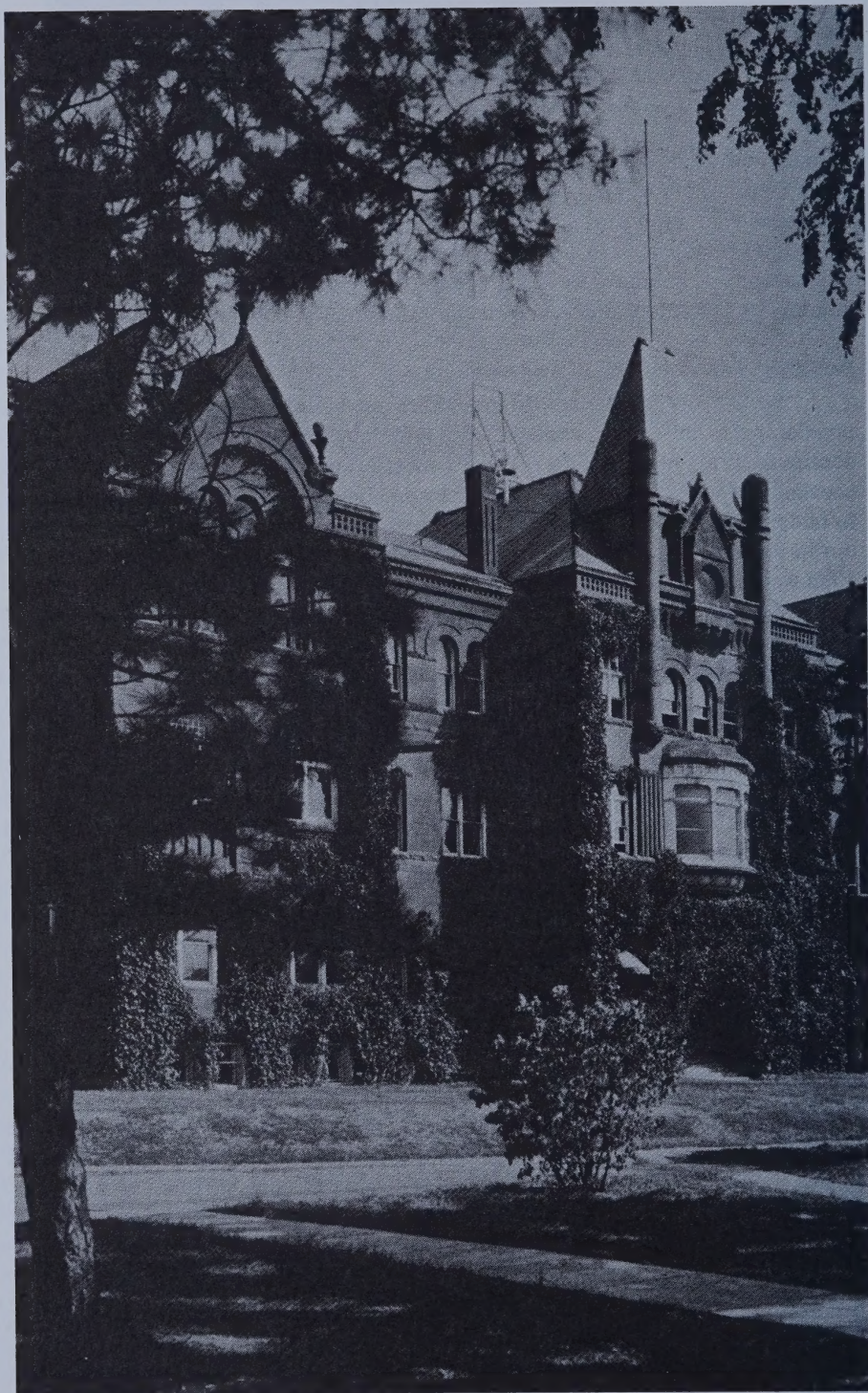
The alumnae of Alpha Kappa Delta (formerly known as the women of Theophania and then as Kosdians, and soon to become a chapter of Alpha Gamma Delta) presented in October, 1923, a gift to the school, a magnificent stained glass window which replaced the clear panes which looked to the east upon the campus from above the landing between the first and second floors of Old Main. Installed by the Kansas City Art Glass Company, the window portrayed Hunt's "The Light of the World" — a representation of Jesus "as he stands at the door seeking admission." (This window, recently cleaned, repaired and given an outer protective

coating, remains one of the truly spectacular features of the building.)

Minutes reveal the trustees of the university had become by the mid 1920s somewhat alarmed "by the cracking in the walls of the main building," an ominous threat to the endurance of the edifice. Professors Jensen and Rose devised in 1926 a plan to insert great steel rods through the building, east-west and north-south, to cap these rods with plates, and then to tighten all together by use of nuts threaded to fit



"The Light of the World"



"Old Main"

the rods. It worked magnificently, and a casual observer can see the rods crossing within many rooms, and the blocks and plates on the exterior. The walls remained as sturdy as when first erected.

Vacated when the library moved into its new building in 1924, the old chapel remained open for occasional use — as a sort of “great hall.” The summer of 1928 brought transition — a lowered ceiling supported by partitions to provide four additional classrooms and four additional offices, along with a central hallway. Into the new quarters came the departments of history, economics and business (accounting, typewriting, and shorthand), and German.

Instructional areas for the department of biology, in the north end of the basement of the main building, also underwent extensive remodeling. Workmen stripped the walls of old watersoaked and discolored plaster and applied a new which would be more waterproof. New ceilings and new flooring entered the picture — once new joists, some steel pillars, and rewiring within fireproof conduits had been installed. Of course, electricians had employed the latest techniques and materials to wire the new rooms on the top floor. The entire building was to be rewired, with new conduits and with steel switch boxes. The old wooden conduits which ran along doorways, up the walls, along molding, and to the centers of ceilings had been in place for twenty years. Much of the building’s interior needed rejuvenation, and for two more years plasterers, painters, carpenters, plumbers, and electricians plied their crafts as permitted by budgetary allowance. Repaired and reinforced were the stairways and the railings. Improved appearances of the administrative offices greeted students in September, 1929. An issue of The Alumnus referred to “lovely classrooms and laboratories.” But, other doings had come along.

Clara Brandt’s “rifle range” was in the attic of the building. The classes in marksmanship were lively affairs, and excitement surged whenever one of the girls hit the target. One young lady could not control her exuberance after hitting the bull’s eye; she stepped from the narrow platform, and her leg “shot through the plaster into the journalism lecture room below.” She had exceeded all expectations as marksman and “ceiling-breaker.” Her classmates joined her in placing blame on one of Professor Gregg’s “psychology pigs” — claiming the poor beast got out of its pen and did the damage. We know that the good professor kept his menagerie in this attic, and spring of 1930 probably ended the animal-occupation.

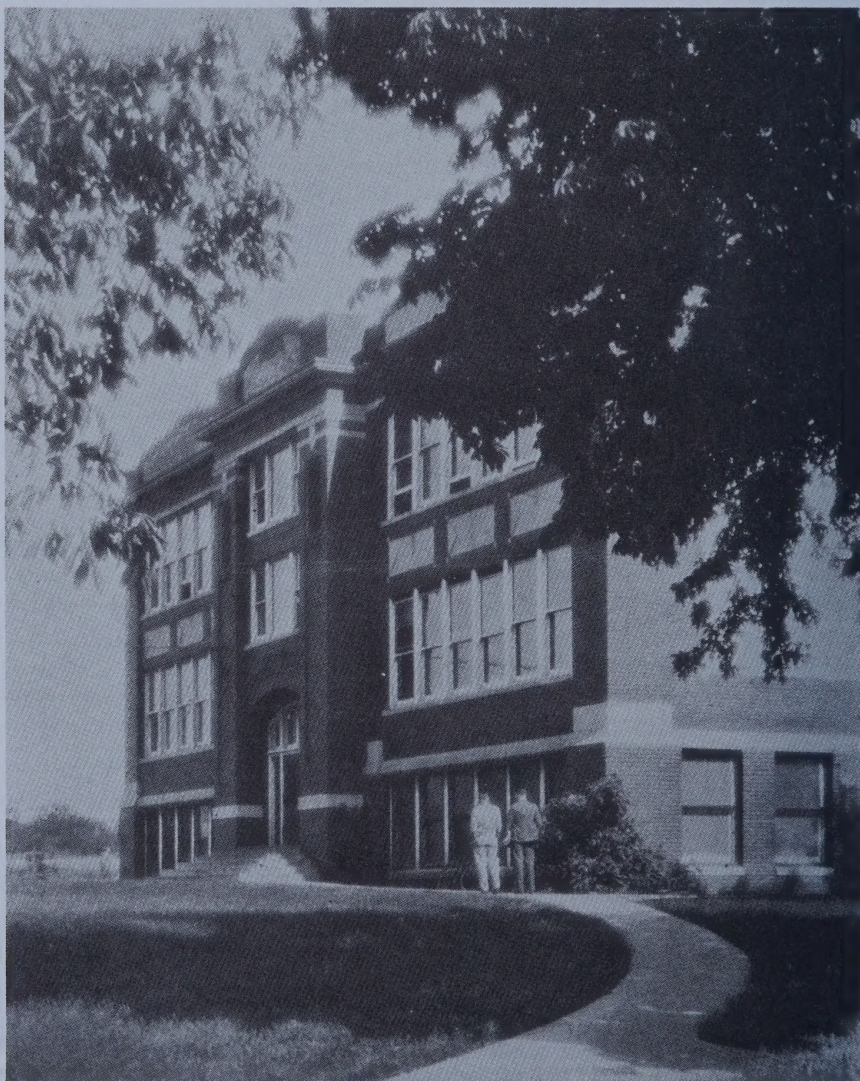
The rooms of the building received new numbers during the summer, 1929 — 100s to the basement, 200s on the first floor, 300s for the second floor, and 400s at the top. But, what truly amazed the students was a drinking fountain which awaited them on that “top floor.” Professors and students who met for classes on this uppermost level rejoiced. Coyotes had long claimed that tardinesses to classes had often been caused because of the long lines of thirsty scholars who sought refreshment at the lone fountain on the “first floor.” The Wesleyan recorded instructions for “use of the new thirst quencher” — that “lonesome cuds” not be dropped in the fountain, but that “all gum could be parked under the chairs” in Professor Barringer’s room. But, when water pressure was weak, the fountain often became a dry well.

Because of requirements laid down by the city’s fire department, the trustees had to affix steel “fire escape stairs” to the north and south walls of the building. Accesses to the stairs came through windows from second and third

floors. Escapes had also been affixed to the second floor of the Van Fleet Building, and these expenditures in the spring of 1931 had cost the school \$1,350.

Paul B. Maves wrote a poem for a "literary edition" of The Wesleyan, April 24, 1932; though addressed "To Wesleyan," his lines seemed to focus upon Old Main —

How oft within your ivy mantled walls
 A splendid soul is born and learns to dream!
When genius walks unknown along your halls
 And stoops to drink from Ages' deep'ning stream,
And they beneath your slated roofs have tried
 To catch the spirit of eternity,



The Van Fleet Teacher's College Building

Then do you whisper soft in humble pride
 To know what none can guess or think will be?
 O! brooding mother of the lonely West!
 Who nests upon the prairie's sculptured brow,
 Pour out upon your sons who strive to wrest
 The secrets from the stars, your blessing now,
 Teach them to dream and in their dreaming live,
 And learn to know that life has much to give.

This youthful poet had certainly caught the meaning of the spirit which "Old Main" would continue to bestow upon all who would pass along her hallways and reside a spell within her many rooms.

— Van Fleet Building

Enlargement of the teacher's college building was high on the list of priorities in 1929. The training school no longer held its secondary grades, "The Wesleyan High School," after June, 1931. Until 1941, the structure continued to serve its intended purposes. Changes in the Lincoln system and the stringencies of another wartime would bring change of occupancy. A "bulletin" in 1927, beneath a picture of the Van Fleet Building, carried this query for introspection —

Thou that teachest another
 Teachest thou not thyself?

The quest of the educator would not yield to the abrasions of time.

— C. C. White Memorial Building

Students and "alums" often referred to the C. C. White Memorial Building as "The Chapel," for its auditorium was so central to the school's religious emphasis. To some, it was "a true home for music," the Wesleyan Conservatory. To others, the spacious structure served as theatre for dramatics, and its stages produced many a champion in oratory. After 1926, the new pipe organ in the chapel had brought transformation to the large auditorium. Amplifiers, installed in 1929, overcame many of that chamber's acoustic problems. Its basement was home to Ethel Hatch's kindergarten as long as the university's training school remained active. When a storm toppled the aerials for the radio station, summer of 1929, repair of the roof drained several hundred dollars from the budget. As was the case for its neighbor, Old Main, C. C. White constantly pressed the trustees to be mindful of its need for upkeep and restoration. Often lack of funds prevented more than cosmetic touches. The school always used student help when possible.

— Power Plant and Physics Building

The power plant, or physics building, was recipient of much attention. In 1922, at cost of \$5,178.20, came an enlargement, an extension to the north, 18 by 40 feet, both stories. The upper floor of this annex provided a general laboratory for the physics department; the lower floor housed an instrument shop, a dark room for advanced optics, and an "electrical laboratory." The smoke stack, 128 feet high and 5 feet in diameter inside, had been built in 1920 and would require extensive repair and reinforcement by 1932. Boilers might be made to last, with repair, for twenty years, and they had to sit on supports made of fire-brick and "high-temperature cement." The steam lines to the other buildings, particularly to the gymnasium,

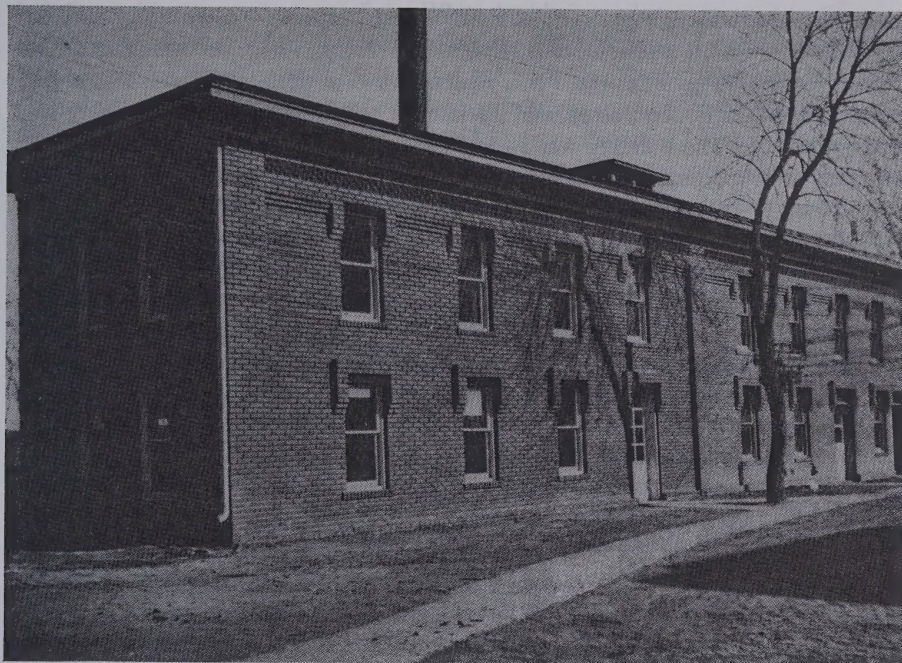


The C.C. White Building

rusted through and caused frequent expenditures for replacement or repair. 1931, a tight year for sagging funds, squeezed painfully the school's troubled budget. Professor J. C. Jensen was a genius at finding ways to tide things through and over.

— **The Gymnasium**

The trustees voted, October, 1922, to remodel the gymnasium. Interest



The Power Plant and Physics Building



The Gymnasium

from the endowment fund would finance the project — eventually to total \$19,081.78. Within a few months, Nebraska Wesleyan had, according to R. W. Deal, a “splendid gymnasium . . . , realization of a dream.” Steel beams had replaced the old wooden trusses, and the interior height now reached to twenty-two feet, six inches. The building was twenty-six feet longer, extended to the east and with new double doors which opened onto the campus. The floor space within was now 110 by 44 feet. With a balcony for the band added above the exit on the east and a balcony constructed above the offices between the entrances on the west, this enlarged “Physical Education Building” had a seating capacity for 1,600. The eastward extension had added space for dressing rooms and showers, now with cork flooring, and new steel lockers promised the best of accommodations for men and women. The “coaches’ offices” had also been improved. Throughout the interior, yellow and brown paint reminded all spectators that the school’s colors had not changed.

A transformation had also taken place on the outside. The old structure of 1911 had seemed to disappear. The west front became one of red and buff colored pressed brick, as paneled. Krak-stone stucco, trimmed at the base with red brick, finished the sides and the east end. Certain enlarged windows permitted much needed light to flow in. A new roof shielded all beneath. Five years later, a “bulletin” pictured the west facade and commented: “All good things are ours, nor soul helps flesh more, now, than flesh helps soul.” (Was Apollo’s oracle speaking from Delphi?) Well, whatever, for twenty-five more years, this “temporary gymnasium” of 1911 would continue to serve its multiplicity of purposes. Those who knew it well can never forget.

— The Standpipe

Unused for many years and condemned as unsafe by officials of the city of Lincoln, the old standpipe, a landmark of nearly forty years toward the southeast corner of the campus, would fall victim to rust, “acetylenic fire and crowbars,” and other means. The assault took place after December 20, 1928. The Wesleyan for January 17, 1929, suggested that someone compose a lay “to bemoan the demise.” The water tower was no more.

— Dormitories?

Chancellor, financial secretary, and trustees unceasingly pleaded the cases for dormitories — particularly for women. Marvin Gilbert repeatedly informed delegates to the Methodist annual conferences that parents preferred to have their children, particularly their daughters, housed in dormitories. When enrollment at N.W.U. began to slip, the impacts of the depression taking their toll, Gilbert foresaw that dormitories, for both women and men, would attract additional students to the Wesleyan campus. He estimated the cost of a “first dormitory” to be about \$100,000. A dormitory for women, Johnson Hall, would not rise until 1948, and the cost would be much greater.

— Grounds

E. G. Groves in his plan for campus development had drawn circular driveways, curved pathways, tree-shaded lanes, sidewalks, and flower beds. Under the direction of a “landscape gardener,” E. A. Stowater, the campus by 1924 began to follow the design — with trees adorning the walks, with lawns of green, with flowers in numerous nooks, and with a round bed of flourishing cannas and salvia — to the west of Old Main. A “six-foot walk” connected the north door of the main

building with the south door of the White building, and it continued to the new library. Another new walk angled in from the north edge of the campus at North 52nd Street (as now known). More walks led from Van Fleet to the other buildings. Grove's plan brought additional walks to run from the gymnasium to the library and from the entrances of C. C. White and Old Main to the street (now North 50th) on the west. Students had provided much of the labor. Paving covered some of the driveways on campus; cinders provided surface for others. The "beauty and charm" of the campus was worthy of note by 1926. As "Campus Engineer," Stowater had left his mark — and quite so. After spring, 1931, with John P. Brox as superintendent of grounds, the area responded to 500 new iris plants, 24 flowering shrubs, 50 varieties of peonies, and 350 Japanese barberry bushes.

The annual war against dandelions offered brief history for wielders of digging knives, but the more effective attack was to be found in vigorous stands of grass. The dry years of the 'thirties threw the advantage back to the weed. Another challenge rose again and again because many students simply preferred to take shortcuts across the grass rather than to use the sidewalks. Ruts soon marred the beauty of the lawns, and editorials repeatedly railed against the abuses. When John Brox set up stakes and placed "fencing" across the unsightly pathways, protests bewailed the offending barricades. Promises to use the sidewalks brought down the obstructions. Perhaps it worked. But, the searing heat of the 1930s lay ahead, and shortage of funds permitted little watering. The campus lost its beauty.

School Spirit

Whatever may have been the outward appearance of their campus, certain Wesleyanites firmly believed that "school spirit" was essential to promotion of the institution's interests. "Generation of pep" for a half-decade was chief responsibility of two groups, Knights of the Koyote Klan and Coyote Cadette Corps. The Knights gained faculty approval of their constitution in March, 1923, functioned as a sort of "pep committee," and featured three cheerleaders who donned white duck trousers and white shirts. Membership came exclusively from the fraternities — eventually limited to "three from each." These men, popularly dubbed "K.K.K.," were expected to give willingly their full enthusiastic support to football and basketball teams.



1927 Yell Leaders

Within a year's time, the women of the campus countered with their pep squad, and this Coyote Cadette Corps, often identified as "C.C.C.," furnished stimulation for greater backing of the teams. Membership came from the sororities — two cadettes from each. Although the "varsity yell leaders" remained a monopoly of the Klan, the ladies maintained their separate and "cooperative ways." The College Council assumed in 1926 the task of selecting the "yell leaders," and Bob Palme, Joel Hull, and Herbert Wright became widely lauded for their expertise in directing "coordinated pep."

The autumn before, as related by Wendell L. Miller, '28, a cheerleader at the time, "the fellows" had decided, for a bonfire and snake dance to follow, to dress in pajamas or to pull out their shirt tails "for the parade through Uni Place." Dean Alabaster got wind of the plan and summoned Miller to warn "in a very sober voice that such exposure was not becoming students of Nebraska Wesleyan . . ." But, the admonition had come too late "to call it off," and the men "snaked as planned." And, "nothing was said" and "nothing was done." So much for that!

Members of Blue Key and Purple Arqus led a movement to combine Knights and Cadettes into a new pep club. Don Day became the first president of the merged group, and the members chose to be called "Yellers of the Brown." This



Tom Donahue

transition came in autumn, 1928, Enid Miller was faculty advisor, and each "yeller" sported a golden sweater with brown letters, the reverse of the gear awarded lettermen. Each "organized house" selected two yellers, and Blue Key and Purple Arqus reserved privilege to choose the cheerleaders. Tryouts before a special convocation gave each aspiring enthusiast a chance to demonstrate skill in cheering. Down the line, a few years, one Tom Donahue emerged to become acknowledged and acclaimed for his snappy and "clean cut way" and as a "cheerleader" who brought action — particularly when he directed, "Let's Give That Good Old Locomotive For Wesleyan and Make It Be Good!"

Despite the noblest of efforts, many athletic events at Nebwesuni received slack backing from students. Poor showings seemed often to indicate "lack of college spirit." Low attendances at dramatic, forensic, and music events furnished editors with frequent cause to chastise their readers for "deficiencies of pep." So it went.

Enid Miller took seriously her sponsorship of the Yellers of the Brown, and she wrote a poem which made use of the "Row Out" theme.

Row out, row out, for Wesleyan
 Your chosen sons, hold that line!
 Now push that ball right down the field,
 To set the old bell a-chime.

 Oh, fight, fight, fight, for Wesleyan
 Must play a Victor's game, Hurrah!

With a change or two, Henry Knies put the verse to music. Donahue's favorite chant, the Wesleyan "Locomotive," had been around since the early 1920s, and it moved from slow start to rapid ending —

Ra, Ra, Ra, Ra,
WESleyan, WESleyan
Ra, Ra, Ra, Ra,
WESleyan, WESleyan
Ra, Ra, Ra, Ra,
WESleyan, WESleyan (— and, over and over).

For decades the chant moved players to greater effort.

The girls of the Cadette Corps were the first to dress in blouses and skirts of yellow and brown, and in 1925 they led a new yell which would be around for many years:

Yellow and Brown,
Yellow and Brown,
They are the colors
That never go down.
Ziz boom bah!
Ziz boom bah!
Wesleyan! Wesleyan!
Rah! Rah! Rah!

Klan and Corps joined together to lead in this chant, sung to "Boolah, Boolah":

Wesleyan Coyotes, Wesleyan Coyotes,
We are singing, praises ringing;
We shall never find her equal,
Wesleyan Coyotes, Wesleyan Coyotes.
Rah! Rah!

These are samplings of other favorites —

Ki-yi-ki-yi
Wesleyan Coyotes
Yip-yip-yip-yip
Y-e-o-u-w!

Boom-'rah, boom-'rah-an
We-We-Wes-ley-an
Ne-Ne-Ne-braskan
O-o-o-o-h man!
Go, Gang, go!

Ho—For our Coyotes
Ho—For our U—
Ne-bras-ka
Wes-ley-an
N.—W.—U!

Almost annually calls came from various sources for a new song. Wanted was a companion for A. Otis Hinson's "The Yellow and the Brown." Contests with prizes prompted efforts, but nothing to endure came along. From 1928 we have this phoneticizing of the old song —

Come lettuce razor voices,
In wunn triumph-unt strain,
To Praizer Almer Mater,
Her gloriez tella gan.
Harem-blum is the Sunflr,
Thatore the landa bounds,
Your can't forgeter cullers
Tha Yella und tha Brown.

O-o-o-o, harem-blum is the Sunflr,
Thatore the landa bounds,
Ya can't forgeter cullers
They're the Yella und tha Brown.

Too, the university needed a song book. Not since 1910 had one been printed. Appeals for a new one brought no productive response.

The Coyote for 1929 featured "The New Pep Song," and successive generations of students would sing it with proud vigor — as arranged by W. A. Fowler.

Dear Old Wesleyan,
There's no other school but you —
I love your classes,
Your lads and your lasses —
Your spirit thrills me through and through;
Dear Old Wesleyan,
To your colors I'll be true —
Aid your endeavor
Onward forever,
O Wesleyan, I love you!

In December (1929) The Wesleyan announced that Professor Knies had composed a "Nebraska Wesleyan University March" and that the band was working on the instrumentation. He had also coupled his music to Enid Miller's "Row out! Row out!"

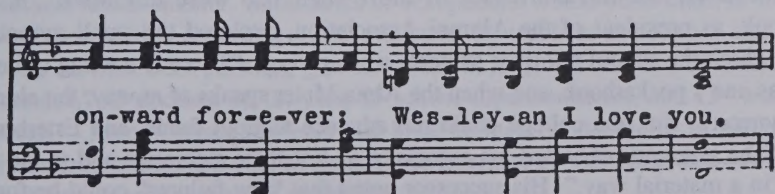
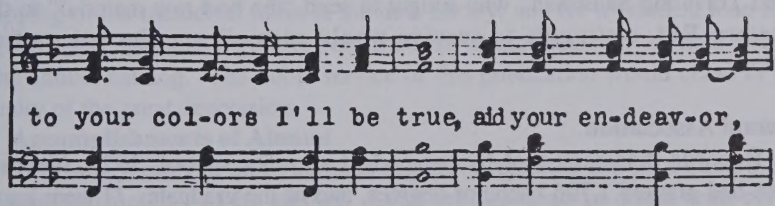
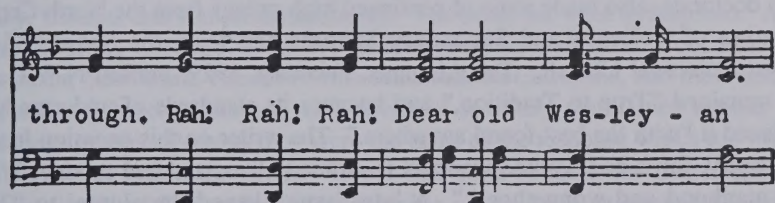
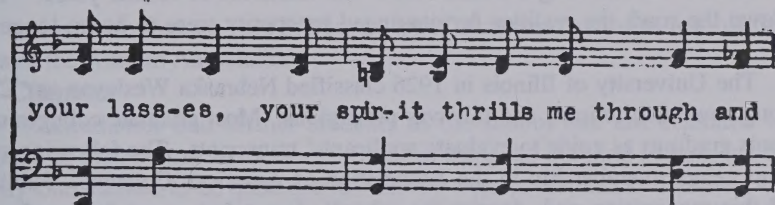
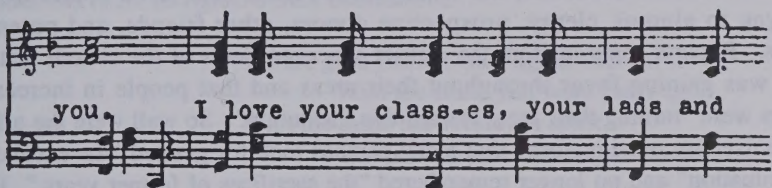
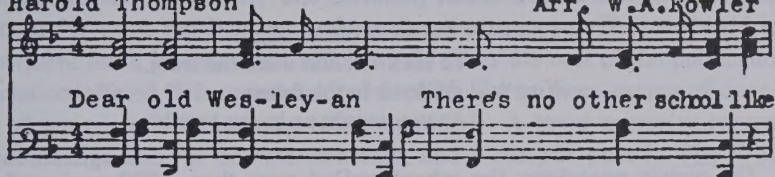
Publicity and Reputation

All publications emanating from the campus served to enhance the university and its attractiveness. The newspaper, year book, each bulletin and catalogue, and WCAJ joined with athletes, debaters, singers, gospel teams, members of the faculty, administrators, trustees, and clergymen of the Methodist Conference to spread the good news that Nebraska Wesleyan was the college which could "offer more today than ever before." Dr. Alice Hunter organized the first "Nebraska Wesleyan Speaker's Bureau," and Dean Alabaster served as coordinator after her

DEAR OLD WESLEYAN

Harold Thompson

Arr. W.A. Fowler



departure. The school's "Department of Publicity" iterated a central theme, that college education was no longer a luxury, but a necessity — "to help one find himself." A bard for the junior class in 1924 praised the university —

You have led us in our struggle
 To seek out and learn the truth.
 You will guide us in the future
 As you taught us in our youth.

On certain occasions, the school mailed more than 2,000 copies of The Wesleyan to alumni, clergy, prospective donors, other friends, and potential students. Reports came in from the district superintendents of the church that the school was gaining favor throughout their areas and that people in increasing numbers were "turning their faces toward this institution." So well were the affairs of the university moving ahead that many persons took for granted "the excellence of the situation" and no longer remembered "the sacrifices of former years." Four years down the road, the realities for continued prosperity were to be no longer so certain.

The University of Illinois in 1926 classified Nebraska Wesleyan as "Class A" among small institutions, and this was prestigious. Most graduate colleges used the Illinois gradings as guide to evaluate applicants' transcripts. The following year, Wesleyan gained membership in the Association of American Colleges. Publicity stressed this recognition and, despite the school's low salaries and few professors with the doctorate, also made issue of continued high ratings from the North Central Association of Colleges and Secondary Schools and from the Senate of the Methodist Episcopal Church. The Alumnus, February, 1929, praised N.W.U. for having remained "True to Tradition," and because its standards of undergraduate work placed it "with the best found anywhere." The writer on this occasion lauded the university, for it had worked wonders in so many lives and had produced "the best in manhood and womanhood." A later issue likened the alumni to "Two Thousand Traveling Salesmen" who sought to send "the best raw material" to their alma mater. But, a struggle to survive would soon silence the voice of this publication.

The Alumni Association

Records disclosed that by the end of summer school, 1929, Nebraska Wesleyan had granted 1,706 bachelor degrees, and of the graduates 77 were known to be deceased and the addresses of more than 100 were unknown. H. R. Esterbrook, as president of the Alumni Association, deplored the small monetary support which the school's former students were giving: "There is nothing quite so touchy as one's pocketbook, and when the Alma Mater speaks of money, the alumni cry in horror." But, the college could not advance without funds, and Esterbrook through The Alumnus exhorted his associates to test their memories and to aid the school "in a material way." His successor noted that "few failures" could be found among this Wesleyan's graduates, that they had been inspired while at the university "to do the best possible."

— The Alumnus

The Alumnus was the official publication of the Alumni Association.

When publication began in November, 1920, annual dues were \$1.00. Scarcely a hundred of the former students were paying their dollars. One of the purposes of the publication was "to gain increased support," and each year the issues came in March, June, and November. The university had to withstand from \$200 to \$350 of the cost for each publication and its distribution. In effort to build its own endowment fund, interest from which would cover the cost of the publications, the association offered "life memberships" for \$25 — "no more paying of dues for the rest of your life." Relatively few responded. A loyal minority returned for homecomings and for commencements, and a campus poet in The Wesleyan, October 14, 1926, recognized their enthusiasm:

We are glad you are back again with us,
With the smile you wore years ago,
With the same old Wesleyan spirit,
That so many are learning to know.

But, it was more than an "old Wesleyan spirit" that was needed to resolve the fiscal woes of the Alumni Association.

— Chapters

Graduates and former students of the school had not hesitated to form chapters of the Alumni Association. Some of these did not long endure, but by 1932 twenty-one seemed to be quite active. Eleven were in Nebraska: Beatrice, Ceresco, Custer County, Fairbury, Fremont, Hastings, Grand Island, Lincoln, North Platte Valley, Omaha, and Red Willow County. The other ten were widespread: Ames in Iowa, Boston, Chicago, Denver, Golden Gate in San Francisco, Madison in Wisconsin, New York, Pacific Northwest, Southern California, and the Twin Cities. Chancellor Schreckengast and each financial secretary maintained regular liaison with these groups. Perhaps they were the heart of the response which too often was insufficient to match the needs. Hopes had gone begging for five hundred "life subscriptions" of \$25 each, for a financing of the "new stadium," for adequate equipping of the memorial room in the new library, and for a "student loan fund" of \$50,000. The Alumnus regularly published an "alumni register" — until 1923 a part of the annual catalog. The noble service of this publication would cease in 1933, a casualty of the great depression.

— Accomplishments of Alumni

Both Wesleyan and Alumnus regularly reflected the institution's pride in the accomplishments of its alumni. Lead articles dealt in detail with careers of impressive achievements. Summaries of occupations would build until, in 1932, the figures showed this clustering: 155 ministers, 86 teachers in colleges and normal schools, 32 who were pursuing graduate work in large universities, 29 missionaries "in service," 43 doctors, 36 lawyers, 85 school superintendents, and 15 "workers in research." Many former students had been eminently successful in banking and business enterprises, and one, Mignon Good Eberhart of Valentine, had become one of the better known authors of mysteries.

Each graduating class seemed to harvest an impressive number of fellowships and assistantships — to pursue graduate or professional study. The Alumnus, December, 1930, reported that of the 105 who had received degrees earlier that year, 27 were in "advanced studies": 10 in theological seminaries, 2 in

law, 2 in psychology, 2 in medicine, 4 in music, 3 in economics, and 1 each in political science, mathematics, dentistry, and education. Of this class, 10 were "in business" and another 10 were "at home." Statistics seemed to bear out the school's claim to its excellence of teaching and instruction, for it measured its success by the doings of its products.

Two other points of interest are worthy of note. LLaura Ryons, class of 1900, in 1929 became the first woman to be elected a trustee "from the alumni"; and she would continue to serve with distinction for many years. In 1928, Lucy McCartney Bliss, class of 1905, rightfully made claim to be the "most loyal alum," for she attended 32 of the 39 commencements; and, she would more than double the number in years to come.

— Reunions

As we have noted, The Alumnus in 1927 printed a copy of the "Dix Plan of Alumni Reunions Officially Adopted by N.W.U. Alumni." This plan carried the program through to 1945 and would in any one year call for as many as twelve classes to return for reunions. Perhaps its chief feature was a grouping of four consecutive classes to reassemble as a unit. Evidence does not suggest that the alumni followed for long the formula.

The Board of Trustees

At any time during these years, about one-third of the trustees were alumni of the institution. Among those who would persist in their services were Melville D. Cameron, William A. Crossland, Jehu W. Embree, James R. Gettys, Marvin E. Gilbert, W. Lee Greenslit, A. Otis Hinson, Alfred V. Hunter, George A. Knight, Fay C. Mills, Bayard H. Paine, Laura E. Ryons, Roscoe J. Slater, Ernest L. Smith, Bert L. Story, Harry A. Taylor, and Peter Van Fleet.

When the Nebraska Northwest Conference of the Methodist Episcopal Church merged into the Nebraska Conference in 1925, Wesleyan's Board of Trustees underwent reorganization. The trustees effected certain changes by September, 1929, and composition of the board would henceforth follow this pattern: 12 to come from the Nebraska Conference, three elected each year of a four-year cycle; 4 to come from the Alumni Association, one elected each year for a four-year term; 15 to be elected by the members of the board and distributed to serve within a four-year rotation and "at large"; and 10 ex officios — the eight district superintendents of the church, the presiding bishop of the conference, and the chancellor. The amended articles of incorporation and by-laws required a minimum of 38 trustees, but permitted no more than 50. The trustees resolved to limit their numbers to 42, but to hold open one "at large" membership. Any trustee who failed, without good reason, to attend meetings for a year's time faced automatic suspension, and the other members were free to fill the vacancy. By a two-thirds vote, trustees could "for good cause" remove a member.

Section 2 or Article II read as follows:

The said Board of Trustees shall have perpetual succession and shall hold all the property, rights and franchises of said corporation for and in behalf of the Methodist Episcopal Church in Nebraska for the special purpose of advancing the cause of education, and not for the financial gain or profit in any way to any person.

With respect to "financial gain or profit," a problem would arise in near future. With respect to property, rights and franchises held "in behalf of the Methodist Episcopal Church in Nebraska," circumstances would require clarification in the 1960s — all of which caused strain between college and conference.

Within two years, financial inadequacies had forced further adjustment of the charter, to raise to \$100,000 the limitation of indebtedness for the institution. Also, a new section enlarged the scope of Article II:

It is the duty of the Board of Trustees, the Administrative officers and the faculty by precept and example, to foster and promote Christian ideals in the hope that the new powers released by this education endeavor may be sacrificially devoted to the promotion of human welfare and the making of a Christian world.

In his final report as chancellor to the board, May 31, 1932, Schreckengast defined "a good trustee" — one who would think independently, be frank in expression, and if outvoted "play the game according to the judgment of the majority." Within a few years, Nebraska Wesleyan would have benefited greatly had there been sufficient remembrance of the good man's advice. He may have sensed something.

Honorary Degrees

The trustees in their collective wisdom had laid down firm rules to direct procedures wherefrom honorary degrees would be awarded. Once a name had been submitted "with qualifications," the board's committee on honorary degrees had first to give its "two-thirds approval"; the members of the faculty then examined the credentials, and these scannings had eventually to garner a two-thirds endorsement; then, the board, two-thirds of its members present and voting and being in agreement, gave its stamp of ultimate decision. Some trustees were occasionally unhappy with the system, for they learned that the professors were often more demanding of qualifications.

The Library

The gift of Rachel Ann Lucas, altogether \$35,000 for a new library building, far exceeded any other which met a need other than endowment. Frequent gifts of books, one of more than 500 volumes of pedagogical literature from Professor G. W. A. Luckey of the University of Nebraska, and the usual budgeted purchases had simply overwhelmed the space in the main building — until stacks were often in dark corners, magazine racks were in nearly inaccessible places, and table spaces were at a premium. The more than 14,000 books and reference volumes, plus the magazines, journals, and thousands of pamphlets, had found ample spaces in the new building. Increases came at a steady pace, and Ethol Langdon Bishop, as head librarian, reported in 1931 that the library contained more than 24,000 volumes on the reading and reference shelves, approximately 18,000 pamphlets and tracts, and bound issues of nearly 300 of the best educational, scientific, and general journals and magazines. We know that in 1928 a second level of steel stacks had been installed to accommodate the growth.

Mrs. Bishop and Grace Lenfest, assistant librarian, presided over an



Ethol Langdon Bishop



Grace Lenfest

unwanted change in 1931. To check out books, students carefully followed simple procedures, for within the library the stacks were open for browsing and reading and selecting. Student honesty had needed no testing until spring, 1929, when a painstaking survey revealed that 96 books were missing and without account. Average cost for replacement was \$2.61. During the following year, another 174 books "grew legs and walked out." Clearly, a "lack of honor" was at work and necessitated tighter controls. The school's sinking revenues could not afford the costs of growing thievery, and the stacks were closed to all except authorized personnel. In future, one had to prepare and present at the check-out desk a "call slip" which bore name of author, title of book, and identifying Dewey-decimal number. Grievous inconvenience had come to all because of the misdeeds of a few. The new system brought forth additional rules which the faculty announced on March 26, 1931. A new battery of fines was worthy of comprehension. Editorial comment noted that use of the library "for social purposes" had much decreased because of enforced quietness. And, who would forget that you could fill your fountain pen "at the desk" for 1¢?

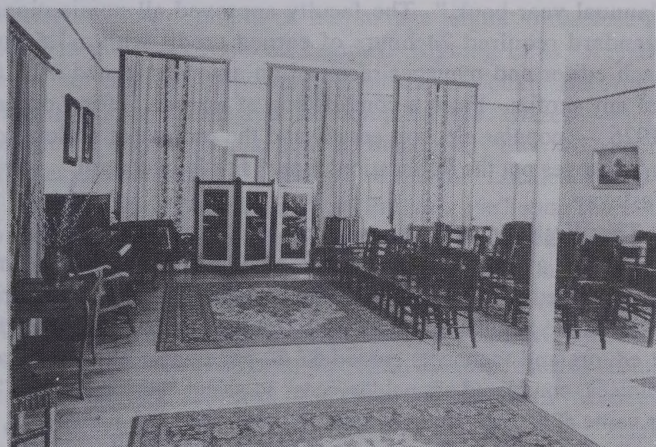
The Pipe Organ

From a multiplicity of sources came the funds which purchased and installed a pipe organ, product of the Bennett Company, for the auditorium in the C. C. White Building. Mrs. Eudora M. Esterbrook, before a crowded assembly of homecoming enthusiasts, late October, 1926, was first to perform "in concert" on the instrument. Expenditures, including the cost to prepare the stage-area, had reached more than \$15,000. The school would purchase additional sections of pipes as gifts provided. Except for the class of 1923, the graduating seniors each year, 1919 through 1930, gave at least \$500 to "the pipe-organ fund." The class of '23 contributed \$1,000 for the endowment fund and also presented to the university a magnificent portrait of Chancellor I. B. Schreckengast. In 1931, the class added

\$430 to help meet the cost of a new grand piano — for the auditorium. These “alumni class gifts” were of enduring significance. Such “annual gifts” had begun in 1895, and the catalog for 1932 was the last to make note of them. The trustees, each year, had passed a resolution to thank the outgoing seniors.

Woman's Wesleyan Education Council

The W.W.E.C. remained unfaltering in its zest to respond to the needs of the university. Annual dues stayed at \$1.00; a life membership required \$25.00; and to be a “Life Patron,” a benefactor contributed \$100.00. As yet, these ladies had not begun to assist students with scholarships. They worked diligently to assist in the raising of funds for each cause which emanated from the trustees and from the office of the chancellor.



Educational Council Room in C.C. White Building

Publications

All official bulletins, including those which reflected the activities of students and those geared to spread news of the alumni, had central and uniting purpose, to make known to young ladies and young men of Nebraska that one of the finest privileges available was attendance at Nebraska Wesleyan. Editors sought to increase enthusiasm for the institution, and each issue was an advertisement which could reach the people of the State. All served as documents to preserve historical record.

Students regularly published The Wesleyan, The Coyote, the “Hand Book and Directory,” and the “Constitutions of the College Council, Athletic Board, and Publications Board.” The “bulletins” were annual affairs — “Summer Term” carried a February identification, the annual “Catalog” bore the stamp of April, announcements pertaining to the “College of Fine Arts” concentrated on May, and events of commencement and announcements for the coming year came in August. The Alumnus reserved March, June, and November and frequently threw in specials as extras — perhaps a revised directory or a review of special events. Editors and business managers for the student publications changed annually, under supervision

of the Publications Board; F. A. Alabaster, with a few brief respites from the burdensome task, directed preparation and publication of bulletins; and editors of The Alumnus followed each other as time and "love of labor" respectively permitted and commanded. Blance Robinson Alabaster, Louisa Kennedy, Ethol M. Langdon (Bishop), and Gladys W. Coatman prevailed successively until 1924; Edith Riley Currier, 1924 to 1930; and H. R. Esterbrook, 1930 to 1933.

— Student Publications Board

The "Student Publications Board" was composed of four professors and five students, the latter elected annually by their peers. Its chief mission was to advise and counsel the editors and business managers of all student publications, and it approved all contracts pertinent to them. This board met regularly each month, September through May.

Until 1927, the students elected the editors and business managers of both paper and "annual year-book." The faculty approved all nominations, and the minimum standard required 24 hours of earned credit with a 1.5 honor-point average. Each editor and manager received an annual stipend of \$200, plus a percentage of any profits. From a combination of reasons, reform occurred in the autumn of 1926 — popular election ceased and the professors no longer approved nominations. Changes put the Publications Board firmly in control.

— The Wesleyan

For The Wesleyan, editors, managers, and "assistants" were to be juniors and seniors with "C" averages, were to have served a year as "staff members," and were to have submitted to the board their applications. The board in April made its selections — from the applicants. Editors and managers received stipends of \$300; the assistant editors and managers earned \$2.50 per issue. The board, assisted by current appointees, conducted annual "tryouts" to select "staff members," and these competitions came at the beginning of each fall semester.

The format of the newspaper vacillated from four-page to eight-page editions of five, six, or seven columns. Claflin's did the printing. Registration made of each student a regular subscriber; so, enrollment largely determined the weekly printings. But, for publicity and recruitment, distribution reached many high schools. The Wesleyan went to press about thirty-two times per year, averaged about a thousand copies per issue, and might have doubled that number for special occasions. Off-campus subscribers, if living in Lancaster County, paid \$1.00 per year; for those outside the county, \$1.50. Editors and their staffs did not forget that purpose of the paper was FOR A GREATER WESLEYAN.

The paper was always full of "social items." Some editors preferred to treat largely of the fraternal groups and their weekly doings; others dealt more with personal activities — in effort to reduce a stressing of the importance of being Greek. Jobs, vacations, marriages, visitors, athletics (particularly football and basketball), debate, and oratory were common fare. News from and about alumni at work in foreign countries as missionaries nearly always received featured coverage. Editors often borrowed items of regional or national interest, and some of these gave evidence of a wide exchange of college newspapers. Members of the faculty and administration seemed always to be under the watchful eyes of reporters and editorial staff. The Wesleyan continued to be a preserver of biographical data. It recorded the ups and downs of the fortunes of the university and of its calendar of events.

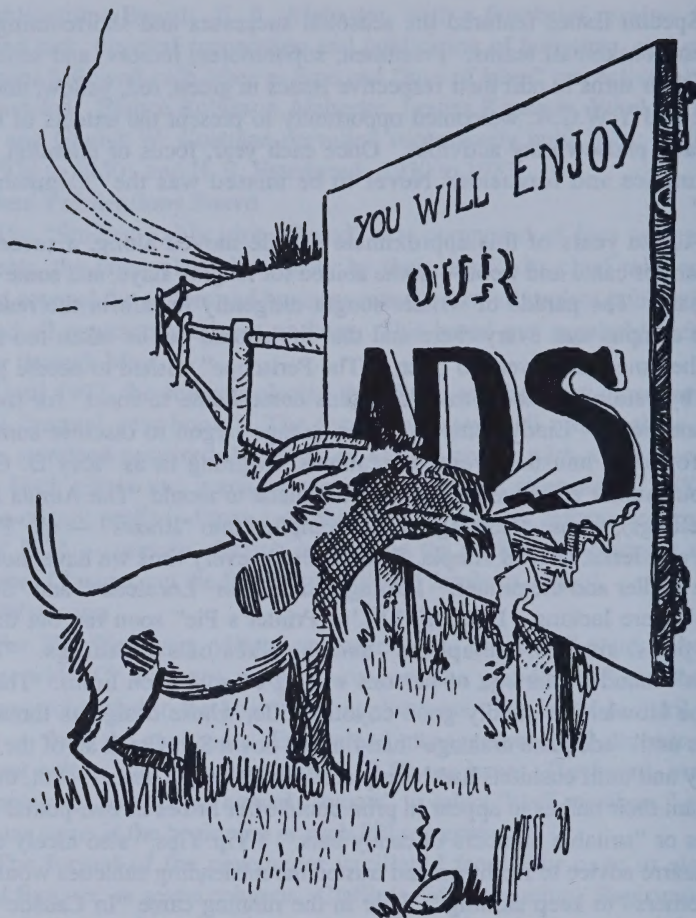
Special issues featured the seasonal successes and shortcomings of the football and basketball teams. Freshmen, sophomores, juniors, and seniors each year took their turns to edit their respective issues in green, red, yellow, and purple. Y.M.C.A. and Y.W.C.A. welcomed opportunity to present the extents of their far-reaching and praiseworthy activities. Once each year, focus of attention centered upon dramatics and forensics. Never to be missed was the "Commencement Number."

As the years of this approximate decade moved along, a succession of special features came and went — some abided for lengthy stays, and some soon ran out of steam. The parade of writers sought diligently to inform the readers that humor on campus was everywhere and that life should not be taken too seriously some of the time, and never too often. "The Periscope" wished to needle gently its favorites by reminding them that "chickens come home to roost" for those who possess notoriety. "Lindy" employed her strange jargon to disclose some of the oddities found in unusual events on campus. Signing in as "Ray D. Oh," one mischievous author employed a warming brouhaha to mould "The Ampla Fire" (of varied spellings), whose "Conflagrations" compiled into "Blazes" — all "Published by Jumps and Jerks, City of Ampla, State of Bunk, every time we have money enuf to pay the fiddler and the printer." Lasting qualities for "Localettes" and "Sense and Nonsense" were lacking. Later, F.H.M.'s "Printer's Pie" soon ran out of "clever sayings, puns, similes, metaphors" and the likes of such things. "Kampus Kwestions" found a shortage of persons willing to go out on limbs. Then along came "The Howler," a solidly good coyotish title, whose designers threatened to bare fangs until "adequate drainage" had flushed down Salt Creek all of the faults of the faculty and until cushions had been placed on all chapel seats — but, those who did not want their names to appear in print could offer bribes of two-pound boxes of chocolates or "suitable numbers of candy bars." "Yip Yips," also nicely coyotish, offered bizarre advice to freshmen and trusted the misleading subtleties would enable the newcomers "to keep smiling." Late in the running came "In Caustic Ink," an effort to rib and to poke fun at the antics of the denizens of the campus and to offer new versions of literary classics —

Mary had a little lamb;
 He had a sooty foot;
 And, into Mary's bread and jam,
 His sooty foot he put.

Don Harvey, by spring, 1932, was serving regularly his "Hash" — bits from here and there, but mostly on athletics. Bernice Slote began to sharpen her literary pen.

Week after week and year after year, The Wesleyan went to press because many "businesses" paid to advertise. Unceasingly, managers sought out the merchants; and, editors urged their fellow comrades to patronize those who deserved "something in return for their support." Of great duration, across the bottom of each front page, ran this reminder, MAGEE'S — WHERE COYOTES GATHER DOWNTOWN. Typical were the notices which also appeared from the following in spring, 1932:



Uni Place Cleaners; MacDonald Photography; Cottage Cafe; Tucker-Shean Jewelers; G. E. Green, plumbing and heating; George Bros., printers and stationers; Ben Simon & Sons; Miller & Paine; The Wesleyan Cafeteria; R. L. Senift, Jewelry; Fairmont's Pasteurized Dairy Products; Nebraska Typewriter Co., Gerald L. Butler, Dentist; Drs. Crook & Crook; Drs. Taylor & Taylor; The Coyote Cafe; Glen's Lunch; Dole Photographs; Snyder-Barringer Lunch; Kanzler Shoe Shop; Claflin Printing; Ray Killian, clothier; Gold & Co.; Thrifty Cleaners; General Electric; Mayo Drug Co.; Wesleyan College Bookshop; and Christensen's Shoes.

Lincoln's movie houses in the mid 'twenties began to place their ads in the paper. Eventually five of the theaters kept Wesleyanites current with their offerings — Stuart, Orpheum, Lincoln, Rialto, and Colonial. The "greats" of the time passed in parade — both performers and performances. It was an unforgettable era, and an entire nation paid homage at many shrines. The "silent screen" gave way to

"sound."

— The Coyote

Editors and business managers of The Coyote, along with their staffs, met the same qualifications as their counterparts for the newspaper and were subject to the same modes of selection and the same disciplines imposed by faculty and by Publications Board. Each edition was a treasure trove which preserved a year of collegiate experiences — much serious, much humorous, much full of meaning, some nonsense here and there, a pictorial gallery throughout, and all worthy of remembrance. An awareness of historical continuity occasionally became manifest, for successive editors repeatedly tapped the reservoir of recollections always to be rediscovered in the mind of F. A. Alabaster. Special features might identify "The Prettiest Girl," "The Most Sincere Girl," "The Most Likable Girl," "The Girl with the Most IT," "The Most Sincere Man," "The Busiest Man," "The Wittiest Man," and "The Best Groomed Man." (Any reader wish to make interpellation at this point? — Why did these editors so often refer to women as "girls" and to boys as "men"? Oh, well!) In 1932, the "Representative Men and Women" in Coyoteland became known. Limiting instructions narrowed nominations and special elective procedures determined outcome; for one step, men voted only for women and women voted only for men. The coming of "May Queen" and "Student Prince" and of "Big Snob" and "Old Grouch" boded traditions to stand through future decades.

This verse of 1930 summed up a recurring dilemma —

The annual is a great invention —
 The school gets all the fame,
 The printer gets all the money,
 The staff gets all the blame.

The faculty had placed a restraining harness upon the back of each editor and manager, and the Publications Board imposed its directives. Of course, deficits were "no-nos" — always viewed to be indicative of poor planning and execution. The trustees occasionally reserved copies for publicity purposes, but enrollments provided the basic statistics to determine quantities. Advertisers, who believed the school to be "worthy of much consideration," helped materially to make each book possible. One editor put it frankly:

... Students, in your future dealings, remember that
 merchants, business organizations and tradesmen who
 believe in you and your university are worthy of your
 patronage and support.

Margins of solvency depended upon the ads, and for them there was "naught for repining." Each editor and business manager might well have wondered if the efforts in time, sweat, and academic sacrifice were in any way met by the year's stipend of \$300. Other factors were certainly at play.

The trustees in 1924 handed down a warning which informed editors and managers of both "college annual" and newspaper that they must keep their books and accounts "in harmony with the requirements," and the board's executive committee reserved power to remove an irresponsible student. The Publications

Board kept a watchful eye on the "C" average, and "key figures" were not to become involved in "other major responsibilities." As the national economy crumbled and as the school's financial resources began to wither, the trustees threatened to hold editors and managers personally liable for shortages "of income." A crisis arose in 1932 because no student was willing to stand "to be elected" editor or manager of either "The Coyote or of The Wesleyan. Chancellor Schreckengast, in his final report to the Board of Trustees, May 31, 1932, requested that the budget underwrite up to "one hundred dollars against absolute loss" for each publication. Action resolved the problem, but no laxities of care lay within the margins.

— Student Handbook

As for the "Student Handbook and Directory," it remained a job for the Y.M.C.A. When rumor had it that the Student Publications Board sought to take over the "Handbook," few valid reasons were available to justify such "an unwanted step." Year after year, the young men of the Christian association had been efficient. Editorial comment laid the matter to rest in April, 1931, and the rumored agitation ceased.

— The Alumnus

The Alumnus was nobly conceived and courageously inceptioned, and for thirteen years it proved to be a veritable cataloging of marriages, births, deaths, addresses, professional achievements, remembrances of things past, developmental accomplishments on the campus, hopes for the future, athletic and forensic fortunes, and appeals for dues and contributions. Officers of the Alumni Association had expected that a minimum of fifty per cent of the graduates would pay the annual dues of \$1.00 (and then \$1.50), income that would easily finance the publication. But, that it become "entirely self-supporting" turned to be an idle dream. No year passed but the university had to pick up a deficit, sometimes to the tune of \$750. In 1931, when no more than \$440 in dues had come in from the more than 2,200 alumni, the handwriting was on the wall. With expenditures more than doubling income, the publication, a genuinely good product "at small cost to the college," could continue only if more dues arrived. The final issue bears the date, May, 1933. Sad commentary! For two years thereafter, the "back page" of the campus newspaper would be reserved for "alumni news."

— A Songbook?

Outcries frequently urged publication of a new songbook. Not since the seniors of 1910 had any group undertaken such project. The "graduating class" of 1927 toyed with the idea, but nothing blossomed. It would be a while, yet.

The Nebraska Methodist Conference

Relationships between campus and Conference remained of warm appreciation and of mutual support — that is, within reason and to certain degrees. Delegates to the annual meetings routinely passed resolutions shaped by the Committee on Education (later a "Board of Education") to express "eminent satisfaction" with Schreckengast's statesmanlike administration, with the university's continued operation without deficit, and with the "potent Christian influence" of the school. These Methodists would make note of growth of endowment, needs for new buildings, progress of the professors to work toward their doctoral degrees, embarrassment because of below standard salaries paid those same professors, and onset in 1930 of deficient income.

W. L. Ruyle, as president of the Rural Pastors' Association, had persuaded delegates to the annual conference of 1923 to visit the campus. So, on September 22, more than 600 pastors and wives and others came to dine in the gymnasium, to be entertained by band, vocalists, and a string ensemble, to be greeted by coaches and chancellor, and to absorb "the Wesleyan SPIRIT." When these visitors reassembled with their colleagues "to complete the business at hand," they quickly resolved to continue the fifty-cent-per-member annual assessment for the university. Such apportionment, if reasonably met, might easily have reached a minimum of \$30,000, for membership rolls of the Nebraska Conference totaled more than 75,000. The following year, collections for the apportionment brought in no more than \$12,302. Well?

When the Northwest Conference merged into the Nebraska Conference in 1925, Nebraska's Methodists were nearly 90,000 on the rolls. Nebraska's rural economy was already into a protracted decline, and the Methodists of the Northwest Conference, save for a few, were not enthusiastic backers of Nebraska Wesleyan. Statistics can tell stories, and we have a case in point. Beginning in 1928 and ending in 1932, the "educational collections" from the state-wide conference showed \$18,397; \$18,370; \$18,000; \$12,121; and \$7,445. During these years, membership rolls of the parishes declined from 89,994 to 85,588. Schreckengast's appeals for better support, for fulfillments of the apportionment goals for "this Christian College," gained few encouraging responses. While more than one-third of the congregations were contributing not one cent to the institution, the bishop, in 1930, could instruct the chancellor that N.W.U. was "receiving more largely in that direction" than most other colleges in America, and that there was small prospect of any increase in revenue from "at best a slender course." District superintendents reported that members were taking their names from church rolls to avoid obligations to make any contributions. Benevolent giving had slumped. By 1931, some churches were closing their doors, and many were cutting salaries until many pastors had virtually "no living." Schreckengast had also faced a reality, that certain trustees did not attend meetings of the board because they did not want to be asked to promise contributions to the school. The Conference dared not endorse a proposal to encourage the chancellor to search for 150 persons who would pledge \$100 per year "to meet budgetary deficiencies." It was on such tones that the aging man would have to lay down the burdens of his office.

University Place

For the school's purposes, University Place continued to be a small city "beautifully situated, healthful," and maintaining "a high standard of morality." Its 4,500 inhabitants lived

sufficiently near the larger city for the conveniences of trade, access to public libraries, and privileges of the best musical and literary entertainments,

but "sufficiently remote to avoid the peculiar temptations and more expensive habits of the city." And, other benefits accrued from being removed "from the disagreeable features that usually come from being located in the heart of the city." With its own water, gas, electric and sewerage systems, with full telephone linkage to Lincoln and its accesses, and with two electric car lines to make their runs from

the center of Lincoln in fifteen minutes, the town and its campus had the best of possible worlds.

Cooperation between campus and community fostered mutual advantages. When 60% of property owners along a street which bordered the school's quadrangle desired to pave, the university stood ready to share in the cost "per lot front." When local businessmen asked to use the east portion of the campus for a park and golf links — without expense of "maintenance, equipment, or police supervision" for the school, the trustees acquiesced and reserved "the right to terminate such provision at any time." Town and gown joined hands to promote annexation of University Place into Lincoln, and the vote came on April 6, 1926 — 1,185 to 626. Bethany had waited for two years for its sister suburb to cast in its lot, for dividing lines with Lincoln had become virtually indistinct. Streets would be renamed, and numbering of houses would conform to the pattern of the larger city. A uniformed policeman would soon replace a constable in plainclothes. The speed limit for automobiles would legally rise from 15 to 18 miles per hour, and "stop lights" would make their appearances. The schools of University Place would automatically come under the surveillance of the Lincoln Board of Education, and Wesleyan's Teacher's College would make its adjustments. A year's time was needed to effect the changes. Meanwhile, the voters of the community had joined with "the rest of Lincoln" to defeat Sunday movies in the city.

The Interurban Company began to retire its streetcars in 1926, and motorbuses, at first, didn't prove to be altogether satisfactory. Abel Construction Company purchased "the old line" and removal of the "ribbons of rust" proceeded. By 1931, the last street car had made its run to University Place. So, the buses had taken over — with their well-groomed drivers "in breeches and leggings," with their comfortable seats, with their lovely double-barreled horns, with their tires filled with "genuine air," and with their gasoline engines which emitted "all the new spring shades of odor." Gone were "the yellow streaks" which demanded and took the right of way, and the "haughty motormen" with their bells. Campus humor of 1925 and of 1929 may serve to give us insight to any significances of the change:

First co-ed — Did you notice that insolent conductor looking at you as though you hadn't paid your fare?

Second co-ed — Yes, and did you notice me looking at him as if I had?

and

Wesleyan Student: I'm sorry, but I don't have money for the fare.

Bus driver: Then, it's my pleasure to help put you back on your feet.

Well, who knows what really happened?

Each year, the Uni Place Lions Club entertained at supper Coyote and Jackson High football teams. In 1927 and for succeeding years, the Club furnished the decorations and lights for the Christmas tree which grew in the circle to the west of Old Main. Gary and Rex Butler continued to groom many a Coyote. A stellar event occurred October 29, 1924; "The Drug Store on the Corner" opened at 18th St. and Warren Ave. (St. Paul Ave. and North 48th St.), and with flowers, candy, pop, ice cream cones, cigars, and pencils available as "special favors." For forty-five

years, "Doc" (Merlyn Mayo, '23) and "Dick" (Richard Broyles, who had begun his studies in pharmacy at N.W.U.) served their ever-loyal clientele from this corner. The "soda fountain" remained a center for gatherings and camaraderie. The businessmen of Uni Place purchased season tickets to Wesleyan games; they and their families frequented the recitals, plays, and other entertainments; they advertised regularly in both "Wesleyan" and "Coyote." They seemed to appreciate living in a town where a crime was not a crime if it were "a college prank." They may have blinked when "The Howler" in 1928 referred to the town as "Weeni Worsity Place."

Church and school remained steadfastly allied. Changes of pastors at First Methodist were events of significance for the campus. Students in great numbers regularly attended Sunday School and morning worship, and fraternities and sororities competitively made their presence known. In 1927, when Dr. Hamilton P. Fox, as pastor, and Ralph Harrington and George Lemon, as "colonels," organize a drive to clear the mortgage "on the building" as cause to celebrate twenty years of occupancy, a host of Wesleyan students joined the solicitation which removed the debt of \$20,000. Methodists took pride in both church and campus.

Denouement and Remembrance

Remembrances of the "Schreckengast years" conjured up, in the minds of most of his Wesleyan sons and daughters, visions of a man who was a veritable "crusading soldier of the cross" who had a "certain extra touch" to apply to problems of students. He had implanted in those minds desires for nobler and better things, and few dared forget those lines of Edgar A. Guest so often used —

Hold fast! Work hard, be strong, be true —
The future keeps a place for you!

Only for him did students pool their funds to purchase and give a new automobile. Some of them felt the sting of his dismay when evidences disclosed their disregards of the ethical traditions of the institution, but most attested to their genuine love of their aging chancellor.

I. B. Schreckengast strove to keep people "rightly informed" about Nebraska Wesleyan. Sacrificial travel often exhausted his natural reserves of vigor. Early in 1925 an extended siege of poor health kept him for several weeks out of circulation, and a more evident "break in health" came in 1927. As the stringencies of faltering economy began to reverse the accomplishments of a decade and a half, his hopeful expectations became intermixed with doubts. The trustees refused to receive in February, 1931, his request to resign, to heed his plea to be replaced by "a younger man." The Board acquiesced on September 17, and he agreed to hold the reins of the chancellorship through August, 1932. The trustees would bestow the title, "Chancellor Emeritus," and would grant a year's leave of absence with full pay. At commencement, 1932, a grateful university honored him with its LL.D.

As vice chancellor and as chancellor he had presided over the lifting of an old indebtedness of \$103,000; the rise of the Van Fleet Teacher's College Building and the construction of the Rachel Ann Lucas Library; the enlargement and vast improvement of the gymnasium; a doubling of size of the "physics laboratory" and heating plant; a providing of "one of the best stadiums in the state"; and a rounding

out of a million-dollar endowment. Under his watchful eye, yearly salaries for professors had risen from \$1,300 to \$3,000 — with relative increases for those of lesser rank. He had encouraged and prodded these same teachers to press constantly to strengthen their credentials. He had intended to make reality of Grove's platting of a future Nebraska Wesleyan, a campus to accommodate its ever increasing enrollments. Then, "hard times" brought the declines of income — from endowment, from students' fees, from the Methodist Board of Education, from the Conference Educational Collections, from Nebraska donors, and from alumni everywhere. New resources revealed small promise to give balance to "a growing lack of funds." If the books were to portend the schools indebtedness to stand at \$120,000, no comfort could come from news which disclosed that some nearby Methodist institutions had accumulated shortages to reach nearly a third of a million dollars.

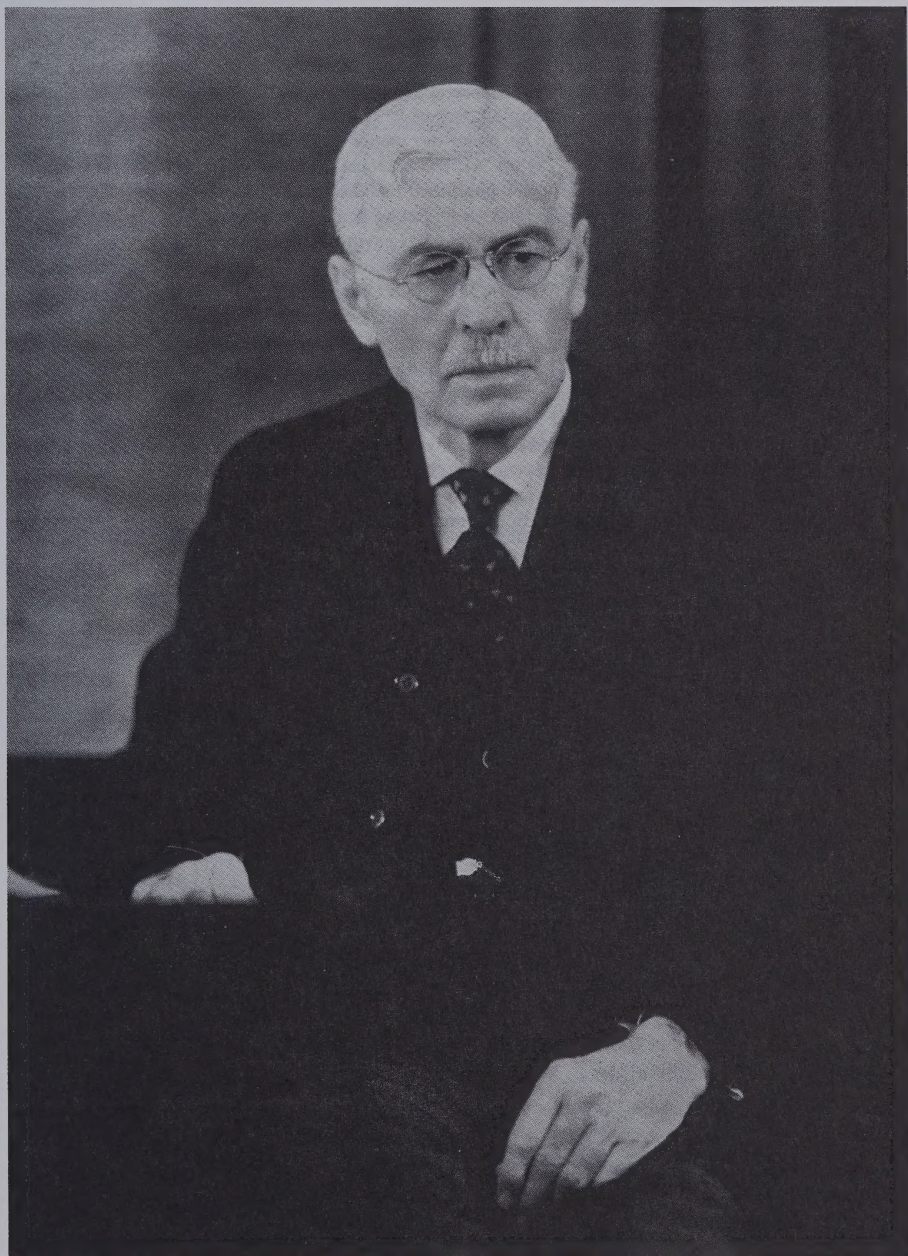
Before the Nebraska Conference in September, 1932, Walter Aitken spoke of Schreckengast's "charm of . . . personality, . . . integrity of . . . character," and "wholesomeness." The Coyote, 1932, recorded that he personified "life lived in service for others," and its editor found it appropriate to cite from A. Otis Hinson's fourth verse for "The Yellow and the Brown" —

And when our hearts grow weary
With care our heads bowed down,
We'll think of days at Wesleyan
'Neath the Yellow and the Brown.

Joseph N. Bell, senior orator for Recognition Day, November 22, 1934, focused his remarks upon "The Life Victorious" of Wesleyan's chancellor emeritus, whose reach (in the sense of Robert Browning) "had exceeded his grasp." Bell knew whereof he spoke, for when he had arrived on campus as a freshman, fall of 1931, "Chan Schreck," a stalwart man of "steady beat . . . and a great smile," was the first to offer a "firm, warm, friendly hand." So it had been, and for so many.

The death of Wesleyan's "Chancellor-Emeritus" moved the members of the faculty, November 5, 1935, to express tribute to him — their "colleague and co-worker." B. E. McProud, J. C. Jensen, Bernice Halbert, and F. A. Alabaster phrased the statement. It lauded Schreckengast as an idealist, as a constructive dreamer, as an inspiring leader of young people whose name was inscribed "on every brick and stone on our campus, and in thousands of human hearts," and as one whose presence had been "standing rebuke to the low and the cheap." He had passed his torch into other hands.

Three years before, Aitken had also informed his fellow Methodists, meeting in annual conference, that Elmer Guy Cutshall, a younger leader who had "scholarship, culture, friendship, administrative ability, and a Christian spirit," was Nebraska Wesleyan's "man for the hour." Yes, and with enthusiastic unanimity, the Board of Trustees had elected him to take the reins of leadership for the troubled university.



"Chan Schreck", 1932

BIBLIOGRAPHICAL COMMENTARY

Minutes of the meetings of the Board of Trustees, of the Executive Committee of the Board and of its other committees, of the Faculty, and of the Nebraska Conference of the Methodist Episcopal Church are central. Of like value are issues of The Wesleyan, of The Coyote, of The Alumnus, and of the official catalogs and bulletins of the university. Glen W. Marshall, '30, in his life story, "A Glance in the Rear-View Mirror" (1983), alludes to his attendance at N.W.U. and comments upon the times. Letters and memorabilia from Margaret Jensen Irish, '38, Robert R. Jensen, '33, and Frances Hatch Townsend, '40, are worthy of note. Joe N. Bell, '35, in his senior-day oration of 1934, appraised the role played by I. B. Schreckengast. In letters, Bayard B. Taylor, '41, and Freeman O. Hansen, '26, grandson and son-in-law respectively of Chancellor Schreckengast, confirmed the absence of "family papers." Letters and notes from Joe N. Bell, '35, Berneice K. Bostock — for her husband, Elmer Byron Bostock, '30, William O. Brown, Sr., '30, Evelyn Heston Klinger, '32, Ollie R. Leavitt, '29, Wendell L. Miller, '28, Alice C. Moore, '24, Betty Johnson Oakeson, '45, R. Franklin Thompson, '30, and Leland A. Underkofler, '28, present varied insights. Interviews with Margaret Snodgrass Lindgren, Robert W. Palme, '27, Harold N. Read, '27, Gerald (Jack) Thompson, '32, and Ruth Helene Clement Woltemath, '30, treated of circumstances both humorous and serious. An item of rare value came from Richard F. Hatten, '27, his "Poof's Paddle" as an Everett pledge, 1923-24 — fully inscribed. The shovel returned by Joel L. Hull, '30, is also unique. Leona Adams Gleed graciously gave details of the services in the Philippines of her sister, Jennie Clare Adams. Your author remembers well the praises "sung" of I. B. Schreckengast by three young Methodist ministers who served over a six-year period in the late 'twenties and early 'thirties the Union Church in Wood Lake, Nebraska — John P. Brooks, '32, Gale A. Moon, '28, and Benjamin F. Wallace, '30. And, there have been other inpourings. Jessie Yost's, "A Heritage Scrapbook", (1986), traces the history of the Woman's Wesleyan Educational Council.

Chapter 2

STRESS, STRAIN, STORM, SURVIVAL, AND SOLVENCY

Elmer Guy Cutshall

The coming of E. Guy Cutshall to the financially beleaguered Nebraska Wesleyan augured much of hope for recovery and stability. Schreckengast's aging hand had seemed to falter. Aitken's "man for the hour" was of younger vintage and appeared to have a strong and steady hand. Schreckengast's charm of personality, integrity of character, and wholesomeness of message had proved no match for the erosive impacts of the great depression. Cutshall, with shoulders and neck of a wrestler, seemed to possess mind and spirit to challenge and subdue each and every adversary.

An Iowan, Wesleyan's new chancellor may have in earlier years intended to pursue a career in law, but a pastor's persuasion had turned him to the ministry. A graduate of Cornell College in 1913, he wasted no time to earn a master's degree (A.M., 1914, University of Iowa) and to become an active preacher by 1915. From Garrett Biblical Institute, he received his B.D. in 1919; further study brought a Ph.D. from Chicago University in 1922. Cutshall had served as president of West Virginia Wesleyan and then as president of Iliff School of Theology; he had received honorary degrees from Cornell, Garrett, and Kansas Wesleyan. His wife

was Neva Moss, an alumna of Nebraska Wesleyan, '13. He had been on the campus as speaker and was no stranger to the grounds. The school's special search commission had turned to him, and the Board of Trustees gave hearty approval to his candidacy — that final day of March, 1932. The Cutshalls, with their four children, would soon take residency in University Place. They had lived in Denver for seven years. His duties as chancellor of N.W.U. were to begin July 1, 1932.

— Laudation

Accolades of praise from many sources descended upon the new chancellor. Everyone expected he would readily find solutions to this Wesleyan's problems. It was a "very strategic time." Admirers hailed him as being aggressive, courageous, keen of mind and brilliant of thought, young, energetic, fearless, brotherly, farseeing, and "humanized by



Elmer Guy Cutshall, Seventh Chancellor

kindly interest" — truly, a fighter and leader "fired by Christian idealism," a capable and widely read educator who balanced the theoretic with the practical, a recognized scholar who had become a skillful and experienced administrator, a minister of "widely recognized power," a "wonder-worker with young people," and a person of kindly interest in all who worked with and about him. Herbert R. Esterbrook, editor of *The Alumnus*, commented upon the chancellor-elect's address in chapel before the students and faculty: "He talks very well — and thinks even better." Esterbrook later assured Cutshall that for his "full-sized man's job" he would "happily have a bunch of over 2000 loyal Alumni backing him." And later, this terse summation: "Big job. Big man." Expectations were high.

Cutshall had scarcely had time to warm his chancellor's chair before Esterbrook editorialized further in message to the alumni: "He is OUR Chancellor. We can be invaluable aid in building, if we show loyalty to OUR Chancellor . . ." Esterbrook, the first to register at the new university when it opened for classes in 1888, may not have intended to imply warning against criticism, but events would reveal a quality in the new chancellor's make-up which portended difficulties in future.

— N.W.U.'s "Solid Assets"

Cutshall was not a stranger to Nebraska, and in an early report to the trustees he exuded a sturdy confidence. He intended the "storm and stress" which had descended upon the university to do no more than "to shake Wesleyan UP" — whereas other schools, many of them, were being "shaken down." He noted that Nebraska Wesleyan had "solid assets" — a large and active constituency in a state "on the verge of great educational advancement" and a responsive Methodist Conference made up of people "available to invest in ideals and youth," a student body from "strong western middleclass people" with fine traditions "of clean living and high thinking," a fine and progressive faculty backed by a dedicated board of trustees, a host of alumni and alumnae "of power and influence," a campus with "rather good physical equipment" in Lincoln, a substantial endowment, and a widespread public demand "for Christian training." Of course, he acknowledged the realities of the situation, that most of the school's problems had arisen from the "world-wide depression." He also touched this point: "Men without money cannot give." But, Cutshall was not to be daunted.

— A Ten-year Program

By time for commencement, 1933, Wesleyan's chancellor had shaped his "ten-year minimum program." His timing seemed in harmony with the upbeat of the nation's response to Franklin Roosevelt's "Hundred Days" of action and new directives. Cutshall had raised his target, and he proposed to take aim and to shoot.

First of all, the "teacher-student ratio" must reach 1 to 15; to accomplish this end, the school had either to gain substantial increases in enrollment or to reduce drastically the faculty. Cutshall believed "closer ties" between "the church and the university" could bring to the campus one student from each Methodist parish "in the state." To make this both possible and probable, benefactors should create a special "scholarship endowment" of \$200,000 — from which would flow funds to those students, about one-third of the students on campus to be included, who otherwise could not afford to be in school. And, to enhance the attractiveness of life at Nebraska Wesleyan, two "modest freshmen dormitories," at combined cost of \$150,000, would be built.

Cutshall had no desire to lessen the numbers of faculty and staff. With eye on the school's reputation, which he felt to be at stake, he proposed that each head of department have an earned doctorate, or an equivalent for the discipline. To encourage attainment of the goal, Nebraska Wesleyan sought to provide for sabbatical years, with salaries sufficient for "modest needs." He noted "the salaries" were hardly adequate. With the prestige of the school in mind, he opined that its library needed to expand by an additional 2,000 books each year — "to grow rapidly upon its current 26,000 volumes."

Dead center in the line of fire was the university's mounting indebtedness. Budgets had to be balanced and the deficits eliminated. Wesleyan needed a working and useful endowment of no less than \$2,000,000. Cutshall pledged to join in a "systematic cultivation" which should bring from Nebraska Methodists and from at least fifty per cent of "the graduates and former students" the financial means to resolve the difficulties. Reports clearly disclose that he was unstinting in his pursuits of Methodists and of alumni. The times remained financially of limited promise, and failures to achieve his goals were products of certain unforeseen factors — some of his own creation. His initial efforts brought glowing praise for "splendid fidelity to our school." From the more than twenty-two chapters within the alumni association came enthusiastic endorsements of the chancellor's program and leadership. But, within two years the ranks of support were dividing, and some alumni were finding it difficult "to show loyalty."

Teapots and Tempests

— Gilbert's Dismissal

Cutshall had met with the Board of Trustees the day of his election, and he had presented to the members a multipointed "plan of operation" — with objectives which, were he to be chancellor, should be adhered to "without variation in any important detail." He wished to provide "a working basis of what may become a mutual enterprise." Of first importance was the appointment of Emmet E. Stoffel to be General Business Manager and Treasurer — effective September, 1932. Stoffel would direct and manage virtually all financial matters pertinent to the affairs of the university, and his services were to be "under the direction of the Chancellor." Cutshall had worked with Stoffel at West Virginia Wesleyan, and the latter would replace Marvin E. Gilbert. (Cutshall would later announce that the Reverend John D. Hammel would serve as "Financial Field Secretary.")

Well, there was risk in this rather summary dismissal of one of the university's most loyal alumni — a graduate of 1900, a minister within the Nebraska Conference with an impressive career, a recipient of the D.D. from his alma mater in 1916, an old Orophilian and enthusiastic member of the Phi Kappa Tau fraternity, an ardent and seemingly tireless field secretary for finances and endowment during the past eight years, and a close friend of Dr. Harry Taylor. Cutshall may have concluded that Gilbert was party to manipulations of property titles which might eventually have proved beneficial to the latter and to certain trustees — actions in violation of the charter and by-laws. In September, Bishop Frederick D. Leete appointed Gilbert to serve as superintendent of the Omaha district, in which capacity Gilbert would serve as a member of the university's board. The Cutshalls had occupied a residence on Madison Avenue — for several years the home of the Gilberts.

— Dislike of “Greeks”?

Dr. Cutshall may have arrived on campus with certain aversions firmly in mind anent the roles to be played on a campus and the values to be contributed by fraternal organizations — the so-called “Greeks.” Critics deemed them to be contradictory to general democratic ideologies, financially burdensome to members, abusive often in their treatments of fledgling members, and counterproductive because of their persistent distractions from the academic and scholarly purposes of a university. A question had been raised: Had Nebraska Wesleyan become a “super-fraternities campus?” More than fifty per cent of its full-time students were members of the fraternities and sororities, and certain enthusiasts had been less than discreet when boasting that many of their members had returned to the campus only because of their groups.

As prompted by the new chancellor, the trustees, in their September meeting, 1932, instructed Stoffel to audit regularly all fraternity and sorority accounts and records. The school’s requirements underscored uniformity and monthly balancing. Designed to assist each group to keep its financial house in order, the rule now seemed twisted so as to enable the new administration to probe into the more private affairs of a chapter. Economic depression and its repercussions threatened to force some organizations to close or to merge with others. It behooved each house to keep its books in order, but the ardor of the enforcement of an old policy was to cause a near “campus upheaval.”

When the executive committee of the board, December 2, 1932, resolved to oppose “additional fraternal groups” at Nebraska Wesleyan, more arching of eyebrows followed. Furthermore, did an endorsement of a present movement to merge existing groups” indicate desire to reduce Greek influence on the campus? Attempts to read correctly “the new wind’s direction” resulted in twinges of malaise.

— The Faculty and “Greeks”

For many years, prior to 1924, a rule laid down by the trustees had interdicted an inviting of members of the faculty to join social fraternities and sororities. The policy had implied that memberships already established via affiliations while on campus as students should become inactive. By lifting the ban in 1924, the school’s guardians had hoped that members of the faculty, as participants in the fraternal affairs, would curb some of the more disruptive activities. Some of the groups were more zealous and quite successful in solicitation of these special memberships; the less enthusiastic “houses” openly expressed doubts about the wisdom of and resentments against the change of policy.

Then, January 6, 1933, came up on the calendar. The board’s executive committee, responding to the chancellor’s recommendation, instructed “all members of the faculty” to sever their relations with fraternities and sororities at Nebraska Wesleyan. The directive meant ALL members and ALL relationships (except roles as approved advisors). Storm clouds of tornadic nature began to form.

— Harry Taylor and Howard Durham

In protest, Dr. Harry A. Taylor resigned from the faculty. He had served for nearly fourteen years, and without salary, as university doctor, and as medical advisor and teacher of health for men. The dictum meant that he could not abide by change of policy and remain fully loyal to his fraternal group, Phi Kappa Tau. His policy sought to gain a reconsideration. His departure probably pleased the chancellor.



Harry A. Taylor

Professor H. A. Durham, also an alumnus of Wesleyan, had since 1917 headed the chemistry department, had aided each year in the coaching of the football team, and had maintained close liaisons with his fraternity, Phi Kappa Tau. Durham chose neither to resign nor "to sever relations"; rather, he would countershrug, both openly and clandestinely, to resist conformity to the



Howard A. Durham

demands of change of policy. Cutshall surmised that Durham failed "to show loyalty" to the university and to its chancellor. It had become a "first of all" matter, loyalty to institution or to fraternity.

— More on the Durham Case

E. Guy Cutshall had frankly stated to the trustees that "a Ph.D. concocts no magic ingredient for good teaching," but he had sought to make said degree, or its equivalent, a basic qualification to be "department head." While several of the professors were actively engaged in doctoral programs, Durham seemed to be dragging his feet. By reputation, he was an excellent and effective teacher of chemistry, and the leading graduate schools regularly sought his students. Durham's apparent lack of enthusiasm to pursue the higher degree reinforced Cutshall's willingness to detect that the professor was short of loyalty to the school and to its leader. The chancellor ordered the professor to cease his role as assistant coach and to put time to further study. It had now become a game of push and shove — yes, even tug-o-war.

With his patience at short fuse, Cutshall, in a letter dated September 24, 1934, informed Durham that effective June 1, 1935, he was "dismissed." Furthermore, the dismissal was "official." Apparently, "no reasons were given." Within a few weeks, Durham's case had become CAUSE CELEBRE. The ensuing vendetta reached to high crescendo, and the chief adversaries, as did "Die Feindlichen Brüder" of German lore, succumbed to mutually inflicted wounds. It became "a plague upon both houses," and this straw could have broken the already sagging back of the institution.

— Getting H.A.T. off the Board

Chosen by the Alumni Association in 1913 to complete an unexpired term on the Board of Trustees, Harry A. Taylor, M.D., of University Place, had, beginning in 1914, been regularly elected to successive four-year terms as trustee. Indications and expectations were that the association in 1934 would select him to serve again. For nearly a quarter-century, the alumni had designated in annual elections their four representatives on the board, a rotation procedure of one each year. The Articles of Incorporation, Section 4, Article II, assured the association of this direct voice in the deliberations about the school's affairs. The chancellor, with clear eye upon the situation, desired to prevent Taylor's return to the board. Unable to dent the armor which the physician wore as a highly esteemed alumnus, Cutshall angled to change the rules of the game.

After bitter and heated debate, with the vote coming May 31, 1934, the trustees approved an amendment to "The Articles." Taylor, Gilbert, Joe N. Owens,

'29, Kenneth H. Dryden, '20, and the Reverend Charles Bready cast "Nay" votes. (Owens, a former member of Delta Omega Phi, was on the board as an alumnus — to serve until 1936; Dryden's affiliation was with Phi Kappa Tau, and his term as an alumnus would end in 1937; Bready had no similar roots.) Laura Ryons, the fourth representative of the Alumni Association, with term to expire in 1935, may have been among "other trustees who had switched from earlier opposition because they did not wish to vote against the administration." The record states that Cutshall, along with the president of the board, abstained from the vote. Twenty-seven had voted "Yea." So, it seemed decisive. There was an undercurrent of sentiment — that Taylor had exercised for many years too much influence within the Alumni Association. Cutshall had made capital of this — perhaps.

And, the change? No more would the alumni be privileged to elect annually their member to the board. The "at large" members would now number sixteen, rather than twelve, and the board would elect the annual replacements to the alumni — in 1934, 1935, 1936, and 1937. Thus, the full intent of the amendment would become operative in 1937. A new rule guaranteed to the alumni that at no time was the membership of the board, whatever the sources of selection, to have fewer than twelve alumni of the institution. The twelve could be district superintendents of the Nebraska Conference, could be elected by the Conference, or could be chosen "at large" by the trustees.

But, note this glance ahead. Taylor ceased to be on the Board of Trustees, and he would never serve again. The trustees repealed the amendment in 1936, and Cutshall submitted his resignation in 1937. In 1939, the Alumni Association once again elected its fourth member to the board. H-m-m-m-m?

— Death of the Coyote

Another log of discontent reached the fire of dissention after the students, late in 1933, voted to change the school's emblem from "Coyote" to "Plainsman." Professor Enid Miller had been at the head of the campaign to drop the creature, but rumor whispered that the new chancellor had really been the prime mover to dump the beast. The switch had come without giving the alumni a voice in the matter, and a host of "old grads" were angered. Certain partisans on larger issues welcomed the opportunity to heap additional blame upon Cutshall's broad shoulders. Many letters would be bitter in intent and in phraseology.

— The "Loyal Friends"

In late December, 1934, many graduates and benefactors of the university received a letter — dittoed, three single-spaced pages, without identity of author, and closed with "Yours truly, LOYAL FRIENDS OF WESLEYAN." The writer(s) solicited responses, which could be mailed to "Box 920, Lincoln, Nebraska." A reader, if so desiring, could make inquiry of George H. Gray, President of the Board, or of Ernest L. Smith, Secretary of the Board (address of each given). Purpose of the communication clearly was to expose the evil-doings of Chancellor Cutshall. He had deprived the alumni association of its independent voice on the board of trustees, a matter he had manipulated the previous May 31 — "by a small majority"; he had wanted only "yes men" on the board; he had attempted to control the election of the officers of the alumni association and had engaged in several subterfuges to lessen the influences of those who resisted his rule; he had virtually exercised censorship to prevent certain articles and opinions from appearing on the alumni pages of The Wesleyan; he had snubbed the officers of the alumni

association whom he disliked or suspected of disloyalty toward him; he had instigated the discarding of the coyote as emblem of the school; and he had arbitrarily dismissed Professor Durham and had granted him no "hearing." Of course, Durham was not "a yes man."

These allegations were re-inforced by Durham in a letter dated January 7, 1935 and addressed to "Dear Friend." The chemist added additional indictments: Cutshall had avowed that he would "run" the fraternities from the campus; he had insisted that members of the faculty "withdraw completely" from the Greek organization; he had sought to enforce his policy that any student suspected of using tobacco could not be employed to work on campus; he had tried to find evidence to discount Durham's reputation as a person of character and of high teaching proficiency; he had laid a heavy hand of censorship upon all student publications; he had informed at least two other department heads that they must conform to his desires or be fired — because of their disloyalty to the administration; and he had developed "a spy system" made up of both students and members of the faculty. Durham implied that he had "much more evidence." He expected the Board of Trustees to decide his fate on February 14.

A second letter from LOYAL FRIENDS emerged in late January, and it bore the names of some fifty persons, men and women, who deplored the plight which had descended upon Wesleyan. These people, many of whom were not members of the alumni association, praised Durham; these signatories urged that information of the school's problems be kept from the press and even from the students; they hoped that outcome of the difficulties would avoid an investigation by the A.A.U.P.; and the writer(s) observed that Cutshall's actions were placing in jeopardy the Christian principles and ideals which had always been at the heart of Wesleyan's purposes and accomplishments. This letter put forth two other matters — that Cutshall had had similar problems at the institutions where he had previously served as chief administrator, and that Professor F. M. Gregg had failed to gain signatures from the faculty on a petition of praise for Cutshall. No doubt about it, the tempest was churning toward the more damaging blows of a hurricane.

Letters of inquiry, some of them bearing strong phrases of partisan opinion and reaction, nearly inundated Ernest L. Smith in his office at Magee's. The writers who were friendly to Durham, who praised him for his expertise and teaching qualities and were insistent that "justice" for him be done by the trustees, were consistently hostile to Cutshall; these partisans found the chancellor to be seriously at fault for having dismissed the professor, for having meddled in the affairs of the alumni association, for having a lack of respect for those whose opinions and desires were not in harmony with his own, for having determined an end to selection by the alumni of their representatives on the board of trustees, for having brought an end to the coyote, and for having all too frequently "goaded" the alumni for financial support. Angered respondents who turned up the other side of the coin were quick to question the loyalty of the "Loyal Friends," to denounce "the nefarious letter" which "smelled of Harry Taylor," to complain of "libel by insinuation," to note that Durham had often been "a storm center," and to accuse Cutshall's critics of intent "to rule or ruin." For most partisans, there seemed to be no neutral ground.

But, many who wrote to Smith were genuinely concerned about the future of Nebraska Wesleyan, and they feared the contagion which was spreading because of the personal animosities between Cutshall and his chief adversaries. Those who

sought a neutral ground deplored the friction which now threatened to damage the reputation of the school and which portended for years a loss of support at "a time of greatest need." Some alumni alluded to the rivalries of the past which had drawn bold lines to determine outcomes of faction-ridden elections on campus, and they saw continuation of the same — only on "a higher plane," if not a more critical one.

Smith had central purpose in his replies to these "inquiries," to prevent any "weakening of the school's situation." He, too, deplored the "controversy and bad feeling." He referred to "an organized minority" which had behind it "a large unorganized alumnae group." In his opinion, "both sides" had said much more than was needed. He wished to assuage mounting passions with assurances that Cutshall was doing "all humanly possible" to keep the university afloat, and that some of his critics had "badly harassed him." Smith noted that Durham had failed to cooperate with the chancellor; furthermore, two vice presidents of the alumni association had resigned — because the current president and secretary of the association were so bitter in their determination to oust Cutshall. He gave practical advice: "It is a difficult time, a time when we must submerge all of our personal desires to promote the best interests of the school."

— **Compromise?**

The trustees, when they met February 14, seemed to put "personal desires" aside and used "good judgment" in effort to resolve the dilemma. Durham appeared before the board, admitted he had not been cooperative, and submitted this statement:

With the best interest of Wesleyan in mind I am happy to assure you and the Chancellor that I am willing to cooperate as is expected of any faculty member, provided I receive a written statement from the Chancellor and faculty committee that all preferred charges against me have been withdrawn.

According to Smith, Cutshall "graciously advised the Board" that he would withdraw his "charges" and would work with Durham "for the building up of our school." But, as recorded in the minutes, the chancellor wished the board to know that its members took "full responsibility for feeling that this is the best adjustment of the situation." Perhaps Cutshall could run on no other track — at the time, for professors Shirk, Deal, Dolson, Jensen, Barringer, Clark, Alabaster, Gregg, Lewis, and McProud, along with Mr. Stoffel, had appeared before the trustees "concerning the cooperation of Professor Durham." These people had spent sleepless nights in worry "over the matter." What still remained unclear was the extent each side was willing to forgive and to forget. There is no record which shows that "the Chancellor" ever wrote the requested "statement."

Durham's outward willingness "to cooperate" may have been prompted because of two letters placed in the hands of the trustees. Dean F. A. Alabaster, whose loyal service to Nebraska Wesleyan had begun in 1893 and whose gentle advice was often regarded as saintly, on February 2 had come down hard against "the anonymous method" and "blunderbuss method" employed by the so-called LOYAL FRIENDS: he assured the board that, "with one exception," the faculty had backed the chancellor "in his wonderful, construction program for Nebraska Wesleyan." A week later, Dr. F. M. Gregg, perhaps Wesleyan's most published

professor and whose fame as a psychologist was far-reaching, took liberty to instruct the trustees about the resolution he had prepared "entirely on my own initiative," but after having been urged to do so by other members of the faculty. Gregg had intended to send the statement to the alumni and to other friends of the school, and he believed "an overwhelming proportion" of the faculty would have signed it — not because they were "Yes men or Yes women," but because they wished "to express our appreciation of the personality and work of our leader, Chancellor E. Guy Cutshall." With such outward support from the faculty, the chancellor may have felt less threatened by the clamor created by his detractors. Durham may have felt less secure.

— **But?**

Hopes for an end to the seething did not allay the resentments which had given rise to the turmoil, and the pot kept simmering. Members of Phi Kappa Tau had long been persuaded that Cutshall, because of the uncompromising and dedicated loyalties of Taylor and Durham, had discriminated against them when opportunity offered chance for discipline. A news story of May 11, 1934, treated of the suspensions of two students, members of the fraternity. These sophomores had gained possession of examination questions and had then circulated copies of the same. Too, the fellows had entertained their girl friends, "unchaperoned," in the fraternity house, and the four had danced — a clear violation of one of the school's taboos. A fraternity brother, fully persuaded of the unfairness of the suspensions, decided to go public. So, he informed radio station KFOR of the matter, and the news reflected the fraternity's point of view. Deans C. Horton Talley and Bernice Halbert then went public to give the school's "point of view." Each side of the question sought to garner public support. The school stood by its guns, and the suspensions held. To add cause for additional fraternal anger, the college's officials also suspended the "public informant," for he had been "insubordinate." To show "leniency and fairness," the school's administrators had permitted the three men to complete their semester's work, but each would have to wait a full year before seeking readmission.

In another case of later date, according to report, a member of the fraternity was involved in an automobile accident and sustained injuries sufficient to seek the care of his friend, Dr. Taylor. When news of the incident reached the chancellor's office, Dr. Cutshall concluded that the student had been drinking, accused him of such, and threatened him with expulsion. Informed of the accusation, Taylor, who had thoroughly examined the young man, had discerned no evidence of alcoholic intake and called the chancellor to deny the charge of drunkenness. The chancellor's response was to brand the physician a liar. Taylor closed the telephone conversation, bounded to the campus, and charged into the chancellor's office. A shouting match and finger-pointing bit of combat ensued. No meeting of minds was possible for the two adversaries. The threat of suspension subsided. Enmities had been intensified — inwardly.

— **Holding the Truce**

Outwardly there appeared to be a closing of ranks behind Cutshall's leadership. This was of special importance to members of the faculty, for they had watched with growing apprehension the widening rift which threatened to tear asunder the school. For most of these persons, loyalty to N.W.U. was tantamount to missionary zeal, and their mutual concerns reached beyond an awareness that their

places in society depended upon the institution's survival. These teachers and administrators had already sacrificed a half of their listed annual salaries in effort to preserve the college and its academic program. Any further feeding of the current discontent simply had to cease. Wisdom required that a sort of silence prevail within the ranks. All were to concentrate upon the historic purposes of the institution. Graham A. Barringer, of Hoosier background, had so counseled a much younger Masonic brother — to quiet his partisan outbursts of support for Durham. This “younger brother” had served with Durham for many years on the Athletic Board, was also an alumnus, had an affiliation with Delta Omega Phi, and had resented and questioned certain of Cutshall's ways and objectives. Roy W. Deal heeded the advice of his “older brother” and extricated himself from the web which would eventually bring for others dismissal from the faculty.

As time for commencement rolled around, 1935, an article in The Wesleyan-Alumnus praised Cutshall and then alluded to a “very small minority” which had since the founding of the school “enthusiastically snapped at the heels” of its successive leaders. The writer urged that “muzzles be immediately adjusted.” Some may have — theirs, but not all.

— No Lasting Peace

The truce of February 14, did not hold. When the fall semester opened in September, the usual events on the calendar absorbed the attention of most students and members of the faculty — orientation of freshmen, registration, “rush,” parties, football practice, opening sessions of the classes, soliciting of members by the “Ys” and by Bleu Thonge, watermelon feeds, and the chancellor's annual address and reception. When formal pledgings of the “fraternal houses” had passed and affairs on campus had resumed more routine patterns, a sort of whispering campaign oozed into the waters of seeming tranquility.

Purpose of the seepage was to discredit Cutshall's leadership and to dwell upon his failure to find solutions to the school's continued financial difficulties, his alienation of many of the university's most loyal alumni, his meddling in the affairs of the Alumni Association, his continued hostility toward Professor Durham, his loss of united support from the faculty, erosion of backing within the trustees of the board, his growing intolerance of any kind of dissent, and his determination to find out the identities of all who were in opposition. Too, his uncompromising and threatening attitudes about smoking and dancing had become more than mildly irritating. Instigators hoped the campaign would foster popular resentment to extent that a majority of the students would sign a petition to request the Board of Trustees to dismiss the chancellor. The movement was doomed to collapse because of the sharp and divisive currents which had long dominated the winds of the campus's politics. The lines of the factions held, and the critics of the chancellor could not get their petition off ground.

— But, Resignation

Despite all the seething, Chancellor Cutshall had halted the school's descent further into the maelstrom of indebtedness. Also, he was succeeding in his goal to find two hundred “friends of Wesleyan” who promised, each of them, to give the university an annual gift of \$100. His energy, his unceasing optimism, his resolute loyalty to Nebraska Wesleyan, and his constant and seemingly tireless efforts offered promise of ultimate triumph over his adversaries. But, such was not to be, for his base of “solid support” had become somewhat eroded. A subtle sign

took form, February 10, 1936, when the trustees, having without unanimity rejected a motion to reduce the chancellor's salary "to \$3,000, plus house," voted "14 to 6" to retain the figure of \$4,320. Did nearly one-third of those present and voting wish to invite the chancellor to consider resignation? The secretary recorded no vote in opposition to retention of Cutshall as chancellor.

Even with his financial successes continuing to build, Cutshall's hold on his office weakened. The trustees, during their meeting, February, 1937, discussed, without the chancellor's presence, his role with the university. The vote to retain him was less than enthusiastic, and only Marvin Gilbert had asked that his negative vote be recorded. Cutshall correctly interpreted the signals, and he resigned, June 3. The trustees accepted his withdrawal, granted him a year's leave of absence, and agreed that he be paid \$5,000 in twelve monthly installments. He was no longer to be "active as chancellor." Bishop G. Bromley Oxnam had apparently played a major role in the arrangement. Dr. and Mrs. Cutshall would soon depart for an extended trip abroad — to Europe and elsewhere.



Emmet E. Stoffel

A tangential problem may have entered into the growing malaise which furthered disharmony between Cutshall and the Board of Trustees. E. E. Stoffel had come in 1932 as prescribed by Cutshall, and the new treasurer - business manager faced a mountain of tasks when he entered his office. He was to purchase all supplies for the university, to keep expenditures within the budget, to manage and service the farms, to collect all rentals, to pursue the promised pledges of support and to collect all interest due the school, to supervise all "physical affairs" of the campus, to treat of all financial relationships which the students had with the college, to pay the salaries of the institution's employees (as directed,) to maintain all records, et

cetera.

Stoffel worried because the salaries were inadequate, because students needed loans and extensions of time to make their payments, because many notes and pledges remained unpaid and not collectible, and because growing tensions threatened the harmonies so necessary to the survival of Nebraska Wesleyan. Whatever the circumstances may have been, the chancellor became increasingly critical of and impatient with his business manager. When Cutshall, on an occasion, told E. L. Smith that he feared Stoffel would "mess up his nest," Smith's rejoinder was that he (Smith) did not want "Wesleyan's nest . . . messed up." And, had Stoffel been too generous in his testimony which contributed to the decision (February 14, 1935) to retain Professor Durham? The "break" with Cutshall was so clear thereafter that Stoffel penned a letter of resignation — to be effective September 1, under the date of February 26, 1935.

Stoffel did not submit his letter. The trustees had rehired him, and he and the chancellor had worked out "a gentleman's agreement" — to avoid further widening of the gap and "causing further trouble." Stoffel made it known to certain members of the board that he would resign whenever the trustees so desired, but he



James Earl Bartley

because of a matter of health which required prolonged and disciplined treatment. The vote was 17 to 3. James Earl Bartley, '25, "supply pastor" and teacher of economics and business, took over the duties of treasurer and manager, and he for a quarter-century would serve his alma mater with unsurpassed devotion, excellence, and unquestioned cooperation — under a succession of six chancellors and a president.

— **As for Durham?**

Cutshall's departure might have brought end to the uncertainty of Durham's tenure. With the return of students to the campus in September, 1937, it seemed prudent that the president of the Board of Trustees, the Reverend Dr. Walter Aitken, in a special chapel-convocation, give explanation of Dr. Cutshall's resignation. Forewarned, "from the inside," of Aitken's purpose and believing he would either misrepresent or whitewash the facts to treat of the pressures and reasons that had forced an ouster of the chancellor, members of Phi Kappa Tau plotted to disrupt the meeting. The mischievous fellows placed at various spots within the auditorium alarm clocks all synchronized and set to "go off" at intervals of about three minutes during the time that Aitken would be speaking. Their timings were perfect. As each sounded, Dean Alabaster and others frantically moved to turn it off. A tall ladder had been used to place one timepiece atop the large clock which hung on the wall to the right of the stage, and no one could reach this alarm. Of course, the students were mightily amused, and Aitken, fully frustrated and disgusted, simply dismissed the congregation. Most members of the faculty were mortified by the insolence of the disrespect shown for Aitken. If the pranksters had believed they could imprint a sort of last word for the record of the long-running feud between Cutshall and Durham, their action proved to be a sad miscarriage of wisdom.

That the university had survived all of its trials and tribulations was, to many, hardly short of the miraculous. That it might again move forward boldly to face with confidence the future seemed part of the same miracle. To have a fresh look into its internal structure and to gain insight for a strengthening of the school's

was not going to permit Cutshall "to force him out."

The chancellor, meanwhile, proceeded to build his case against his business manager. The "strained circumstances" required decision when the board met in September. The trustees accepted Cutshall's evidence that Stoffel had become increasingly uncooperative and inefficient — largely



Elsie A. Muller, Assistant Treasurer through the years

resources, the trustees requested that the North Central Association send in a special examiner to survey all aspects of operation, to assess the current situation, and to make recommendations. The North Central acted without hesitation.

Dr. J. L. Seaton of Albion College, Michigan, placed his report in the hands of the trustees when they met February 10, 1938. Among other conditions which deeply troubled him, Seaton had found that "sharply defined factions within the faculty" had existed and were being perpetuated; furthermore, as stated, he had not been on the campus "an hour" before becoming aware of "the differences" — of which both students and members of the faculty "gave much detail." He urged the board to request some resignations "at an early date and with such finality as to leave no doubt as to the will of the Trustees." He did not name persons, but he acknowledged that members of the board knew who must go. Seaton instructed them to act immediately and before they should select a new chancellor, and he assured them that he could not "state too strongly the necessity" of the changes.



Guy Bayley Dolson

The trustees lingered hardly a moment before voting to terminate "with the close of the present school year" the services of Guy Bayley Dolson and Howard Adam Durham, heads respectively of the departments of English and chemistry. Each, for different reasons, had been a chief critic of Cutshall's leadership; each had kept the dust stirred once Cutshall had resigned; each had openly found Aitken's humiliation to be amusing. Unwittingly, Durham's young fraternal friends had placed one straw too many on his camel's back. Members of the faculty who had sought to keep discreet neutrality, as the controversy had raged, could no longer remain silent. Seaton had sounded their growing anxieties and latent resentments. The school's future and their security of position depended upon solid bases. So, a

bit of house cleaning!

As the word spread, response came immediately from Durham's loyal fraternal cohorts. The men of Phi Kappa Tau organized a delegation of students to go to Omaha to confer with Bishop Oxnam. The bishop had been key figure in the decision to dismiss Durham, and the students hoped to persuade him to agree to direct a move to reconsider. Oxnam had become well informed of all details about the extended controversy and would not change his mind. The trustees would make no retreat. In the minds of the men of Phi Kappa Tau, disappointment turned to bitterness, and many of them found it beyond reach to harbor feelings of loyalty to Nebraska Wesleyan. Decades would pass before resentments softened.

Dolson and Durham requested inquiry from the A.A.U.P. Three professors from the University of Nebraska made investigation, gathered their facts, and submitted no resolutions. The school had agreed to certain monthly payments of salary "after separation," and the continuing financial difficulties of the institution caused delays and ensuing correspondence.

— A Glance Backward

Thus ended a matter which stemmed from a change in minor policy. Cutshall may have been ill-advised in 1932. He certainly misread the record of fraternal loyalties which had long given to Nebraska Wesleyan one of its richest heritages. Those whom he infuriated found their loyalties to the larger institution

eclipsed by their enthusiasms for the smaller body. Allegiances drove in a wedge which served to divide into hostile camps members of the alumni association, the faculty, the students, and the trustees. Nebraska Wesleyan suffered for a quarter-century because of the slow healing of the wounds. Howard Adam Durham in later years would return frequently to the campus as a loyal alumnus. A lecture room in the Olin Hall of Science, 1969, bears his name.

The Valley of Indebtedness

— E. Guy Cutshall

E. Guy Cutshall understood, with no doubts, that Nebraska Wesleyan's descent into increased indebtedness could prove fatal. So, he had to reverse the trend. Maintenance of grounds and buildings fell to only the meanest of essentials. Salaries in reality sunk to fifty per cent of their listed height of 1929, and within two years "script," if cashed too soon, brought lessened take-home pay for the loyal professors and other employees. The chancellor and A. V. Hunter left no high school "unturned" in search for prospective students, but fewer jobs would be available on and off campus for those who needed part-time work to find means to pay the tuition of \$75 per semester. Cutshall searched valiantly to find Methodists and others who would pledge and pay into the "I Will Maintain" campaign, launched by Marvin Gilbert in the spring of 1932. He pressed the Methodist Conference with plea to increase its annual apportionment for the school. He exhorted each alumna and alumnus to pay five dollars each year into the coffers of the university. He prevailed upon the graduates of 1933 to sign a pledge which began —

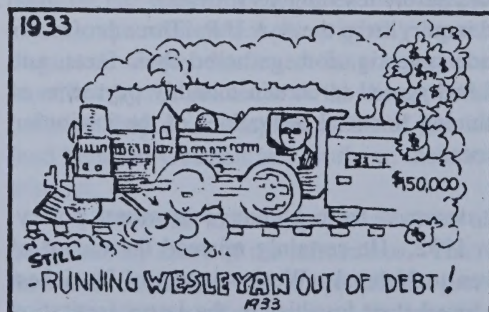
Grateful for my educational opportunities, I recognize
corresponding obligations. Having freely received, I must
freely give, and for value, received, I promise to pay.

He proceeded to enlist two hundred persons and companies, each to contribute annually one hundred dollars to bolster the school's financial resources. No doubt about it, he was a man of action.

— From Darkness into Light

Valiant in courage, purpose, and effort, Cutshall saw the scene darken and despair increase. With a standing indebtedness of at least \$111,000 on the books, Wesleyan's shortage for his first year zoomed upward by nearly an additional \$50,000. The closing of Cotner College sent a chill up and down the Methodist

spine, and the chancellor intensified all endeavors. For 1933-1934, a deficit lay somewhere between \$15,000 and \$19,000. A victory of sorts came from over the horizon, for Cutshall's third year at the helm recorded an operating balance of \$3,892.72 — the first after six years of insufficiencies. Measures by the end of June, 1936, had



produced another gain, this time of nearly \$24,000. The "Wesleyan locomotive" was chugging along a slightly improved road-bed. The school was surviving during years which had seen, comparing 1928 with 1935, its annual income from tuition shrink from \$96,000 to \$56,000 and its annual income from endowment dip from \$50,000 to \$22,000. E. L. Smith reviewed the school's history for members of the board in 1958, and "the terrible thirties" had challenged Nebraska Wesleyan to the very marrow of its financial bones. Stoffel, until his departure, had had to cut, cut, cut. Bartley let none of his blades grow dull, beginning in September, 1935.

As murky as the school's fiscal waters were, no talk of "closed doors" surfaced. During the years of worst prospects, students each June fully expected their university to be in full operation come September. A combination of lay and pastoral leaders, many of them on the Board of Trustees, enabled this Wesleyan to raise through loans the dollars necessary to maintain its traditional program. In preparation for increased borrowing, the trustees in 1933 voted to lift the limitation on indebtedness from \$150,000 to \$200,000. Within a few months, the school had marketed \$50,000 in issues of \$100 bonds, had offered first mortgages on farm properties as collateral, and had benefited from the trust of three local corporations — Continental National Bank, Nebraska Industrial Corporation, and the Securities Loan and Mortgage Company. Gifts from Peter Van Fleet and then from his estate funneled nearly \$35,000 to assist in a squaring off of deficits. Wesleyan's hard-pressed leaders had found little comfort from an editorial in The Wesleyan which sought to assure alumni by informing them that their alma mater was "not in as critical shape as many other institutions." One commentator had noted in The Alumnus, March, 1933: "It's funny how far a quarter will go now — but who has the quarter?" Humor became a little arid when this suggestion became print: "Might use dried apples for money. They are shrivelled already." Well, signs for encouragement moved clearly into view by 1935, but a full decade of highly stringent measures and procedures lay ahead.

Enrollment at Nebraska Wesleyan had not slumped to the degree many had feared, and other encouragements enabled Chancellor Cutshall to report to the trustees, May 28, 1936, that the school had again truly departed "from the deficit route" — income of \$169,293.78 having topped expenditures by more than \$18,000 (with more margin to accrue). Despite the "hectic years" of radical depression, low prices, and crop failures, other successes had become manifest during the four years of his leadership — "this period of retrenchment":

... we have been adding to our library, keeping up our stock of laboratory equipment, improving the campus, training our social organizations in economy, furnishing food for 25% of our student body at cost, making modest improvement in the properties and increasing the net assets . . . in the amount of \$47,000.

His was a just claim, while other institutions were "slipping out and down in history."

Its committee on education reported to the annual conference of the Nebraskan Methodists, September, 1936, that Nebraska Wesleyan had "more stubborn conditions to face," that "the heroism of the administration and teaching staff is unparalleled," that the school had gained slightly in enrollment during the

past four years, but that the apportionment goal of "Fifty Cents per member" for the conference was less than one-fifth of the amount requested — that most churches had paid little or nothing. Heartening was the news that the General Board of Education of the Methodist Episcopal Church had permitted its educational institutions to use "for current expenditures" 5% of its annual contributions to endowment. Signs of stabilization were emerging, as opposed to those of disarray.

— The "Friendship Fund"

Chancellor Cutshall "was bound to win," as he put it. His hopes to find two hundred Nebraskans to pay \$100 annually "to benefit the school" had reached fruition. He began his search in September, 1933, had 154 "names" a year later on his "underwriting list," and worked feverishly to reach his goal. Triumphantly he announced to the trustees, February 12, 1936, that he had signed up 201 "persons" as of the date and that many of these had never before been benefactors of Nebraska Wesleyan and some of them were not Methodist. He disclosed that far more "had refused than had signed," that a large number of his better prospects were among the refusals. Drouth, dust storms, and financial depression had, in many cases, defeated his best efforts. Some deaths, some changes of residence, some financial reverses, and some "displeasures with the school" had brought departures from the list. He had found three signers in New York City and three in Chicago. Of course, Nebraska's fields were the chief producers of this special crop — with 70 persons and "concerns" in Lincoln and 24 in Omaha. These "businesses" were among the signers:

Crete Mills, Miller & Paine, Magee's, Gold & Co., First National Bank, Continental National Bank, National Bank of Commerce, Ben Simon & Sons, Roper Mortuary, Claflin Printing Co., The Lincoln Journal, The Lincoln Star, Hovland and Swanson, Lincoln Telephone Co., Cornhusker Hotel, Gooch Foods, Hardy Furniture Co., Lincoln Drug Co., Good Ice Co., Lawlor Sporting Goods, George F. Burt Co., L. L. Coryell and Son, Eastman Kodak, Modern Woodmen of the World, Burlington Railroad, Omaha World Herald, Fairmont Creamery, National Biscuit Company, Armour & Company, Martin & Cole, University Publishing Company, Turner Glass Cloth Co., Dobson Construction Co., Stoner Gravel Co., Hested Stores, and Lincoln School of Commerce.

(One must wonder if this were not the beginning of the gathering of an annual support from the greater Lincoln community, later to blossom into the "Great Teaching Program.")

In "Now," his weekly column for The Wesleyan, Cutshall would refer to the school's "living Endowment," the underwriters who were contributing to the annual "Friendship Fund." By "Conference time," September, 1936, the list of "friends" had grown to 210, and the chancellor would make his requests for payment. Cutshall and his wife were both signatories, and a handful of Wesleyan's professors had put their signatures on the line. Bishop Oxnam stated to the other trustees, June 3, 1937 (at the time of Cutshall's resignation), that the "living endowment" had brought in \$20,000. As chancellor-elect, Benjamin F. Schwartz reported in 1938 to the Nebraska Annual Conference that the "friendship group" had given \$17,087 for the school's year just closed. A stagnant enrollment had brought

no increase in revenues, reintensification of the grips of depression-economy had further lessened "conference apportionments" from the churches, and the internal squabblings between Chancellor Cutshall and his critics had alienated certain segments of the university's traditional reservoir of support. Had it not been for Cutshall's "living endowment," this Wesleyan would have again suffered from deficits of threatening dimensions. Mr. Bartley's reports to the Nebraska Conference in 1937 and in 1938 disclosed small deficits for each year. Although the largess from the "friendship group" would diminish in future, Chancellor Schwartz, in his task to lift the school's indebtedness, annually repeated the request for aid. We shall learn that all efforts brought an end to the debt by spring, 1945.

— Sparse Gleanings

The significance of the friendship list becomes clear when we review the factors which ordinarily ought to have preserved the school's financial base. Stoffel found and Bartley soon discovered that promissory notes and other pledges, that many bequests, and that the best of intentions toward Nebraska Wesleyan were of no avail to assist the school in its time of need. The depression had snuffed out so many flames of zeal, and heirs often disliked the paying of any benefits to a college. Unpaid taxes on inherited or foreclosed properties, closed estates with no funds, and court rulings often left nothing for the troubled institution. J. E. Bartley, as treasurer and business manager, was particularly diligent and scrambled constantly to glean any kernel from the dried field of the "I Will Maintain" campaign. The board's Committee on Lands, Loans and Investments only with great reluctance would "mark off" old estate pledges. Adjustments to claims had to be made. On one occasion, when Bartley had sent more than 200 notices, returns totaled \$16.50; most of the recipients of the reminders had not even responded. Satisfactory settlements came, in some instances, by means of substantial reductions. As late as January 18, 1946, some twenty-two accounts, pledges and notes ranging from \$25 to \$2,000, were added to the others in the "Dormant File." Unstable economy had too often "wiped out all assets." Along the way, any payments received would have bolstered the institution's endowment. Many of the "uncollectibles" had annually been counted within the figures for endowment.

— Endowment and Farms

In one of his earlier "letters" to be printed in The Alumnus, Chancellor Cutshall warned that the university was "going into desperate days out of desperate days." Wesleyan's endowment was not lost, but most of it was "frozen." The Peters Trust Company of Omaha, which had managed the school's funds and had put the bulk or lion's share into farm loans and mortgages, had closed its doors and was pressing the beleaguered institution to settle for various fees totaling \$10,000. Interest rates had virtually collapsed, prices were at minimum, yields were down, income from mortgages was often insufficient to pay foreclosure expenses, upkeep, and taxes, and Wesleyan could not "resign" from the situation. Cutshall saw but one road to follow, to stay the course with the farm mortgages and related investments — "until better times." E. E. Stoffel had reported to the trustees that the "endowment and trust fund" stood at \$1,079,069.88 — with 90% in farm investments.

William J. Davidson, former chancellor, 1908 - 1910, and as Assistant Secretary for Educational Institutions, Board of Education, Methodist Episcopal Church, returned to the campus in March, 1933, and conferred at great length with

Cutshall and Stoffel. He warned that "endowment relations" with members of the Board of Trustees had quickly to be resolved, and he complimented Stoffel for his accomplishment in this respect. In a letter which followed his return to his office in Chicago, Davidson laid down this basic principle — "No college has any business with farm lands, if it can possibly avoid it." Liquidation of all farm properties would become policy strictly adhered to, the process would eventually remove the burden of indebtedness from the school's shoulders, and Nebraska Wesleyan would at later times refuse to receive buildings and farm land which could not be quickly converted into cash.

The executive committee of the board reaffirmed earlier instructions to both chancellor and business manager, that in time of need up to 25% of subscriptions "placed in endowment funds" could be used for current expenses; in addition, in February, 1935, these trustees approved a transfer of \$200,000 from "Permanent Investment Funds" to the "General Operating Fund." Stoffel's reluctance to follow this line of march may have greatly irritated Cutshall, who would soon ease his treasurer from the picture.

Wesleyan's near suffocation within its morass of farm mortgages and its eventual disposition of these questionable assets, in this struggle to become once again freed from indebtedness, make for a saga of determined survival. A same sort of courage that had prompted the efforts of Creighton, Huntington, Fulmer, and Schreckengast had surfaced in Cutshall and would be at heart in Ben Schwartz's response to the challenge. Allied with these chancellors had been a succession of trustees and members of the faculty who put their shoulders to the wheel and simply rejected any thought of defeatism. On the perimeter of this hard core were those Methodists, of the laity and of the robe, who through the years took pride in the presence of their particular institution of higher learning in Nebraska. In addition were certain friends who desired to promote and to sustain schools not dependent upon expenditures from the public treasury. N.W.U.'s struggle with its "farm properties" during the years of depression and war economy tested almost to the limit the school's legendary will to survive.

Cutshall and Stoffel found endowment funds of nearly \$700,000 tied to mortgaged farm properties. But, approximately \$200,000 of Wesleyan's endowment rested upon rural holdings free from encumbrances of mortgage. Cutshall had retained the services of the Reverend John Hammel to manage "the farm situation." In ordinary times, the school might have enjoyed substantial benefits from these bounties; realities of the years of the depression-burdened 1930s disclosed that nearly each farm was a potential albatross around the institution's neck.

Expectations had been that income from rentals and interest would triple expenses for taxes, upkeep and improvement, operating costs, and marketing. Despite certain assists which came from the programs effected by the legislative measures of Franklin Roosevelt's New Deal, Wesleyan could realize no margin for gain. Grain at a few cents per bushel, much land nonproductive because of erosion and persistent drouth, drillings for fresh wells, costs for seed, other normal operating expenses, legal fees for mortgage foreclosures, current taxes, back taxes with assessed interest on foreclosed properties, Hammel's salary and vouchers for travel, and frequent "emergency demands" collectively meant "more for out-go" than for "in-come." Deficiencies of nearly \$12,000 annually confronted Cutshall, Stoffel,

and Hammel. In 1936, Cutshall informed Fred N. Anderson, the latter a ministerial student at Wesleyan, that the school's "farm expenses" were still \$5,000 above "returns." Land values had slumped precipitously, except for purposes of taxation, and the university's officials had joined with other landholders to register protests against the rates handed down by county assessors.

When Browning Warren took on Wesleyan's "farm problem" in 1935, he opined that most of the farm situations were "hazardous." Bind weed had spread over entire holdings, and "blowing soil" and unattended erosion had rendered other properties untillable. The school, as owner, was taking advantage of the "corn loans" and "farm loans" provided by the government. As an old owner, 80% of land value could be requested; as a new owner, from recent foreclosures, Wesleyan's executives could borrow no more than 50% of value. Warren urged that the institution sell as soon as possible all its land "over 150 miles from Lincoln." Expenses of travel and absentee supervision were counterproductive. The officers of the board began to ponder the question: What to keep and what to sell?

The drouth eased a bit in 1935, but 1936 proved to be another sizzler with severe shortage of rain. Some corn had been selling at 50¢ per bushel, with oats and rye at 30¢ and 40¢ respectively. The university continued to accumulate no "working capital" from its agricultural endeavors, and J. E. Bartley informed the trustees that some farms lay idle because renters could not be found. Warren had found his task too discouraging, and W. K. Johnston became Wesleyan's "farm manager" — at salary of \$150 per month.

For farming purposes, the weather improved slightly in 1937, but the depression reasserted its grip on the nation to an extent that Franklin Roosevelt and his advisers fostered the legislations which we know as "The Second New Deal" — measures which reached more profoundly into the several segments of American society. Cutshall's resignation and departure, to be followed by a brief interim when Harry Lee Upperman served as chancellor-elect, would leave the institution without its titular head for longer than fifteen months. A. V. Hunter and J. E. Bartley joined with the executive committee of the board to direct the affairs of the university.

Ben Schwartz, as a "freshman chancellor," September, 1938, faced a heap of problems, but a changing scene for the better was slowly surfacing with respect to Wesleyan's farm holdings: the government's "farm program" was bringing forth material dividends; Wesleyan's trustees had set down a new policy, that the school refuse to receive properties which could not be quickly liquidated into cash; the services of W. K. Johnston continued, but the First Trust Company of Lincoln soon took over the school's "farm interests" and eventually exercised power of attorney "in matters of management and sales"; increased spending in behalf of the nation's defenses brought some long-awaited increases in the prices of agricultural products; then, came full-scale war in Europe and in the Pacific. For the United States a war-economy and cooperating weather ended the "farm problem"; for the school came profits, nicely in excess of expenditures.

As enlistments and inductions into the many services of war drained increasing numbers of men and women from the campus, Wesleyan's administrators found that losses in tuition could be more than offset by returns from the school's hazardous relationships with its farm holdings. Careful dispositions of properties, beginning with the least productive, brought in revenues which were immediately fed into "paying investments" and were relentlessly used to retire the bonded

indebtedness. Mr. Bartley became a skilled and effective negotiator when working out the details of mortgage settlements and the return of properties to families who had found means to resume ownership. Although certain farms remained as prime land suitable for rental, and would offer substantial "good returns," there would be no turning back from the change of policy. In spring, 1946, the executive officers of the board received from their fellow trustees full power to act to take Nebraska Wesleyan "out of farm business." The saga had ended. (We who read of this should keep in mind that the many "white elephants" of farm investment, although for more than a decade a plague upon the school, did provide eventually a means whereby Nebraska Wesleyan could face confidently into the winds of change which followed World War II — DEBT FREE!)

— Amazing Accomplishments

The Board of Trustees, Chancellor Schwartz, and Mr. Bartley proceeded on a general rule that permitted use of twenty per cent of "new endowment gifts" for current expenses, but only if there were no other paths to follow. Minutes of the board's executive committee and "committee on lands, loans, and investments" reveal that the school's guardians were particularly diligent in permitting no dollar to lie idle, and amazing accomplishments were forthcoming. Disposition of farm holdings resulted in "nonthreatening losses" of some "endowment assets," but "working capital" replaced about fifty per cent of those losses. George A. Knight, secretary of the board, was central to much of the decision-making which led to rewarding conversions of the university's increasingly fluid resources.

As certain bequests and estate-settlements brought modest funds for endowment, sales of farms brought much greater opportunity for excitement. Certain investments went to trust companies and banks which had been friendly to the institution, and "preferred stocks" in certain companies — among those recorded were Fairmont Creamery, Beatrice Creamery, McLellan Stores, Kaufman Stores, and Ohio Public Services — offered promising returns. But, what catches the perusing eye is the recurring purchase of government bonds; the wartime series paid 2% at first, and then 2 1/2%, and would mature in ten years. In 1943, for example, an investment of \$5,920 would ripen to \$8,000. The minutes record a string of purchases ranging from \$5,000 to \$50,000. The amounts of these subscriptions give some accurate measure to the school's successful conversion of "frozen assets" into promisingly active capital and liquid assets.

— Plans and a Campaign

With wisdom and practicality reminding Ben Schwartz and the trustees of the old dictum, "Strike while the iron is hot!," they shaped plans to launch a campaign for \$500,000 — to raise \$300,000 for endowment and \$200,000 for a new stadium and for a woman's dormitory. War's end by mid August, 1945, cleared the stage for action. Confidence was on the upswing despite some question marks which had recently caused concern.

A report hit the public press, April, 1943, which portended that the government's internal revenue service would in future no longer permit gifts and donations to institutions to be figured as deductions on taxable income. Were such deductions to be eliminated, denominational schools, such as Nebraska Wesleyan — and even the American Red Cross, the Salvation Army, the several "community chests" and other organized charities, faced financial disasters. No group had more at stake than the nation's Methodists, with their northern and southern jurisdictions

reunited in 1939. From an array of private schools, colleges, universities and other "institutions," Methodism's leaders led a nation-wide protest. Schwartz and associates joined in a mighty inundation of congressmen and senators with pleas and petitions — to negate the pending change. The private enterprises simply could not maintain their standards without the gifts and bequests to come with tax advantages to the donors and benefactors. The protest succeeded, but a malaise remained in the minds of college executives, for they feared the issue had not been permanently laid to rest.

Years in and out, Chancellor Schwartz had engaged in a tug of war with Nebraska's Methodists. The "Annual Conference" had ceased to give even lip service to the old goal for an apportionment of fifty cents per member annually. What had been target for no less than \$45,000 hovered at no more than \$5,774 for the university in 1936. Thereafter, annual offerings collected on each "Rally Day" or on each "Methodist Student Day" might have averaged \$2,500. Schwartz warned in-conference Methodists, September, 1944, that the modern private college could not hope to survive without "sufficient working capital to command the services of outstanding . . . faculty and an attractive campus, classrooms, chapel, dormitory, gymnasium, and recreational facilities." He feared Nebraska Wesleyan and its sister institutions were to become "hopelessly outclassed by State education," that many of the private schools were to be "marked for extinction" and to suffer through "years of lingering death." The "church colleges" offered an alternative to education as controlled by the state. If Nebraska's Methodists preferred "state control," or even federal control, then they should say so and "admit that we are expendable." The chancellor's implication was clear and purposeful. A time for preference would soon be at hand, and Schwartz was thinking ahead to war's end, to a Wesleyan freed from debt, and to a campaign for a half million dollars. Would his Methodist associates respond with determination to preserve the "alternative"? There had been some good signs.

Conference and College

During the years when the woefully depressed economy held the nation in its stifling grip, the relationship between Nebraska Wesleyan and the Nebraska Conference of the Methodist Episcopal Church was somewhat precarious and distressingly frustrating. E. Guy Cutshall, as a new chancellor, quickly noted that the school was losing in tuition about \$3,600 per year in "ministerial discounts." He asked the Nebraska Conference, September, 1932, to endorse an apportionment of one dollar per member for the school — well above the 9¢ per member sum that had come in during the past year. With some 400 churches and nearly 100,000 members on the rolls, such an apportionment could have checked the institution's further descent into the abyss of growing indebtedness. But, as the final "Hoover year" came to its dismal end and the uncertainties of the Roosevelt New Deal burst upon the American scene, Nebraska's Methodists put little in hand for their troubled university. By September, 1933, apportionment giving had slumped to 6 and 1/2 cents per member. The chancellor's sweeping efforts gleaned no more than an increase of fifty dollars for the following year. Cutshall never garnered more than about 7 cents per member via the apportionment route, and he became quite "in despair" with the Conference. With his departure, the apportionment slipped to 6 and 1/2 cents per member and then to a bit above 5 cents in time to greet Ben

Schwartz, as "new chancellor."

Following advice from the national Methodist Board of Education, the Nebraska Conference, September, 1938 voted to abandon "apportionment" and to seek through offerings on "Rally Days" and on "Nebraska Wesleyan Sundays" financial support for its indebtedness plagued university. Before September, 1939, Schwartz had warned his trustees that N.W.U.'s revenues hardly matched expenses — a "desperate financial condition." He would remind the delegates to the annual conference that all of Nebraska's Methodists had been victims of prolonged drouth and depressions, but he also feared that too many of them had taken lightly "the responsibility of Methodists for their university." After a year as chancellor, he had arrived at disquieting conclusions: that a growing number of Nebraskans felt "the State" should have exclusive control of higher education and that many "Methodists of means" were indifferent to the welfare of their own institutions. Such trends of thought spelled no good for the college.

The giving of the Nebraska Conference to Nebraska Wesleyan became absorbed into the church's program under the direction of its Commission on World Services and Benevolences. Within two years, Chancellor Schwartz could speak with restrained hopefulness to the annual conference, for by 1941 "apportionment payments" had come to about 17 cents per member. He referred to an "awakening constituency" and to the "continued loyalty of our Nebraska Methodists, pastors and laymen." And he had cause for some exuberance, for contributions for "nonbudgetary purposes" was sharply on the upswing. Such annual "giving" would reach to more than \$100,000 by September, 1942.

Schwartz preferred that the annual conference be more definite in its specifications, that it designate a minimum of \$20,000 each year as a sort of "apportionment" to Nebraska Wesleyan. Bishop William C. Martin desired to leave all distributions of benevolences under the direction of the World Service Commission, and its concerns dealt also with the Crowell Home in Blair and the three hospitals — in Lincoln, Omaha, and Scottsbluff. By September, 1945, Wesleyan's "share" from the conference came to \$34,000 — about 33 cents per member if figured as apportionment.

Encouraging as the signs were, the executive committee of Wesleyan's Board of Trustees decided to activate the proposed campaign. To direct the task would be the Reverend Frank A. Wilder, soon to be discharged from the Air Corps of the U.S. Army in which he had achieved the rank of Lt. Colonel as a chaplain. Wilder's home base was the West Oklahoma Conference, his salary would be \$3,000 "plus house," and his "expense coverage" included 4 cents per mile for travel. Agreement with Wilder had been reached on September 8, 1945.

The trustees had earlier moved to put all "estate pledges" and "life endowment notes" into this campaign. Wilder would be making use of "Cutshall's old friendship lists." By mid December, when Wesleyan gave formal announcement to the embarkment of the solicitations, the "Strategy Committee" had in hand \$75,000 — composed largely of "gifts" identified with O. N. Magee, A. L. Johnson, and Harry Johnson. Before Christmas, came news that the Methodist Board of Education was adding \$15,000 to the returns, and a "Beaver Crossing benefactor" had given an annuity of \$10,000.

By year's end, optimism was surging, and some of the school's enthusiasts began to think in terms of doubling the goal — to \$500,000 for working endowment

and \$500,000 for new buildings and campus improvements. Chancellor Schwartz had stressed particularly the need for increased funds from investment, for Wesleyan's salary schedule for faculty stood only at 87% of the 1930 scale; and, tuition would have to be increased to raise more revenue were interest from investments to fall short. It was to be full steam ahead with all whistles blowing.

With his eight-year stint as chancellor having closed, Ben Schwartz praised the Nebraska Conference, September, 1946, for its assistance to lift the indebtedness from the back of the university. Nebraska Wesleyan had many physical needs, but he was certain the school would not go into debt again. Wesleyan's trustees had adopted "a pay as we go" policy and would not erect new buildings "until we have the money." As its chancellor, Schwartz had nobly directed the institution during one of its most trying and worrisome eras. The struggle to lift the indebtedness deserves further attention.

"Out, Damned Spot!" (Debt)

When E. Guy Cutshall picked up the reins of the financially harassed Nebraska Wesleyan, the school had already borrowed \$125,000. Prospects were that additional deficits would total \$65,000 during the ensuing academic year. Pressed to borrow an additional \$50,000, the trustees had first to amend the governing by-laws so as to permit an indebtedness of more than \$150,000. They wished to issue bonds in denominations of \$1,000 — at 6% for five years, with collateral to be certain "endowment titles." It was a no-go proposition. So, new bonds came forth in dimensions of \$100, as backed by "first mortgage farm paper." Major buyers snapped up these issues, and the university had five years to recover stability. As we know, for two years the most drastic measures, under Cutshall's and Stoffel's direction, kept additional deficits from reaching more than \$60,000. Liquidation of certain benevolences would show small balance for their third year. The outlook remained darker than grim, for certain outstanding obligations boosted claims against the school to nearly \$200,000 (about \$4,000,000 when translated into the inflated dollars of the late 1980s). Only drastic cuts in annual operational costs of more than \$52,000 per year had enabled Cutshall within three years to halt further descent into the churning maelstrom of increasing debt.

1936 and 1937 were years during which Nebraska Wesleyan had to replace its five-year bonds. A combination of endowments and other gifts had lessened by approximately \$20,000 the needed "farm paper" basis for the new issues. Borrowing from Continental National Bank of Lincoln had also provided additional operational resources at reduced interest. The coming of Ben Schwartz to the chancellorship brought no spectacular gains to Wesleyan, but outward signs soon indicated the school was sustaining itself and moving ahead on a more even keel.

1941 and 1942 required negotiations of new bonds, and First Trust Company of Lincoln directed the exchanges. Lowered rates of interest were to the university's advantage. Chancellor Schwartz, in a publicized statement for February 14, 1941, but things in proper perspective, perhaps: Wesleyan's indebtedness had stood at \$127,719.28 in 1935 and now rested at \$127,406.97. Schwartz had in 1939 outlined a fifteen-year plan for the school, and he proposed to free the university of its indebtedness by the end of the initial five-year period, 1945. Hope was high, but promise was not so lofty.

To retire the old bonds in 1941 and 1942, Wesleyan paid one-sixth in cash

and five-sixths in new issues; terms were at five years, interest was at 4%, and the school had the option of "early retirement without penalty." L. R. King, E. L. Smith, and G. A. Knight, chief officers of the Board of Trustees, along with Schwartz, earnestly undertook to eliminate the indebtedness. They could make use of 5% of the funds annually received from the Methodist General Board of Education; as J. E. Bartley negotiated "estate settlements" and gleaned further returns from old notes and pledges, they turned these sums to the purpose; they recruited some fifty volunteers from alumni and friends to aid in solicitations; they welcomed the suggestions from students who wished to organize "a drive on campus"; they encouraged all friends and benefactors to aid the war effort by purchasing war bonds and transferring them to the university.

When Schwartz reported to the Methodist annual conference, September, 1943, that the Wesleyan debt had been reduced to \$63,280 (and pending retirements of bonds made \$61,500 a more accurate figure), he had in pocket a note from A. L. Johnson of Crete who promised to increase his pledge from \$5,000 to \$7,000 if all the "indebtedness bonds" were to be retired by January 1, 1945. So, a "target date" was now to be set, and certain other obligations raised the total to \$71,709. The chancellor hoped that the Methodists would engage in a special campaign to assist the college, but Nebraska's conference was undertaking a more inclusive task — to lift the burdens of debt from all of its institutions within the state, the individual churches included, and as directed by the Commission on World Services. We have seen that the university received increased benefits from the effort.

Trustees and chancellor agreed in February, 1944, that the "immediate objective" was to retire the debt. Midway through the fall semester of that year, a shortage of nearly \$25,000 loomed to becloud "the target date." A spark was needed, and it came from the campus. Professor Enid Miller, a master craftsman at such art, galvanized the students into a special campaign, and Charles Arnold headed their organization. A "Doc Miller concoction," as dubbed in The Wesleyan, November 16, sought to gain from each student a pledge of two dollars, all to add to the munificent sum of \$498.98. Thus was hatched "The 498 Campaign," and what a time was had by all!

The day before, the 15th, a chapel-program to launch the drive had opened with "Pop" Oscar Bennett singing "Southearted Men." Arnold and other students spoke to endorse the effort, to give fuller meaning to the figure "498" which had been chalked up "all over the campus," and to note particularly "the urgency of the hour." One statement drew a bold bottom line: "No other college can equal our host of ideals and traditions." Arnold's crew had printed and distributed special pledge cards. The tallying began immediately. Great cheering burst forth when \$498 was passed; at \$750, a chant began — "No classes!" The victory bell began to ring when Arnold chalked up the figure of \$910. The posting for the morning finally stopped at \$1,028.50. E. L. Smith, secretary of the board, was on hand to share in the excitement, and he had something to say: "It gives me a wonderful inspiration to be able to take this figure back to the business men of Lincoln and tell them what they have to do to equal it." He then announced that he possessed checks from the Lincoln Journal Printing Company and The Star, each for \$300. "Doc" Miller wound up the assembly with stirring laudation. Eventually, \$1,080 emerged from this student rally. In a later issue of the campus paper, "blaso-and-so," in his column "Strictly on the Bias," added poetic comment —

Though I like drives in autos
 and drives in trains
 And even drives in airplanes,
 The drives we've been having
 on our campus of late
 Are slowly driving me
 to a bankrupt state.
 . . . but I love it!

Well, the enthusiasm spread. From University Place, from Lincoln, and from distant alumni and friends came cash, checks, and war bonds. Schwartz publicized, December 12, that the goal was, as yet, \$5,000 "away" — if the school were to gain the special bounty from A. L. Johnson, who had added an additional thousand to his challenge. The chancellor spoke confidently of the burning of the mortgage and of Wesleyan's becoming truly a part of "the White Spot that is Nebraska." December 29 brought news that the line was crossed, that a surplus had accumulated and would go into endowment, and that formal celebration would occur February 6 — in the "auditorium of C. C. White."

As scheduled, the "burning celebration" happened in chapel, February 6, 1945. Ceremonially, a mortgage for \$100,000 went up in flames — and behind a great bank of flowers donated by "interested persons and businesses." An assembly of more than 1,500 voices — students, members of the faculty and staff, alumni, and friends of the school — sang with exultation "The Yellow and the Brown" — as the symbolic document turned to ashes. Governor Dwight L. Griswold, former student of the university, joined with a host of other notables in statements of praise and recognition. These laudatory acknowledgements marked an end to more than fifteen years of stressful financial struggle, and Chancellor Schwartz was immensely satisfied.

Letters of congratulations had poured in by the dozen from all corners of the nation. One chapter of alumni in California had gathered pine cones, had mailed boxes of these cones to other chapters of the alumni association, and had recommended that the several groups, to be alerted by a "coast-to-coast hook up" by telephone, synchronize their own burning ceremonies with the one in the C. C. White Auditorium. A footnote could disclose that the citizens and businessmen of University Place had contributed \$3,200 to the cause, that friends and businesses of Lincoln had paid in \$17,000, and that A. L. Johnson had put the deal well over the top with his "dividend" — which he had raised to \$3,000. Come March 8, American troops crossed the Rhine River at Remagen, the end of the war in Europe seemed clearly in sight for the near future, and all persons associated with Nebraska Wesleyan looked ahead with burgeoning confidence. These were days for jubilation on the campus of sunflowers, coyotes, and plainsmen. Material improvements would march to completion during the following decades.

Of Buildings and Grounds

During the heights of and the depths from the worst of its persisting financial straits, Nebraska Wesleyan limped along on budgets that were scarcely above \$65,000 per semester. E. E. Stoffel and J. E. Bartley, in turn, directed almost "with mailed fist" expenditures for maintenance of buildings and grounds. Dire

necessity alone could loosen a bit the tie-strings which bound the school's coffer-bag. Drabness characterized nearly all interior and exterior appearances. An anonymous letter from a freshman, to The Wesleyan in November, 1936, expressed a keen disappointment which had come "when first seeing the campus," and this youthful penman had concluded that N.W.U. was "an old university." But, after two months, this student had gradually overcome the earlier impression and was "learning to love the shabby buildings, the worn stairs, and the ivy-covered walls" Members of the faculty and staff and the students learned to take things as they were. Nevertheless, somewhat to the contrary, the records do show constant preservation of established setting.

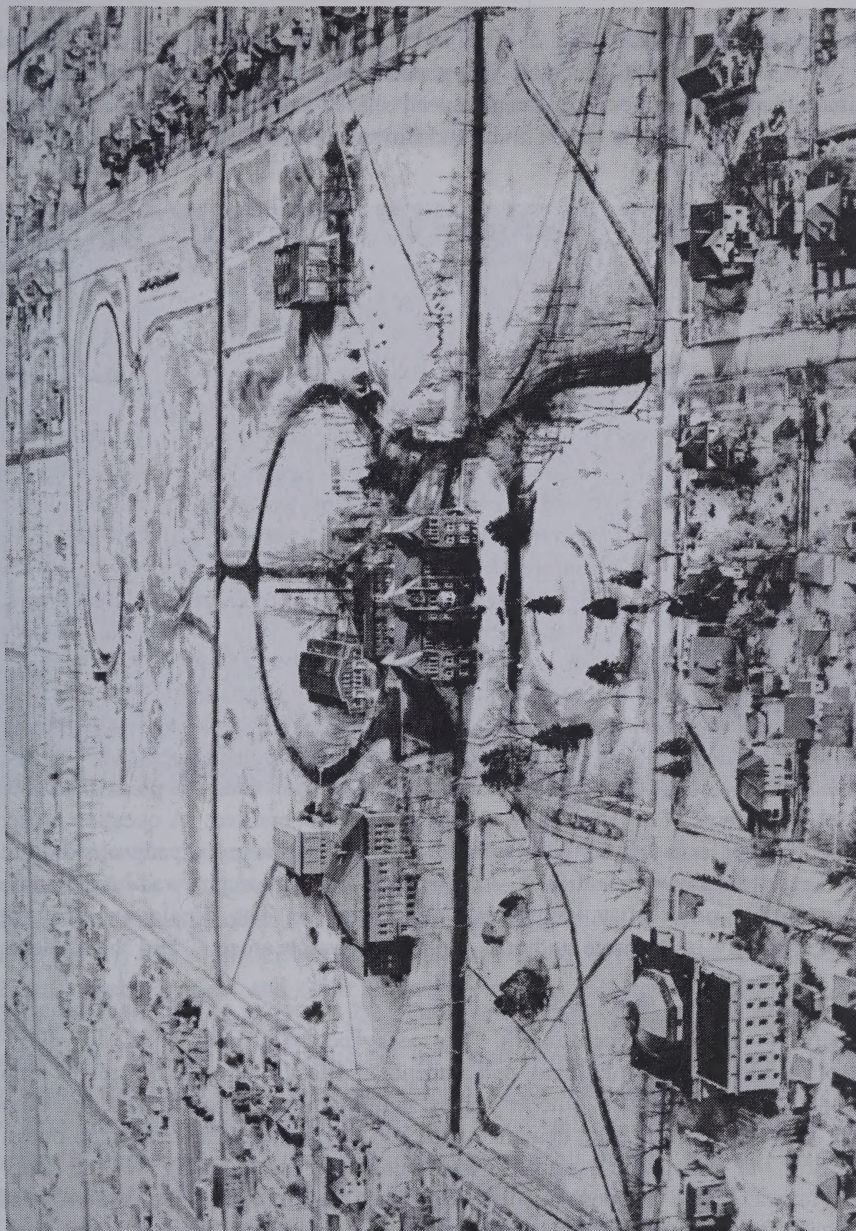
— Maintenance

Over these years, the names of John Brox, Ralph Smith, Jerry Adam, and C. C. Barnett enter the scenes as superintendents of buildings and grounds. The roofs of Old Main and its "annex," of C. C. White, of the library, and of the gymnasium never seemed long to be free from leaks — consequences of the stresses and strains of Nebraska's frigid winters and withering summers; windows required new putty and repainting; old pipes gave rise to one crisis after another — with the plumbing; gutters needed an annual cleaning — with some replacement; shower rooms seemed never free from problems; floors, tables, and chairs received their sorts of resanding, restaining, resealing, and refinishing; treadways in halls and on stairs became too thin in spots and new wood often did not match the old; and "wanton hoodlumism" centered its attention, from time to time, on light fixtures, globes, and bulbs, on windows, on fences, and on athletic equipment. As ably administered on the campus by Professor E. Glenn Callen, funds from the F.E.R.A. and more extensively from the N.Y.A. nearly worked miracles, for these enabled the university to employ large numbers of students for projects of maintenance, repair, and replacement.

At the top of priorities remained the several laboratories — physics, biology, chemistry, psychology, and geography-geology. Pressures of reputation permitted no compromise with standards of maintenance in these fields; but, for whatever, expenditures had often to be at near minimum. Too, a steady growth of the library's holdings remained always in focus. Not until the burden of indebtedness had risen from its financial back did the school dare to loosen the restraints. The trustees opted in November, 1945, to apply "toward construction and rehabilitation programs" on the campus the surplus funds not needed to retire the debt, for these needs temporarily outweighed those of increased endowment.

— The Campus

Desire to beautify the campus was never absent from the thinking of Wesleyan's administrators. Annual plantings of trees, shrubs, and perennials were almost routine, but the protracted drouth and extreme heat of the summers of 1934, 1935, 1936, and 1937 prevented gain over loss. Trenches and post holes, dug by student employees and volunteers, provided watering holes for the threatened trees and shrubs. A survey of October, 1937, revealed that within the confines of the school's four corners was a combined arboretum and park which could display more than a thousand varieties of trees, shrubs, and plants. Referred to as "Dr. Shirk's Biological Garden," this exhibit survived the worst that climate and infesting insects



Aerial View, 1942

could offer. The “pride and joy” of John Brox existed in the many varieties of iris which bloomed profusely with the return of adequate rainfall. When Harvey Williams, alumnus and local nurseryman, gave and directed the implacement of many evergreen shrubs, Brox and his “N.Y.A. boys” provided the labor. Ben Schwartz, in his “Chan’s Corner” of The Wesleyan, was long on praise of anyone who had contributed to “the beauty of the campus”; he knew the grounds were in need of grooming, that newcomers were not attracted to the general appearance and that the school’s physical allure ought to match “the spiritual ideals of the church”

which had founded it.

As the school's financial stringencies eased, Schwartz made plans for additional landscaping, for more trees properly spaced along the changing driveways and parking areas, and for more shrubs and flower beds. A campus poet added this reminder in March, 1945:

Spring is sprung
The grass is riz
I wonder where
The flowers is.

Two aerial photos, each presenting a good "overhead view," revealed the general drabness and persistence of sameness which characterized the campus. The earlier one, taken by Richard W. Hufnagle during the winter, 1940-41, as enlarged became a prized possession of J. C. Jensen. The second, presented to the chancellor by the Union Pacific Railroad, showed a few changes as of spring, 1945, and would be used by Ben Hemphill whose architectural plans were to direct pending improvements and new structures. Ralph Smith in 1939 had submitted to the trustees proposals which called for removal of certain roads and some trees; and, Smith hoped "to grass over" many areas.

Along with a lack of rain, the caretakers of the campus had to meet the challenges of other banes. The "campus cutters" simply seemed bent to wear down what little grass the drouth had not removed. These folk were averse to use of sidewalks and daily proved the accuracy of a learned lesson in geometry, that the shortest distance between two points is a straight line. Despite pleas from the several hierarchies of the university, the criss-crossing persisted. A question arose: Are these trespassers just thoughtless pedestrians? The numerous pathways did not "help keep the campus beautiful." Any greening of the campus was hardly more than a remote possibility. Editorials of outrage, in The Wesleyan, brought satisfaction only to the irate authors. Another question arose: "Did the students really care?" Oh, well!

The annual "Dandelion Day" came as response to the plant's hardy prosperity — come rain or drought. The pesky perennial with its lovely yellow blossom tended to cover the land, and students and faculty armed themselves with "scimitars, swords, daggers, butcher knives, paring knives, pocket knives, and even dinner knives" to attack "the demons of the sod." Hoes and hatchets came out of hiding for the springtime assault — which could be discouraging, for the deep-rooted invaders were at times the only things green that flourished. Such sacrifice of practicality was always more than balanced by camaraderie and social togetherness. Lemonade stands served up a hearty Wesleyan brew at "various stations." Professor Jensen and others distributed "life-savers" for additional energy. Professor Shirk, as biologist, usually directed the deployment of the forces. "Hoosier Barringer" became known for his outfits which gave special tone to this annual "fashion parade." Occasionally bees or wasps came to the defense of the posies. Blisters on fingers and hands required "time-out" for first-aid. Romance entered into the pictures, for some couples just enjoyed "being together with the right other person." Each occasion removed the "classroom barriers" and the entire community doted on the "changes of pace." Businessmen from University Place often joined in the brief

holiday. Even though one reporter could state, in 1942, that "The sight was truly inspirational!," its recurrences were numbered. Ralph Smith had noted in 1940 that sprays had been developed to kill the weeds. So, soon would pass one of the traditions — however "long-standing."

— Old Main



As for the buildings, Old Main continued to be the center of sentimental attention, for it was the symbol of Nebraska Wesleyan's origin and durability. Only the sunflower could offer rivalry of emblematic significance, for its colors, yellow and brown, had almost from the beginning served to represent the university. Nearly each "annual" and often an issue of the campus newspaper carried some special reference to the school's central edifice, and these have preserved a legacy of adoration. This "brooding mother of the lonely West," which had risen upon "the prairie's sculptured brow," caught the fancies of the more eloquent who had walked within her arched portals and beneath her lofted ceilings and had sat those many hours in her worn classrooms and laboratories. Nell Stanton Furman, before her graduation in 1941, phrased "A Tie That Binds":

Sometimes the morning sun streams o'er the field
And paints your aged windows shining gold,
Or stains warm red your walls between the mold
And ivied brick. O'er you, pigeons have wheeled
Like silvered darts, their soaring flight revealed
Against the dull blue clouds. oft I behold
You standing proudly in the rain and cold,
Or listening while the Victory Bell is pealed.

Last night I saw you in the sunset glow —
 Your ivy mantle, dark and ragged, blown
 By winter winds. Through years of sun and shade
 You have not bowed your head. You seem to know
 That, come what may, you will not stand alone.
 You bid us face the future unafraid.

Often it was the “ivy mantle, dark and ragged, blown by winter winds” that caught an interpretive eye. The vine fastened itself to the sturdy wall of brick and seemed symbolic of the searching soul which, having once sought after the “high ideals” explicit in the school’s purpose, must climb ever upward. Wind-rippled and graceful against the smoked-red walls, the ivy had seemed to endure all of prosperity and of adversity. As had its cornerstone, Old Main yielded not at all “to the passing forces,” and its proud height offered both challenge and support for the clinging and shivering outstretching plant.

But, as Professor Ethel Booth noted, the building was “more than red brick, and gray slate, and luxuriant old ivy vines.” Old Main was “symbol of the invisible, intangible Wesleyan — very real and very enduring, because it has been built of the materials of which life itself consists.” She sensed that the idealism and courage of administrators, that the loyalty and devotion to sound learning of teachers, and that the enthusiasm for hard-earned victories of students were encompassed by this fortress which so valiantly represented “the cause of Christian education.” Ethel N. Van Metre, a year before her graduation in 1944, ventured to predict Old Main would in decades to come be welcoming students, as each generation yielded its place, “for its sturdiness had been typical of the school in withstanding . . . many obstacles, difficulties, and hardships.”

When being recognized in 1943 for his having completed fifty years of service to Nebraska Wesleyan as professor and administrator, Dean F. A. Alabaster, as on previous occasions, recalled the instance when the building could have burned to the ground — when an “unknown culprit” lighted a pile of old rags soaked in kerosene beneath the central stairway during a chapel period. Successful arson could have trapped “all in attendance in the upper floors” of Old Main, but the intended blaze had self-smothered. And, according to Alabaster, the aging structure had had “other close calls.” It was always in need of recurring repair and refurbishment, but seemed to stand with patience and registered gentle protest with “every kind of squeak” that sounded from its wide and long flights of stairs.

Construction of Lincoln’s Northeast High School brought closure to the city-subsidized training school in the Van Fleet Building. With minimum expenditures, J. C. Jensen largely directed the transforming of Van Fleet into a “science hall” — to house chemistry and physics. Repair of floors and repainting of walls within the northern rooms of Old Main’s first floor followed the move of the chemistry department to its new quarters. Classes in education and teacher-training. These transitions raised some dust on the campus during the summer months of 1941.

The catalog for April, 1944, noted that, along with the administrative offices, these departments were in Old Main: education, biology (the basement),

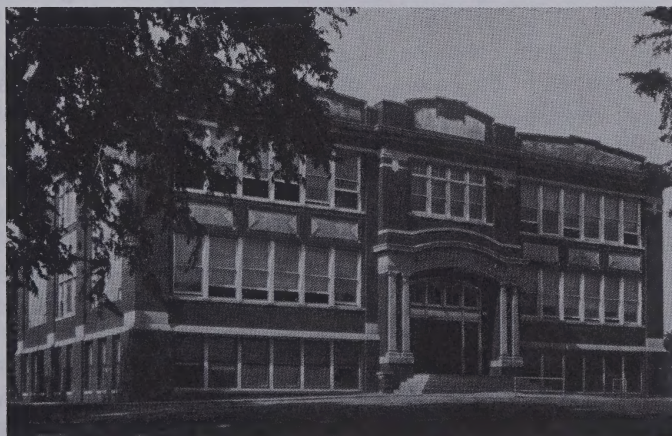
psychology, geography and geology, mathematics, English, political science and sociology, history, business administration and economics, and art. No longer had the "various and savory aromas" from the adjoining co-op cafeteria in the annex been mingling with the rising and unsavory odors from the chemistry laboratories. The crunches of wartime and indebtedness had limited responses to little more than necessary repair and maintenance. Expenditures of major dimension awaited war's end and promise of increased financial resources. Expectations were that \$12,000 would put "the old building" back into tip-top condition.

— The Van Fleet Building

Forward looking plans had in spring of 1941 estimated that repairs and alterations "within Old Main, Van Fleet, and C. C. White" would require expenditures of \$25,000; but, no action would occur except that which could be financed independently of budgetary limitations. Certain bequests and "estate gifts" permitted the "remodeling of Van Fleet" to begin July 2, 1941. Sales of desks and other equipment garnered about \$600. With additional costs to total \$1,305.03, the top floor of the building had received the chemistry department before school opened in September.

Jensen had hoped to proceed quickly with preparation to transfer his department of physics from the top floor of the heating plant to the first floor of the Van Fleet building. Due to defense industries and governmental priorities, all greatly intensified with the coming of war on December 7, supplies for plumbing and electrical purposes became virtually frozen; and, other delays ensued. Not until July, 1943, could Jensen move to effect his blueprints, and he worked within a cost limitation of \$2,500. Minor details and procurement snags brought further frustration, but occupancy came in January, 1944.

To review the facilities within this so-called "science hall," invitations brought in some 110 visitors to survey the improvements. For this "open house," the four departments of chemistry, physics, biology, and geography presented a sort of fair — with exhibits and demonstrations. The small fete occurred February 3 — so as to coincide with a regular meeting of the Board of Trustees. Of course, refreshments were served! A year later, The Plainsman of 1945 described this



A "Science Hall"

repurposed Van Fleet:

. . . Pungent odors of acids and chemicals . . . fascinating supplies of lab equipment . . . machinery, simple to Dr. Jensen, confusing to a layman . . . the neglected gym harboring cobwebs, unused furniture and memories of active days . . . coats and hats hung in grade-school fashion on the hall hooks.

So, transition and progress had been noticed.

— **The C. C. White Building**



The C. C. White Memorial Building remained largely unchanged — always in need of many repairs and of much interior redecorating. Scarcely a year passed without a near crisis arising because of its leaking roof. A thorough overhaul would await war's end and the university's recovery of a modest affluence. More about this later, but one significant change brought forth a chain-reaction of adjustments.

Termination of the training school at Nebraska Wesleyan brought finis to the kindergarten which Mrs. Ethel Hatch had so ably directed in the east-side large room of the basement of the building. The university's students had been seeking a locale for a "student union," and chief problem had been lack of available space for such facility. Redecorating of the old kindergarten quarters created a new "Huntington Hall" as site for the weekly Wednesday evening prayer meeting and for other gatherings. A "union" then sprang to life in the large room which had for so long commemorated the name of the former chancellor. A switch around would come in future.

The Plainsman, 1945, preserves reminders of the C. C. White Building and its continued services: the "musical sounds" which regularly flowed from the many rooms and chambers; the auditorium which provided rendezvous each Tuesday and Thursday for chapel and convocation; the "robed choristers" who sang so well from

behind a "new altar railing"; the service flag which was "too full of stars and too full of memories"; the peaceful and prayerful atmosphere of the small "Wayside Chapel"; the Wednesday evening meditations which so often found Chan Schwartz presiding in "the beautiful worship center"; the nostalgic smell of paint, along with the ladders and canvas, to alert potential audiences that another dramatic production was at hand; the stacks of old cuts and books which designated the office of the "Plainsman"; the reading, dancing, and "between-classing" in the Student Union; and all the lights which indicated late-hour activities — often requiring "special permission in advance." Here the classes in modern languages, religion and philosophy, music, and speech and theatre carried on with meaningful significances. The Y.W.C.A. maintained its historic center in the building, but the "young men" had shifted to the upper floor of the heating plant. The large and nicely furnished rooms reserved for the Woman's Wesleyan Educational Council remained a sort of mystery to most students. Enid Miller's determined hope to have a separate facility for speech and theatre indicated that major changes in the uses of C. C. White lay ahead; her proposal to relocate the pipes for the organ in the auditorium, to restore the original depth of the stage, would never materialize. The structure would stand, yet, for nearly three decades.

— The Rachel Ann Lucas Building

The Rachel Ann Lucas Building, designed to be a library, served well the needs of its community of budding scholars.

An architectural gem, its beauty seemed always threatened by a seeping roof. Aside from patchwork repair, major



Library and "Senior Walk"

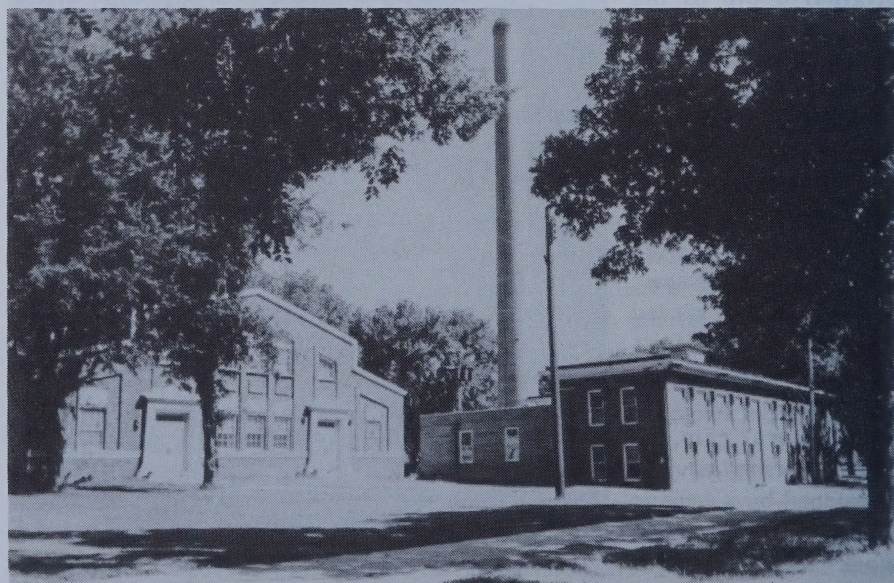
resealing awaited more prosperous times. As chancellor, Ben Schwartz repeatedly pressed for better care of "the library," and the W.W.E.C. responded to his plea. The Wesleyan, September 10, 1941, enthusiastically reported that major repairs and renovation "of the Library Building" had come during the summer — most visible being the painting of the walls and ceiling of the reading room, the installing of venetian blinds for the large windows on the south, and the refinishing of the tops of the tables. The loyal women of the Educational Council had financed these interior projects.

In 1942, when the Nebraska Conference of the Methodist Church requested that space be found on the campus for its archival and historical center, two small rooms in the southeast corner of the ground floor of the building were suitably available. Mrs. Nellie Magee would be centrally instrumental in the endeavor, and such a center became reality.

The Plainsman, 1945, made note of the "individual table lamps" which competed with dark and dreary days, of the stacks of "reserve books" turned in just in time to beat the 8 o'clock deadline, of the nickels, dimes, and quarters paid for small fines, of the "dog-eared pages" which testified to great usage of the huge dictionaries, of the ringing bell which always announced the "time to close," and of the clanging radiators which seemed to protest the need to adjust to heat or cold. Also of interest to students were the "babbling voices" of the women — of the town and of the campus, co-eds included — whose dextrous fingers were folding bandages "in the Red Cross rooms." The library continued to be the realm of Ethol Langdon Bishop and Grace Lenfest.

— The Gymnasium

As for the gymnasium, its need for a new roof received no more than patching attention until summer, 1944, and a "new roof" greeted students in September. Also, shingle-siding had replaced much of the crumbling stucco on the exterior of its walls. The trustees directed the school's administrators to forbid further dancing on the structure's floor — because of its "very poor condition."



Great excitement burgeoned in spring, 1945, for rumor gave promise that "parties residing in Alliance" were about to give funds for a new gymnasium. This was not to be. Constructed to be no more than a "temporary facility" in 1911, this gymnasium remained symbolic of weekly calisthenics, indoor sports, stiff muscles, spirited games and hard-fought contests, colorful pennants of "rival state colleges," and "a real taste of Lockerroom Livin'." Replacement had to await the eventual generosity of a Colorado wheat-grower.

— The Heating Plant

When severely cold weather struck Nebraska in January, 1940, the school's overworn heating equipment virtually collapsed; only the ingenious responses of J. C. Jensen, Ralph Smith, and A. H. Schoonover kept the coal-stoker working. An emergency purchase from the Good Ice Company of a used stoker led to additional problems of malfunction, and the three men continued to find ways to keep the steam circulating. Once the warmth of spring had eased the crisis, the trustees considered a switch to oil burners; but, Jensen's advice was to purchase the new parts needed to repair the stokers — at cost of \$1,200. The professor assured the board that he could do the installing. So, 'twas done.

Jensen kept the school's guardians fully informed about the growing frailty of the equipment within the heating plant. By good and watchful care, much of the machinery had endured the thirty-three years since the plant's construction. When an insurance company expressed concern about the age of the two boilers, agreement followed to maintain a much reduced pressure — "for the duration." Not until October, 1945, the war now ended, did the trustees muster the means to order two new Keeler boilers — with "other costs" and transportation to push the total expenditure to more than \$18,000. Backlog of demand delayed for nearly a year the arrival of the purchases; so, for its winter warmth, the school limped along into 1946. That spring, one of the boilers simply "gave out," but a conversion to a combination of gas and oil burners offered promise of an eventual resolution of the recurring agonies which arose from an "archaic heating system."

When strong breezes coursed across the campus, more careful observers often fastened their eyes upon the swaying smoke stack. Professor Jensen assured any concerned minds that the guy-wires prevented any "dark danger." But, in March, 1944, came "major calamity" when a delivery truck, in a heavy snowstorm with high winds, ran into and snapped one of the guys. The stack came crashing down onto the roof of the heating plant, and the sooty bricks penetrated into the former physics laboratory. No one suffered injury. Though unsightly, the stubbed stack caused no difficulty with the heating operation. A "new brick stack" arose in place the spring of 1946 at cost of \$5,500 and in time to greet new heating lines running eastward past the gymnasium to the designated site of a ladies' dormitory. The plant stood ready to meet the demands of other new structures.

— Dormitories

From the time of its founding, Nebraska Wesleyan had had need of dormitories, but combinations of circumstances had persistently intervened. E. Guy Cutshall had made no bones about it when he accepted the reins of his office, and he averred that absence of dormitories cost the school many students each year — "parents wanted their daughters and sons more carefully supervised." Declining enrollments as the years of the depression advanced, along with the school's financial straitjacket, kept the issue of dormitories in limbo.

Despite such discouragements, portents for future came on the scene in 1939. Professor Durham's departure had vacated the large home at 5110 Madison Avenue (the former residence of Professor Rose). The Wesleyan, January 6, 1939, reported that a "Co-op house for men" would occupy the house and that the new occupants would cook all meals there. Two "resident women" were to supervise the

venture and to direct "care and cleaning." The innovation did not gel, apparently. But, one for women gave more promise. When dwindling membership forced the women of Theta Upsilon to vacate the "H. B. Smith home" at 5130 Madison, the university moved quickly to use it. In time for September, 1939, this became a dormitory for twenty young ladies, and, as



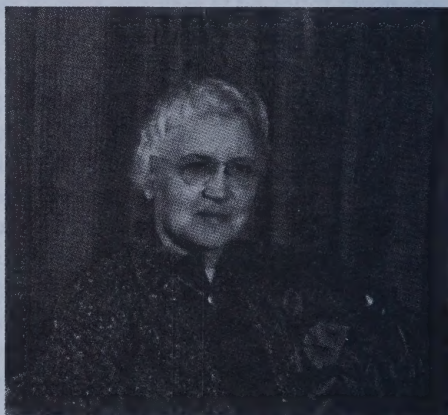
5130 Madison Avenue

publicized in The Wesleyan, would be known as "Susan Lewis Hall" (Mrs. Lewis, widow of the late Dr. Edward R. Lewis, Professor of Philosophy, was dean of women). The "sisterly dormites," as dubbed by the newsgatherers on campus, would occupy the home for several years. The trustees were to discover that there was another roof to keep in constant repair against the elements.

Certainty of war's end and lifting of the institution's indebtedness enabled the executive committee of the board to direct, February 20, 1945, a drawing of plans for a dormitory to

house 104 women. Funds to be sought would also provide for a new stadium and an overhaul of the heating plant. The trustees hoped that \$125,000 would cover the dormitory, but they soon learned that \$200,000 was realistic — with furnishings to come to an additional \$20,000. A grant from the Methodist Board of Education, a "booster" from Harry Johnson, '10, a pledge of \$3,500 from the W.W.E.C., and a gift of \$35,000 from Mr. and Mrs. A. L. Johnson of Crete left no doubt, by October, 1945, that the dormitory would rise. The new structure would in due course be named "Johnson Hall."

Spring of 1946 witnessed return to the campus of several "veterans of the war." Applications from other participants and from potential enrollees direct from high schools caused Wesleyan's administrator's to become apprehensive. How



Mrs. Susan Lewis

about housing? What to do for the "G.I.'s"? Marian McBair, dean of women, and David Mickey, '39, recently released from the army and directing admissions, systematically combed University Place for rooms and apartments. Availability of accommodations seemed short by wide margins. The vacated Jackson High School building offered partial solution to the growing dilemma, for architectural appraisal indicated facilities for some 75 veterans were feasible. Negotiations ensued with the Lincoln School Board, and disagreements caused costly delay of time. Chief concern was to avoid "any remodeling" to render the structure later to be unsuitable for use as an elementary or junior high school. For married veterans, negotiations with the Federal Housing Authority brought promise of 25 trailer-type units to be installed at the northeast corner of the campus. Nebraska Wesleyan and the city of Lincoln were jointly to construct a utility house— for laundry, toilets, and bathing. Speculation held that once need for the trailers had passed, the utility house could convert to a shelter within a "Wesleyan Park" — designed to serve "the entire northeast community." As Ben Schwartz presided over his final commencement as chancellor, a big question mark emerged from doubts — that a "Jackson dormitory" and a "trailer park" could possibly meet the deadline of mid September.

— The "Annex"

The so-called "Annex," as the slightly attached eastward extension from Old Main was known, continued to serve in its upper floor as cafeteria and as co-op dining hall. Via a passageway from the first landing of the central stairway in Old Main, this eating facility joined the major building, but was never a part of it. Within the east end of this extension was an inside stairway to provide a second entry and exit. The first level of the building, the original gymnasium for the campus, housed the machinery and tools for manual training. After 1933, the annual catalog referred to "The Manual Training Building." The old shower facilities in the basement remained usable, sometimes for visiting football teams and for certain fraternal initiations. Future needs would clear these nether spaces for an expanded program in "industrial education."

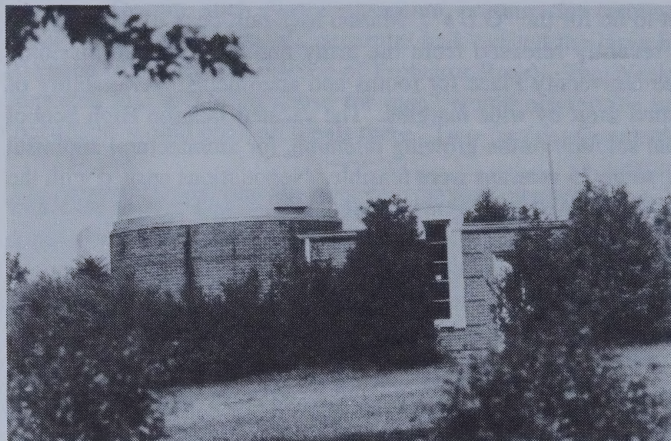
— Greenhouse and Bandstand

Two other structures remained parts of the established landscape, the greenhouse and the band stand. These did not change from their respective locales, the one to the southeast of the heating plant and the other to the west of C. C. White. Each withstood gradual and virtually unattended deterioration.

— The Rose Memorial Observatory

The death in 1935 of Charles Dunham Rose, Professor Emeritus of Mathematics, offered J. C. Jensen unusual opportunity. "Daddy Rose" had served as teacher and trouble shooter from the earliest time of the university, and he had taken retirement in 1927. He and Jensen complemented the genius of the other, and together they had resolved the most of physical problems ever to beset the school. Students had revered Rose as mentor, person, and friend, and it seemed likely his death would prompt a generous outpouring from alumni — sufficient to finance a suitable memorial. So, Jensen seized the occasion to launch a project to fulfill an old dream.

For his classes in astronomy, Jensen had acquired for the college a six-inch refracting telescope, along with other equipment. He needed a fitting facility, and what better than a "C. D. Rose Memorial Observatory"! Rose had often expressed his concerns about Wesleyan's indebtedness and had frequently urged the alumni to



The Observatory

give, to give now, and to give as much as possible. He had left a bequest to the school, but a minimum of \$2,000 in addition was needed to finance an observatory.

Well, a campaign was soon underway, and by September, 1936, pledges had

reached \$566.50. Six months later the figure stood at a very disappointing \$600. The Alumni Association shouldered the task to meet the challenge, and the returns crept upward. By autumn, 1937, promises totaled more than \$1,400 — the bottom line drawn by Professor Jensen to indicate the time when architectural drawings might be completed and contracts let for construction. The men of Phi Kappa Tau offered to purchase a suitable electric clock, a sort of “Christmas gift” before vacation began that December. William A. Crossland, ‘11, president of the alumni association, Clark A. Fulmer, ‘98, former dean of the college and chancellor, and the Reverend Dr. Walter Aitken, president of the Board of Trustees, joined in statements to The Wesleyan to push for the remainder of the required pledges. Dr. Harry Lee Upperman, recently elected by the trustees to succeed Dr. Cutshall as chancellor, added vigor to the appeal. The paper announced March 11, 1938, that pledges were “in” — even to a “small surplus.”

Ground breaking drew a lively crowd the second Monday in April, and the enthusiasts gathered at a point to the east of the library and gymnasium, on line with “St. Paul Street” and “just west of 53rd.” Professor Jensen was first to turn dirt, and he said the observatory would be “hallowed by past memories and fraught with high resolves and aspirations for the future.” Ex-chancellor Fulmer then led a parade of dirt turning shovel-wielders who represented trustees, students, administrators, alumni, businessmen, Methodism, the W.W.E.C., and other friends. The catalog for 1938 listed the “Rose Memorial Observatory” and referred to its “observatory room, meridian transit instrument, clocks, recording instruments, and six-inch refracting telescope.” The seismographic recordings were to be of special interest.



John C. Jensen

Payments of pledges lagged, and

additional donations covered a shortage of \$300. By spring, 1939, the seismograph had registered shocks and aftershocks in the Pacific and near to Japan. The only instrument of its kind between Chicago and Denver, it picked up "movements" not discerned elsewhere. Amazed at "the supersensitivities" of the apparatus, Professor Jensen watched the machine as it responded to the impulses, and he concluded that something other than earthquakes was at work. A spider had managed to take abode "in the interior" and continued to spin and anchor its web. The instrument's delicate balance beam had recorded each of the mighty mite's movements, and the earth's surface had seemingly responded. Well, it "made quite a story." Opening, removing, cleaning, and resealing followed. Thus ended an occasion when a spider "shook the world."

The observatory for thirty years remained one of the chief attractions of the campus — its telescope and its seismograph. Not playthings for trifling, the instruments required annual servicing — the first fee of \$72 would grow with inflation. This entire project had, in process, garnered warming praise from former graduates, with one of the most unusual statements coming from Ran W. Childs, '98 whose inspiration was an Irish ballad, J. Keirn Brennan's "A Little Bit of Heaven" — to music by Ernest R. Ball:

GATEWAY TO THE HEAVENLIES

Have ye ever heard the story of how Rose Memorial got its name?
I'll tell you so you'll understand whence our observatory came;
No wonder that we're proud of our blest university,
For here's the way dear Alma Mater told the tale to me:

Sure, a telescope from heaven fell from out the sky one morn,
And nestled on the campus, in a spot to rapture born;
And when Wesleyan found it, they focused Milky Way;
Also spied oceanic quake, recorded thereon O. K.!
Then they sprinkled ground with gold dust, just to make the
sunflower grow,

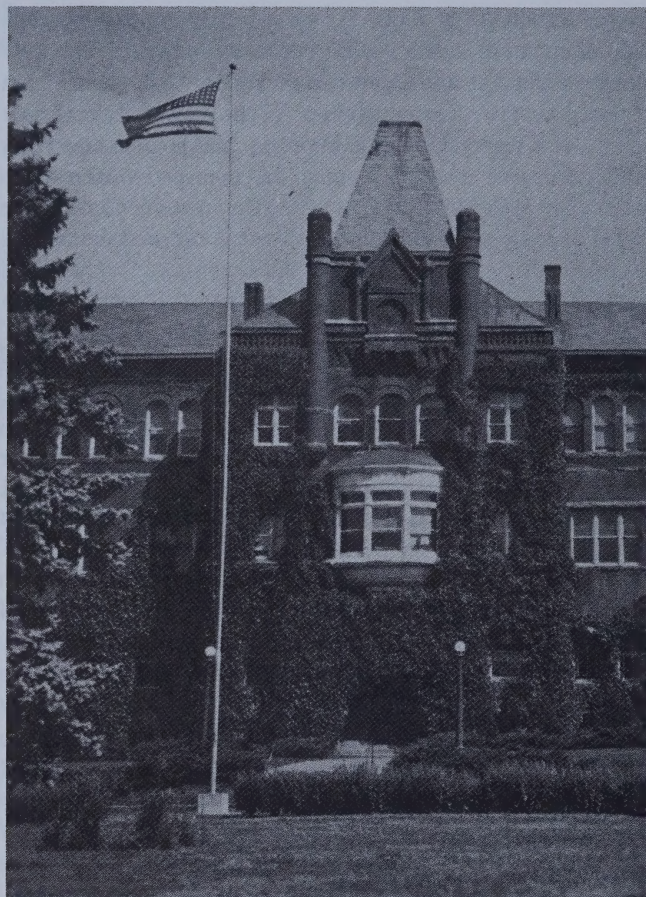
Out west where college emblem thrives most anywhere you go;
Then they christened it with silver stellarites to enthral,
And when they had it finished, called it ROSE MEMORIAL!

'Tis canopied where fairies flit 'mong blossoms of blue-bells;
And nowhere else on this round globe have they such lanes
and dells.

No wonder that alumni prize their sun-flower horde of store;
'Tis gateway to the heavenlies, and we love our Rose Memoir!

— A New Flagpole

Perhaps threatening entanglements in war alerted the seniors of 1940 to note the campus needed "untattered flags" and a new pole. Thanks to Mrs. L. L. Coryell and to the women of Alpha Gamma Delta, a new pole did rise before Old Main. Funds given by the class of 1940 had purchased new flags. Scheduled for November 27, 1940, a ceremony dedicated new pole and flags, but heavy rain put the celebration into the auditorium. Ladies of the Woman's Relief Corps (of Civil War rootage) directed a burning of the old tattered ensign.



"Old Glory" and "Old Main"

Pranksters and purposeful maldors occasionally cut and absconded with the rope-cable which hoisted the flag to the pole's top. Firemen of the station in University Place for several years volunteered their services to bring truck and extension ladder as means to rethread the pulleys. Frequency of the misdemeanor prompted the city to charge mounting fees for the assistance. When patriotic enthusiasm ebbed in the late 1960s, during the war in Vietnam, it became almost too costly to keep the flag flying. Not used for more than a

decade and having badly rusted at its base, the pole seemed to demand removal or replacement. It came down in the early 1980s. The base continues to mark the spot, and it bears the date, November 11, 1940. (Returning alumni note that no flag flies from above or before the front of Old Main. They express resentment that combination of malcontents, costs of recabbling, and a lowered zeal of patriotism had terminated on the campus a flying of "Old Glory," symbol of humankind's unending search for freedom and rights.)

— A Central Bulletin Board

One new attraction lent itself to popular approval during Christmas vacation, 1943. Professor Roy W. Deal and Ted Cooke, in response to persisting requests from students, designed and built a sturdy, large wooden bulletin board and stationed it to the west of the sidewalk leading to the south entrance of the C. C. White Building. At the point of the most concentrated on-campus traffic, this new "board" would make easily accessible an array of "notices pertinent to student affairs." The Y.M.C.A., according to The Wesleyan, had agreed "to keep it weather-proofed." This center of campus-information withstood the tests of time, weather, and use until removed when the razing of the building occurred in 1973.

— Two Other Matters

One matter of building and another of land, not campus connected, plagued the executive committee of the board during these years of relative uncertainty. Through an "annuity arrangement," Nebraska Wesleyan had fallen heir to the North Platte Hospital building. Taxes, repairs, maintenance, and cleaning always absorbed income from rental. When the burden of repair, as specified in contract, shifted to lessees, deterioration became more evident. Not until April, 1945, was J. E. Bartley successful in his effort to dispose of the "white elephant" which for more than fifteen years had cost the school annuity payments to the donor, a former member of the board. Disposed of for \$9,500, at terms of "\$1,000 down and the remainder to bear 6%," the university had finally realized some good from the deal.

Identified as "The Scutt land," this holding lay adjacent to the city of Norfolk, Nebraska, and had come to the school as a gift. Norfolk then rented the property — to be part of an area for an airport facility. The document specified that no beer or other intoxicating liquors be sold "on the leased premises." From 1935 to 1940, university and city engaged in a round of accusations and denials because "an establishment" at the airport was selling beer, etc. Norfolk regularly paid its annual rental, never more than \$400, and solution to the problem lay in the city's eventual purchase of the acres under scrutiny. Wesleyan's committee on lands, loans, and investments could, with relief, record, March 2, 1942, that title to the land had been transferred for \$6,900. In the process, the school may have reduced its indebtedness another notch.

— Great Expectations

With the great war ended in victory and the school's indebtedness lifted, chancellor and trustees looked to the future with great expectations. Priorities focused upon the relative needs to press on for new structures and facilities and to provide long overdue and substantial increases in personnel and salaries. Differences of opinion probably led to the resignation of Ben Schwartz as chancellor, and priorities for action rested firmly in the hands of the executive committee of the board. The physical needs of the university were legion, and the most often mentioned included these:

- Dormitories for women and for men.
- New Gymnasium with new equipment.
- Concrete stadium with shower facilities for teams, public restrooms, and ticket booths; resodded field; improved cinder track.
- New or thoroughly overhauled heating plant; new boilers; replacements of worn equipment.
- A "Museum of Science," a special dream of J. C. Jensen.
- A memorial chapel, to be named after ex-Chancellor Huntington.
- Renovation of C. C. White Memorial Building — complete re-roofing, redecorating of the auditorium and restoration of the stage, redecorating of the "little theatre" in basement, repainting of many rooms, etc.
- For Old Main — repair of roof, particularly at the base of the peak; modernization of restrooms; much painting — particularly of administrative offices; renovation of the facilities of the biology department in the basement; new flooring, here and there; etc.
- Additional stacks for the library.

New tractor and truck for use on campus.

New duplicating machines and typewriters (at least 20 of the latter).

A minimum of two rooms, decorated and furnished as places to receive and welcome guests and visitors to the campus.

Thorough beautification of the campus.

Time would tell of actual accomplishments.

The Upperman Interlude

To seek Cutshall's successor, the trustees searched for one who would follow "the high pathways" so persistently marked by his predecessors. Leadership of the board rested in the steady hands of the Reverend Dr. Walter Aitken, pastor of St. Paul M. E. Church in Lincoln. Bishop G. Bromley Oxnam, new to Nebraska, figured to play major role in the selection process. Centrally involved was the board's "Faculty Committee." By conference time, September, 1937, Oxnam had seen to it that each trustee possessed a copy of the criteria "to be considered in the search." Already, the committee had "20 names in hand." Oxnam urged that decision come no later than February, 1938, when the trustees would next meet in regular session. The executive committee of the board recorded, January 21, 1938, that the field had been narrowed to two candidates, each to come for interview.

Harry Lee Upperman had joined the staff of Baxter Seminary, Baxter, Tennessee, in 1923 and had become the institution's president in 1926. His had been a record of remarkable and harmonious accomplishment. A member of "the southern general conference," he had received from Simpson College (Iowa) an honorary doctorate of divinity in 1929. A widely recognized scholar and member of Pi Beta Kappa, he had lifted Baxter to a "sound financial condition" — based upon "budget control and reduction of deficits." Among his chief backers was John L. Seaton, whose survey and critical report of conditions at Nebraska Wesleyan would serve to guide the trustees in their efforts to resolve a battery of many threatening problems.

A flood of letters in Upperman's behalf had nearly inundated the committee, and telling phrases of praise and promise abounded: a great Christian leader; a thorough Christian; a good, sound Methodist; an unusual depth of Christian conviction; absolute frankness and honesty; a charming personality; cheerful and enthusiastic; energetic and persuasive; sane, sound, and sincere; magnificently humble; attractive and winsome; unselfish and hardworking; conservative and persistent; great in team work; has tact when hard hit; makes friends and holds them; overcomes difficulties and dares to do the impossible; well abreast of educational thought and practice; qualifies well on all points; outstanding. One prophetic word of caution did come from Dan B. Brummitt, editor of the Christian Advocate:

I have some doubt, which I cannot entirely explain, as to his fitness to Nebraska Wesleyan, which would be as complete a change as one could find without going outside the educational field But it is Dr. Upperman's proved fitness for his present place which would make me hesitate.

Upperman was 42, stood five foot four inches in height, weighed 145 pounds, and was happily married. Salary would be \$4,000 "plus house."



**Harry Lee Upperman,
Eighth Chancellor - Elect**

At the school's expense, the Uppermans had come to Lincoln, and matters were settled by February 16. As added incentive, the board had purchased from Mrs. Schreckengast her home on Huntington Avenue and this would, as of June 10, be a highly suitable residence for the new chancellor. The Wesleyan, February 18, with great headline, announced the election of Dr. H. L. Upperman to be new chancellor. The paper's editor told the eager readers of the campus that "Chan Up," as entitled by members of Blue Key, was

... a Christian, sane, sound, true, energetic, persuasive, charming, popular with students; enthusiastic, cheerful, attractive, aggressive, successful in raising funds; thorough.

A week later, the paper's editor could report that Upperman's speech in chapel had turned "the campus agog," that he seemed to have fully grasped the financial and physical needs of the school, and that he had never attempted to play football — for fear, by his own confession, lest a full-sized player attempt "to kick him over the goal posts." The students liked what they saw and heard.

At Baxter, and within the seminary's wider community, Upperman bore the sobriquet, "Builder," and admirers often introduced him as "Harry Baxter." In University Place, rumor soon became fact, that the faculty and trustees at Baxter were bringing "much pressure to bear upon the Uppermans" to stay at the seminary. Nebraska Wesleyan's faculty countered with a telegram to their distressed counterparts to express "our deepest sympathy in your loss," but to assure them of the "great joy" his coming had brought to Nebraska's Methodists.

Wesleyan's new chancellor had many duties remaining at Baxter, and his Nebraskan enthusiasts knew their new Daniel would be in a lion's den in Tennessee. Before departure, the Uppermans agreed to return for a reception on March 12 — an event to involve the entire Wesleyan faculty, its trustees, its students, and the business interests of University Place. Along with a special program, all intents and purposes aimed at but one target, to keep the Uppermans "from changing heart." According to The Wesleyan, every local organization in Uni Place feted the school's prospective chief executive. Upperman then traveled to meet with Wesleyan's alumni groups in New England and New York, and reports indicated he was the man "for the time." The university's new catalog, dated April, 1938, presented him as "Chancellor." The spring issue of The Plainsman featured him as the new chancellor. Expectations were that the Uppermans would take up residence before commencement, that their furniture would follow in the summer.

Upperman commuted between the two schools, signed the diplomas for Wesleyan's graduating seniors, presided over the enthusiasms of commencement, and responded assuringly when Wesleyan's trustees granted him an additional

\$1,500 "as salary to cover expenses . . . to gain new moneys for the University." Then, as the days of summer advanced, no furniture arrived from Baxter. The Uppermans opted to stay in Baxter, and Wesleyan's class of 1938 alone would have his signature upon their diplomas. Disappointed Wesleyanites in Nebraska could arrive at but one conclusion, that their university's great problems had proved to be more than Upperman wished to face. Of course, great joy presided at Baxter.

Aitken and the trustees had planned an elaborate inauguration of Upperman — to coincide with the meeting of Nebraska's annual Methodist conference. Instead, the executive committee met on August 5 to call a meeting of the board "to consider matters . . . pertaining to the Chancellorship." In hand was Upperman's letter of resignation. He and Mrs. Upperman had been overwhelmed by the "mounting pressures and appeals from all segments of the community of Baxter Seminary," and he felt he could best serve the interests of both institutions by a return to Baxter. So, instead of planning for an inauguration, a new search was in order. The committee resumed its role as "head of the institution" and requested A. V. Hunter to serve as "acting chancellor."

Benjamin Frederick Schwartz



**Benjamin F. Schwartz,
Ninth Chancellor**

Bishop Oxnam had for months been correctly reading the signs. He was prepared to move quickly to resolve the issue, and time would prove the wisdom of his action. For several years he had watched with growing approval the career of a man who had graduated from Grinnell in 1919, had gained his S.T.B. from Boston University School of Theology in 1922, and had received the honorary D. D. from Iowa Wesleyan in 1931. Rumor had it, and it was probably fact, that Oxnam's influence had placed Benjamin F. Schwartz in Indianola, Iowa, to serve there as chief pastor of the First Methodist Episcopal Church. Simpson College was adjacent to the church, and Oxnam hoped Schwartz would become increasingly knowledgeable in matters of college and campus affairs and administration. The time being ripe, the bishop played his hand, pulled the strings to

release Schwartz from his pastoral duties, and brought the latter to meet with Nebraska Wesleyan's trustees, August 26. Handpicked and specially groomed, or otherwise, Ben Schwartz displayed those personal qualities which seemed fundamental to the high office of chancellor, laid aside any doubts as to his fitness to understand and respond to the problems and challenges of the hour, and revealed a zest to become party to a college community. In a matter of minutes, Wesleyan's trustees unanimously elected him to be chancellor. The executive committee set salary at "\$4,000 and house" and agreed to "certain repairs" of and within the chancellor's residence — "to the satisfaction of the family." Schwartz took up his duties September 1 and had two weeks from that date to prepare to greet returning

and new students.

Those of the Wesleyan family and community must have felt certain pangs of anxiety as they read of Upperman's resignation; some twinges of bewilderment may have followed when news spread of the board's precipitous selection of a successor. Subsequently, observers noted that Schwartz was a man of hope, of pleasing personality, of good training, and of an uplifting, optimistic philosophy of living. Editorials in The Wesleyan referred to the modesty of his self-esteem, to his innate sympathy "with the exuberance of college folk," to his "natural dislike" to impose penalties, and to his desire that campus editors and reporters exercise "a virtual freedom to use their best judgments." A later issue of The Plainsman added further appraisal, one underlying purpose of this chancellor had been "to vitalize religion" for many students.

A pattern of routine soon prevailed, and only his absence from the campus interfered. As chancellor, Schwartz responded to the calls to fill many a Sunday pulpit. He safeguarded the chapel hour for Tuesday mornings and, when asked to speak, was always a willing servant. On Wednesdays, he sought to be in his office to meet with students to learn of their concerns and to seek solutions. The prayer meeting at 7 o'clock Wednesday evening was his special time. First, last, and always a man of the robe and pulpit, he carefully fashioned his homilies to silhouette the character of his own faith, hope, and optimism. He initiated "Talkies," meetings which brought into his home each Wednesday evening, after prayer meeting, a group of some twenty students, as well as a representation from the faculty and staff. Plan was to bring in for these discussions and refreshments, during the course of the year, every person of the campus, and The Wesleyan regularly published the names of those invited for the following Wednesday evening. With some lapses, these "Talkies" continued throughout the eight years of his chancellorship. As for the paper, he rarely missed putting in his weekly comments, observations, and small sermonettes; these first appeared in a column headed "Chan Says"; later as his "Corner." Editors frequently praised his diligence to attend "every N.W.U. activity possible." Furthermore, he never "turned an unsympathetic ear to any students"; seemed to give "sage advice" when consulted; and listened to students' complaints and suggestions.

Schwartz believed in casting forth challenges — to set goals and to achieve desired ends. He seized upon each opportunity to launch a new "challenge" or a variation of an older one — in chapel, in prayer meeting, at pep rallies, via sermonettes in his weekly columns, in his prayers, during his "Talkies," before the faculty in their meetings, in the hallways, in effort to stimulate the trustees, to greet friends of the school, and to prompt increased support from Nebraska Methodists. The paper's editor, May 23, 1941, welcomed the end of the year if for no other reason than "We won't be getting our weekly challenge from the Chancellor . . ." What had begun was a not so subtle campaign to remove the word "challenge" from the Wesleyan vocabulary.

Well, maybe the word had become "thin and nearly meaningless," as a graduate of 1942 put it. The late Reverend Harold J. Coates, '45, after forty years opined that students had become a bit jaded with "Chancellor Schwartz's constant throwing out of 'challenges,'" and he recalled a many versed parody on the situation — as written by another student. Coates could not remember the identity of the mischievous and talented author, but he believed him to have been a member of the

Crescent fraternity. Two verses and refrain had stuck in Coates' mind, and Julia Ward Howe's "Battle Hymn of the Republic" provided setting.

When I first came to Wesleyan,
I smoked, I drank, I swore;
I chewed Bull Dur'm tobacco,
And I spit upon the floor.
Then came the Chancellor's challenge
To cleanse forever more;
I still chew my tobacco,
But I've bought a cuspidor.

CHORUS

Oh, G-L-O-R-Y to be S-A-V-E-D!
H-A-P-P-Y to be F-R double E!
Oh, V-I-C-T-O-R-Y from the bonds of S-I-N!
Glory, Glory, Hallelujah, tra-la-la, Amen!

Oh, Benito has his brown shirts
That rule in Italy;
And Hitler has his black shirts
That rule in Germany.
Then came the Chancellor's challenge,
And to light more rulers came;
The way Miss Bishop rules her roost
Would put those boys to shame.

(Mrs. Ethol Langdon Bishop had for many years been head librarian at N.W.U., and many students noted that she ruled her domain with "stern frown, eye of steel, and hand of iron.")

By mid January, 1942, The Wesleyan reported that Schwartz had vowed to quit the word, "challenge." Furthermore, to add promise to the strain, he had agreed to treat Adrian Edgar, director of admissions, to an ice cream cone "everytime he used the word." Costliness had finally taken care of the matter, and Dean Alabaster was the likely author of a fitting epitaph to be inscribed for a burial:

HIC JACET CHALLENGE

Here lie the remains of Challenge, the pest,
Entering upon his well earned rest.
If Challenge, poor soul, is under the ban,
For the love of friend "Mike,"
Weep not, our dear Chan.

Ben Schwartz had earlier laid down quite a challenge to the trustees, and he informed The Wesleyan that, were the board to follow his recommendations, the

school would be much strengthened. He placed before the trustees, February 15, 1940, a fifteen-year program for development. Seven months later, before the Methodists' annual conference, he expounded further upon his hopes. 1955 would mark the centennial of the Methodist Church in Nebraska (the U.S. Congress had created and named the territory in 1954), and the year would provide a fitting time to celebrate completion of his three-phased plan. From a vantage point which peers backward over span of a half-century, Schwartz did not put forth a superbly challenging proposal, but one should remember the dreary financial climate of the 1930s, the smoldering warpot in Europe, the mounting threat of Japanese expansion in the far Pacific, the surging increases in defense spending, and a lack of definite promise for brightness in a rather bleak outlook for future. That he dared to structure such a vision in 1940 is testimony to his courage and optimism.

During the first five years, Nebraska Wesleyan was to streamline its curriculum and to consolidate all departments and programs into the college of liberal arts. All budgets had to be balanced annually — by cutting expenditures and by increasing income. The school's indebtedness had to be refunded and eliminated. Schwartz would preside over these accomplishments.

The second phase, 1945 to 1950, called for renovation of all buildings; for construction of new units — dormitories, a science building, a chapel, a new gymnasium, and a "student union." All improvements of the campus were to make of it a better place "for higher education in the name of Christ." A conversion of the Van Fleet Building to a "hall of science" — during the years of the first phase — may have altered any established order of priorities, and other desires would concentrate on a stadium rather than a gymnasium.

Schwartz used rather nebulous terms to shape his goals for the "Third Cycle," 1950 to 1955. He foresaw a time when Nebraska Wesleyan would become "host to Nebraska Methodism in a real program of 'Christian Hospitality'" — one that would celebrate a "new day in education." He expected the school to occupy such a "position in Christian leadership" that its outreach would extend into every "village and hamlet" and metropolitan center within the State. Debt-free and sufficiently endowed to meet any emergency, the college would carefully select as students those who were "intent upon Christian leadership." Implicit within and permeating the concept was to be "constant improvement" in the real incomes for the school's professors and administrators, whose sacrifices had figured so centrally in this Wesleyan's survival. For this pervading goal, the chancellor's stance may have been at a point a step or two in advance of members of the board.

When Ben Schwartz submitted his letter of resignation to the trustees, February 13, 1946, most persons within the Wesleyan community were taken by surprise. His resignation would become effective at conclusion of "the conference year" in September. He would leave the institution in "solid condition," he had nurtured the goodwill of the Methodist Conference in Nebraska, and he had been an able spokesman who had advanced "Christian education in Nebraska." For The Wesleyan, Kazuo Tada wrote in his "Kazual Komments": "His personality and counsel have been a profound influence in the lives of many Wesleyan students." Tada referred to the "uplifting, optimistic philosophy of living" that was so much part of Schwartz's make-up, and his further editorial observation noted that the chancellor had made "religion vital for many students."

For the public, Schwartz professed that desire "to return to the Christian

ministry” had prompted his resignation; furthermore, the school had more than accomplished the goals of “phase one” of his fifteen-year proposal. Not widely known was that chancellor and trustees were falling out of harmony over matters of priority — as the university, freed from its burden of indebtedness, faced into an era of prospective stability and expansion. Ben Schwartz refused to be party to a divisive tug of war which could cause lengthy shadows of disagreement again to dim the school’s spirit. For The Plainsman of 1939 and as a “freshman chancellor,” he had written a poem, “The Soul of Wesleyan.” He had absorbed the full warmth of that spirit.

Have you found the soul of Wesleyan
As you climbed her well-worn stairs.
Where the Light of the World is shining
And the Face of One Who cares
Looks down from His beautiful window
To counsel, guide, control?

Have you found the soul of Wesleyan
Where the secrets of Science are shared,
Where the tapers of truth are burning,
And the fearless facts declared?

Have you found the soul of Wesleyan
Out where the Plainsmen fight,
Winning, and sometimes losing,
No matter, they give their might?

Have you found the soul of Wesleyan
When you hear the voice of song
Lifting the mighty choruses,
Lusty, and loud and strong?

Have you found the soul of Wesleyan
Where the evening shadows fall,

.....

God save the soul of Wesleyan —
Fearless, invincible, bold;
Yet mystical, sweet . . .

He had found “the soul” and he had served it well.

Of Vision, Soul, and Purpose

During these years of financial stress and international turmoil, Nebraska Wesleyan’s historic emphasis upon *Christian* education remained constant and reinvigorated. E. Guy Cutshall underscored the theme of high scholarship and social standards within the “vital Christian experience.” He never hesitated to instruct his

trustees that they, along with the faculty and administrative staff, should be “thoroughly Christian both in faith and practice” — that prompted by fine traditions and proper motives, the school would send forth persons with “liberated minds” and committed to “puritan integrity.” Having discerned that most men “prefer influence to excellence,” this chancellor asserted that Christian education in a “church college” ought to put its students into the moral struggle on “the road to better things.” In a world in which materialism increasingly sought to dominate education, Cutshall pleaded for loftier goals: “Knowledge is the lowest form of understanding and wisdom is the highest.” For The Wesleyan, May 10, 1935, an alumnus noted, editorially, that there was great need “for religious-minded persons to be present in all of the various activities of the public endeavors.” Wesleyan purpose in higher education had not changed — except, perhaps, to become more intensified.

With few exceptions, the university’s trustees, administrative officers, and members of the faculty kept watchful eyes upon the injunction stated in the charter of 1887, “to foster and promote Christian ideals in the hope that the new powers released by this educational endeavor may be sacrificially devoted to the promotion of human welfare and the making of a Christian world.” In their public and in-family statements, both Cutshall and Schwartz reiterated relentlessly the themes implicit in the summons.

Seniors of the class of 1934, no longer to speak as “Coyotes,” composed “The Voice of the Plainsman,” an honor code in blank verse which followed an acronym — OUR WESLEYAN U. The College Council and the faculty endorsed the effort and joined to perfect it. Revisions ceased by March 5, 1935, but no official adoption ensued. Nevertheless, this loftily conceived expression of ideology pursued the traditional course.

O n LOYALTY the Plainsman’s compass rests.
U nfailing TRUTH must be the Plainsman’s guide.
R evering CHRIST, the Plainsman finds the Way.

W ith Plainsmen, BUOYANCY and HOPE abide.
E ach Plainsman’s STRENGTH from SELF-RELIANCE springs.
S uperior WISDOM marks a Plainsman’s deeds.
L arge SPORTSMANSHIP the Plainsman’s creed demands.
E ach Plainsman strives for PURITY and POISE.
Y oung pioneers hold hard to HONOR’s trail.
A gracious word marks Plainsman COURTESY.
N o clique befits a Plainsman’s FRIENDLINESS.

U ndaunted COURAGE keeps each Plainsman true.

Editors dedicated their Plainsman of 1936 to the mothers and fathers who had “worked, sacrificed, and prayed, that their sons and daughters might have a Christian education.”

Changing times provided opportunities for further refinings of the historic purpose. In response to expectation that the end of war would open avenues for unprecedented outreach, the faculty redefined the “General Objectives” of the college and approved the product of their collective labor on February 3, 1943.

1. To maintain an academic community which expresses the spiritual ideals of the church.
2. To present a broad range of opportunities for the development of wholesome life interests and appreciations.
3. To offer guidance in processes of self-discipline.
4. To provide means for developing human bodies as sacred instruments of self-realization.
5. To further thorough scientific, professional, and vocational training for service in a Christian democracy.

(The catalog for April, 1943, altered objective 4 to read: To make provision for the development of human bodies to meet life's responsibilities.)

There had been no dimming of the vision.

— Glimmers of Change

As the world's leaders sought to bring from the ruins of war a framework into which they could place a means to assure enduring peace, editors of The Plainsman for 1946 narrowed their focus to fuller revival of the school's traditions. The "Wesleyan spirit" remained the same, but the flesh placed upon the skeletal acronym, WESLEYAN, was almost exclusively earth-bound: "Wisdom" stood for willingness to help and to be well-learned; "Echoes" served to remind one of shuffling feet, of voices raised in song and laughter, of the strains of the victory bell — all to be heard in the tomorrows; the "Skilled" deserved recognition of their talents for leadership and scholarship and for promise of future service to the world; "Living" at Wesleyan was memorable of firesides, breakfasts, formals, serenades, pledge duties, meetings of all sorts, and loving and laughing; "Etcetera" pointed to the bounding spirit of invitations, dances, carnivals, and topsy-turvy fun; "Youth" whose vigor and vitality found expression in pigskins, pep bands, baskets, and bleachers; "Activities" which included eight o'clock yawns, informal cracker and jam sessions, rehearsals and more rehearsals, more meetings, and no end to time-taking; and highly "Noteworthy" were all the hopes that could be put on blueprint for a bigger and better Wesleyan in future. The annual catalog for 1946 employed majestic phrases to adjust the school's mission in a much altered and more demanding world.

As a church-related college, Nebraska Wesleyan is ever mindful of the fact that the nation's greatest asset is its men and women who have broad vision, keen intellectual powers, fine sympathies, and staunch morality.

In reality, there had been no intent to drift away from historical objectives. In reality, there could be no more than fond remembrances of some things past. In reality, a sort of "age of innocence" was about to suffer incursions of less assuring sophistication. In reality, the leaders of the university would have to find far greater sources of support if their institution were to extricate itself from recurring financial difficulties — as William J. Davidson had so instructed the trustees at the time of his resignation as chancellor in 1910.

A motive of Christian purpose had provided an aegis, a spiritual canopy, from which the school undauntedly pressed on to serve. Rarely had student, professor, administrator, alumnus, or trustee offered apology for any shortcoming — academic or ethical. Testimonies came from a circle of sources; these tended to record the importance of a religious theme, and prior to 1946 few signs hinted of compromise with the Christian ideals of the past. An adjunctive tone sounded the good news that this Wesleyan's students engaged in "learning for fun" and were not numbered among the youth who were "going to the dogs."

— Recapping the Theme

As chancellor, E. Guy Cutshall marched to a clear beat of the drum, and it made little difference whether his platform rose before students and faculty, trustees, ministers of the conference, or the public in general. In contrast to certain forms of education he found to be "positively harmful" and socially destructive, he offered private education which joined "the best curriculum available to the best Christian ethics conceivable" — knowledge with moral application. "Good education" would change the "mental climate" of young men and women and fit them for "the highest walks of life." Growth in the knowledge of the gospel of Jesus Christ tended to enable one to develop an "aptitude for refinement"; and Cutshall, in "NOW," his weekly column in The Wesleyan, frequently avowed that members of the Wesleyan community were proud of "our faith and our type of school." He stressed the importance of traditions that kept "a good campus alive with fact, fancy, and the will to achieve." He inaugurated a new tradition, observance of a Founders' Day to acquaint students and faculty "with the prominent place Methodist clergy and laymen" had had in the creating of Nebraska Wesleyan. These founders had had naught but scorn for the "laissez-faire attitudes" to prevail at so many of the larger institutions. As established, N.W.U. was to continue to help men and women "find Jesus Christ and the true meaning of life," and Cutshall praised the many students who believed God had made them "for Himself." He seldom let slip away opportunity to remind Nebraska Methodists that "a goodly number" of their ministers were recruits from their school's campus.

Ben Schwartz quickly echoed the mandate voiced by the committee of education for the Methodist Conference, that Nebraska Wesleyan "be a Christian institution with distinctive religious trends." If faith in spiritual values were to be perpetuated, the small denominational school, according to Schwartz, had to direct its thoughts and aspirations to "the Infinite and Unconditional." He often likened a college campus to a battleground upon which rivals waged "a war of ideas." In this "glorious conflict," he challenged his youthful listeners to mobilize their mental resources — in the classroom, in the laboratory, in athletic contests, while playing in bands, and by organizing good study habits. In the fall of 1941, before the disastrous doings at Pearl Harbor, he turned his remarks more specifically to the new students: "Nebraska Wesleyan challenges you to win your Croix de Guerre on this battlefield of Christian democracy." He noted that the troubled world had great need of persons who should come from such a campus. Events of war prompted him to assert that this Wesleyan, along with other "church colleges," had both mission and message — to provide "the seedbed of Christian democracy" which alone could make "the Four Freedoms" live. Before the annual conference in 1946, he closed his role as chancellor with this observation, that a "church college" was a strategic laboratory the purpose of which was "to create an indissoluble partnership between

reason and spirit." He insisted that Nebraska Wesleyan had succeeded in its effort "to bring the two together."

A passing parade of alumni and campus editors had weighed in balance the unswerving idealism, mission, and message so widely proclaimed by the chief spokesmen of the university. Whatever may have been the privately expressed variations from a common theme, little reached print that seemed other than harmonious. Nebraska Wesleyan was a "school of staunch, unswerving idealism," and its students were "bound together by a common interest, a common school, . . . a common song." Those who had walked her hallways had enlarged their spiritual horizons, had found the sensitivities of their hearts much expanded, and had acquired standards of values which inspired "high ideals of public service."

The Plainsman, 1936, advertised the school to be one of scholarship, fun, culture, expression, health, practicality, and religion — "The School with a Soul." Among the "gifts of our collegiate heritage," Wesleyan's classes had been turned "to seek the University Kingdom," to practice altruism, to become dissatisfied with "material results." This Wesleyan had provided its residents with an environment of encouragement from which had emerged amazingly distinguished public performances in music, drama, speech, and service to the church. A reporter in 1941 noted that "no serious moral problems" marred the campus scene. Another youthful enthusiast waxed somewhat eloquent when he penned: "Beauty is that supreme virtue which can enter our skulls through myriad inroads of appreciation" — realizations which were the "marks of education, not training!"

So, this was what college should be all about, and what Nebraska Wesleyan was all about. An alumna, who reflected upon the span of nearly forty years since her graduation, recalled that "spiritual emphasis, motivation to hold to high ideals, and engagement in diversification of activities to achieve good ends" had all been part of "the caring atmosphere" at her alma mater. The editor of The Plainsman, 1945, graced the school with this title, "A Temple Fair to Learning," and she praised the administrators and her professors who were "never content to rest passively on their well-earned and well-established laurels."

When Kaz Tada laid down his pen as editor of The Wesleyan, May 17, 1946, he employed this verse by Grace V. Watkins:

A college goes on forever;
Not in microscopes or maps,
Or ledgers or violins,
Or even tall maples that brush the sky,
But in the still reaches of the heart
That having loved it, and afterward understood it,
Bear its mark forever.

(You will learn about Kaz Tada, later.)

And, bearing its mark in the reaches of their hearts, Wesleyan's students and alumni did hold their heads high, did feel important, did raise their voices "in one triumphant strain," and were confident they would "always stand the test." Thus had been the influence of a spiritual canopy which bestowed its many blessings upon those who had chosen to stay a while within its warming embrace.

Organizations and Activities (Christian Heritage)

Many organizations and activities evinced the abiding Christian heritage which characterized both home and school. These outward manifestations seemed to underscore the philosophical tenets which resided over and beneath the tangible profile of Nebraska Wesleyan.

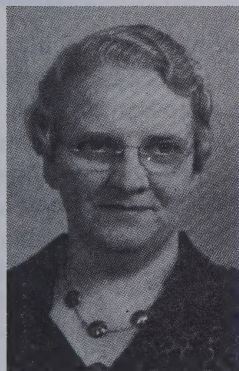
— Epworth League

Epworth League called its members to gather in First Methodist Church each Sunday evening. Its various "gospel teams" furnished leadership for worship in many towns of eastern Nebraska, served both young and old, and harvested much good will for the college. Often in conjunction with these services were dramatic presentations, usually written by Enid Miller and specially designed for "in church" settings. In 1942, "The Bugle's Last Calling" was highly memorable.

— Oxford Fellowship and Kappa Chi

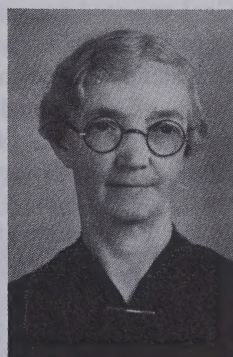
The Oxford Fellowship, which recruited its members from those students who intended to enter the ministry, merged into a budding organization of national scope, Kappa Chi. This organization of student ministers held aloft the motto, "Preach Christ." These young men served churches assigned by the annual conference and within the Lincoln and Beatrice districts; they conferred in special meetings with seasoned pastors of the church; and they entered into that parade of dedicated servants which statistically revealed that by 1941 Nebraska Wesleyan ranked first in the nation "of percentage of graduates who went on to earn degrees from ministerial schools of theology" and 13th "without regard to size." As a matter of pride, the record also disclosed that by 1941 Nebraska Wesleyan had furnished

242 ordained ministers, 83 of them currently within the Nebraska Conference.



Marietta Snow

Not a part of Kappa Chi, but with some overlapping, came in 1942 the "organized body of P.K.s" — sons and daughters of preachers. These "Preachers' Kids" had a national affiliation, had parties, and gathered into their ranks all members of the faculty who qualified, and five qualified at N.W.U. — F. A. Alabaster, Oscar P. Bennett, Grace Lenfest, Marietta Snow, and Laona Underkofler.



Laona Underkofler

— Student Christian Fellowship

The Oxford Fellowship, in the fall of 1937, sponsored the establishment on campus of "The Student Christian Fellowship," whose members, as part of a national movement, would give aid, encouragement, and inspiration to students who would enter the ministry, the mission field, or other Christian services. Its members formed "gospel teams," innovated and directed the seven pre-Easter Matins — to culminate each year on Ash Wednesday, used their talents for special music in chapel and prayer meeting, and sought to make manifest "the Christian spirit." The "love of Christ as set forth in the example of Jesus" was their standard.

When Janey Bray, a junior from Butte, Montana, was selected to attend, as

member of a "Methodist Seminar Tour" in July and August, a "World Conference of Christian Youth" in Amsterdam, Netherlands, excitement spread through the membership of the Fellowship in spring, 1939. Expectations were that her report would much enhance the group's "world perspective." The onset of war which came in September certainly expanded horizons of concern for American students. The plights of students in other lands, as the conflicts in China and Europe caused virtual abandonment of hopes to continue education, weighed heavily upon the consciences of the more fortunate young people who enjoyed the securities of the American campuses. A nation-wide response found expression in the World Student Service Fund, and participation was underway at Nebraska Wesleyan by January, 1941.

As promoted by the College Council, each student was asked to contribute 25¢ for aid to Chinese students. Organized groups and clubs worked from within, and local directors of the drive proclaimed it a success. "World friendship" became the rallying cry of the W.S.S.F., and its annual solicitations continued through spring, 1946. At N.W.U., the Y.M.C.A. became sponsor of the campaigns and, as assisted by other organizations religiously motivated, turned in a succession of surpassed "quotas."

For 1942, the Fund sought nationally \$100,000, and Nebraska Wesleyan's response was comfortably above its goal of \$81.33. The Fund proposed to expend in 1943 one-third to aid Chinese students, one-third to aid European students, and 25% to aid American prisoners of war, relocated Nisei students, and foreign students who were refugees in the United States. Directors of W.S.S.F. needed no more than "8 1/3% to cover operations." As the war progressed, need for aid vastly increased. Goal per student-giving increased to one dollar each, and the Wesleyanites of Nebraska reached well beyond their quota of \$250. Members of the faculty consistently ranked among the more generous givers.

The national goal for 1945 was \$500,000. College campuses had their campaigns underway by November, 1944. The Reverend Dr. James S. Chubb, from Grand Island, was speaker during "religious emphasis week," and he turned his theme, "The Living Christ," to include support of the Fund. But, it was February, 1945. Prospects had become promising for end of the conflict in Europe, and reverses for the Japanese were mounting in the Pacific. Students had become less inclined to meet an "assigned quota." Eventually, on the Wesleyan campus, perseverance prevailed.

A year later, with the war over, it was a repeat performance of lagging enthusiasm. Not until a "sacrificial breakfast" triggered further responses was there indication that the goal of \$300 would be met. All through these repeated drives, to meet the apportioned goals for the campus, had been a strong emphasis upon "Christian obligation and responsibility."

— Y.M.C.A. and Y.W.C.A.

The Y.M.C.A. and the Y.W.C.A. continued to play major roles on the Wesleyan campus. Their traditional services and activities followed established patterns, and the vitality of these contributions did not begin to wane until the impacts of wartime exacted their debilitating tolls. The men of the Christian association had taken quarters on the second floor of the heating plant; the women maintained their large reading and recreational room in C. C. White.

— Chapel

At 10 o'clock each Tuesday morning students and faculty gathered in the auditorium of C. C. White for singing and for worship. Chapel was "compulsory," and it was an integral part of the structured calendar. Organ prelude, opening anthem, scripture, special music by a robed choir under the direction of Professor Oscar Bennett, a homily given by a distinguished visitor, local minister, member of the faculty, or gifted student, and closing prayer and benediction made up the usual format. Thursday's convocation, also for a captive audience, offered programs of great variety — speakers of note, pep rallies, music, dramatics, and observances of special events — some even of religious purpose.

— Prayer Meeting



Adrian J. Edgar

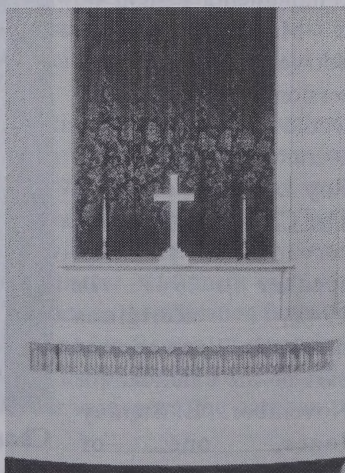
The weekly student prayer meeting preempted the seven o'clock hour each Wednesday evening. When "on campus," the chancellor presided and lead with homily and discussion. As Schreckengast and others had done before them, Cutshall and Schwartz used each opportunity to treat of some matter considered essential to "religious instruction." It was not unusual to find 200 students and members of the faculty crowding into Huntington Hall for each of these services. Cutshall offered his homilies in series which successively concentrated on a variety of central themes. Schwartz employed his "challenges" and hoped to prompt lively exchange during the "talkies" which followed. Members of the Y.M.C.A. and Y.W.C.A., in league with certain professors, planned and directed the meetings

when the chancellor was absent.

The Reverend Adrian Edgar, director of admissions, procured funds to redecorate "the large room" and to purchase a new altar with extended panels on either side. Bright yellow satin gleamed through a tracery designed of black walnut, and brown velvet draperies provided background. Golden candles and a brass cross graced the altar. The Hested family of Fairbury had enabled Edgar to make of the hall a more beautiful place to worship.

— "Wayside Chapel"

Another of Edgar's projects was the creation of "Wayside Chapel." As repainted and as brightened with venetian blinds and rose-tinted draperies, this small room, second on the right within C. C. White's south entry and adjacent to Huntington Hall, made available a quiet place for worship and prayer — and even a few weddings. Snugged into it were four "trimmed-down pews" and a longer one fitted across the back. The Reverend Arthur Embree had sent the pews from the David City Methodist Church. A used lectern, a small altar with cross and open Bible thereon, and a railing adorned in gold and white



"Wayside Chapel"

completed the furnishings for the chamber.

— First Methodist Church

The close association with First Methodist Church continued, and it often seemed to visitors that church and campus were parts of the same entity. Members of the faculty and students were present in large numbers each Sunday morning for Sunday School and for worship service. The large balcony which hovered above the sanctuary on three sides was regularly filled by students who were there, in part, because of desire, but also because they felt compelled to preserve "respectability" for their fraternity, sorority, or identifiable group. Competitive "show" may have brought more collegians into the pews than did their "vital piety." J. C. Jensen, as dean of men, observed that many students tended to neglect "sunday school and church" when once away from home; he also opined that the influences of housemothers quite largely determined the degree to which fraternity and sorority members responded to the call. Nevertheless, whatever may have been reality, visitors to First Methodist Church, during those Sundays when college was in session, often expressed surprise because so many students were within the flock.

— Easter Matins

In his weekly column, NOW, Chancellor Cutshall often stressed "correct thinking" and "right living" — two historic Christian emphases which were, in his opinion, "inseparable and mutually supportive." Ben Schwartz had not long been occupant of the chancellor's office before he sought to inaugurate activities to make manifest such linkage on the Wesleyan campus. In response to his urging, Easter Matins became calendar events, beginning in 1939. These "lenten services, led often by visiting clergymen, began at seven a.m. and continued for 45 minutes.

— Religious Emphasis Week

To sound a somewhat different tone for the onset of the spring term, January, 1940, Schwartz directed a "Religious Emphasis Week" — a series of worship services and meetings structured and planned to promote discussion and commitment. Bishop W. C. Martin played an active role in the sessions, and the "Week" would become an annual event on the campus. Dr. Roy L. Smith, editor of The Christian Advocate, served as featured speaker in 1941. In 1942, Religious Emphasis Week became part of the calendar for November. E. Stanley Jones, one of Methodism's most widely known



Chancellor Schwartz presents to the chapel audience Dr. E. Stanley Jones, the Religious Emphasis Week speaker, Fall of 1943.

missionaries and authors, led the assemblies in 1943. From throughout Nebraska and from nearby states came individuals and groups to partake of his five "chapel lectures" and his "follow-up discussions." The "Week" had become more than state-wide in its outreach. Graduates of the university attest to the spiritual enrichments of life which these renowned clergymen introduced. Religious Emphasis Week, as well as the Easter Matins, became traditional at Nebraska Wesleyan, and the members of the "Ys" and of the Student Christian Fellowship remained, year after year, centrally involved.

Delmar Nuetzman, graduate of 1939, had penned for The Plainsman of 1936 some verse which firmly embraced the essence of Christian emphasis. This young man of many talents seemed to have looked both to the past and to the future, and Ben Schwartz may well have pondered the full meaning of the lines when he became chancellor.

... in this mist of youth through which I grope
On paths which those before me all have trod,
In spite of doubts and fears, exits a hope —
A comfort for us all — they call him God!

...
I'm sure that I ... could find
Relief from ceaseless care and dearth and blight
And freedom from the pain of earthly things
Could I but choose to rest beneath his wings.

— Student Volunteer Band

If Nuetzman were somewhat introspective, members of the Student Volunteer Band focused their attention upon "missionary services" and other "Christian vocations." Closely associated with the Council on Christian Life and Work, the Volunteers subscribed to enhancement of interest in foreign lands, to preparation of prospective missionaries for a life's work, to enlightenment of persons who would work in their communities "for missionary enterprises," and to assistance in realization of "world brotherhood." Their motto: "The World for Christ in our generation."

Scarcely an issue of The Wesleyan, prior to a dissolution of the Volunteers in 1937, lacked letters from or information about former students who were serving as missionaries in the foreign fields. As late as spring, 1937, at least 27 alumni were on active duty in Africa, Asia, Latin America, and the islands of the Pacific. Two, Gerald Summers and Jennie Clare Adams, were to fall victim to Japanese atrocities. Delegates to the national meetings of the Student Volunteer Movement regularly returned to the campus with greetings from recent converts to the Christian faith. In 1936, Kagawa of Japan had been one of the more impressive figures. Aggression, war, and communistic outreaches would greatly hinder the prospects for successful missionary work. The Volunteer Band would never revive on the campus of Nebraska Wesleyan.

— Award for "Christian Service"

Schwartz in the final spring of his chancellorship persuaded the board to

initiate an award for "outstanding Christian service." The war having ended, he hoped that Nebraska Wesleyan would continue to be the state's leader in religious emphasis and commitment to Christian action. The first award would go to Mrs. Nellie Magee, a resident of University Place, a devoted Methodist, a longtime member of the Woman's Wesleyan Educational Council, and a highly esteemed historian of local affairs. Schwartz's departure from the office of chancellor would leave this "annual award" in a sort of limbo, and it did not long endure.

— "Crusade for Christ"

As a man of the cloth and as chancellor, Ben Schwartz was deeply troubled by the statistics which disclosed that no more than one per cent of the Methodists in the United States sent their sons and daughters to Methodist sponsored colleges and universities. As had those who preceded him in his high office, he knew that Methodists were nearly always quite short in their monetary support of their institutions. Without surcease, he made constant issue of the grossly inadequate salaries paid the teachers and staff of N.W.U. Furthermore, for retirement, the university, as yet, could do little more than the pittance provided by the conference for the ministers. Schwartz warned that most denominational schools would not long endure under such strictures, and that "the state" was poised to increase and tighten control over all educational enterprises. He deemed the threat to come from both national and state governments. Only a resurgence of Christian enthusiasm and commitment could reverse such devitalizing trend, and he put the full strength of his shoulder to the wheel which began to turn in 1945, a "Crusade for Christ." He hoped Nebraska Wesleyan would give a resounding response in opposition to "such pressures" as threatened "independent thought," and he called for "high courage" among Christian leaders as they would help to shape "reconstruction to follow the end of the War." Committed participation in such a crusade would preserve the tradition of religious emphasis which had been so evident on this Wesleyan's campus since the moment of its origin. Earlier, he must have winced a bit, in 1941, when he read this bit of advice — given by a co-ed to the readers of her column, "Chatter":

... no one should worry — for if Heaven bound, nothing
to worry about; if going to the hot place, don't worry
because on arrival one would be very busy shaking hands
with old friends.

But, the heart of the matter was concern for the religious life of students and the winning of them to Christ. If materialism were not to dominate education, then Christian faith and endeavor had to be the prime motivators for excellent scholarship. While addressing the Nebraska Conference, September, 1942, Schwartz referred to the members of the faculty as "genuine scholars and earnest Christians." He pressed further: "We are determined . . . to show the relationship of God and His laws to the subject matter in each field of knowledge." Hopefully, there would be no straying from the traditional goal, that every student attending Nebraska Wesleyan would have "a vital Christian experience." Thus had been the ever-present emphasis, a "Crusade for Christ."

Life on Campus

Beneath this aegis of emphasis upon Christian faith, life on the campus marched along, but not immune to the pressures hovering on all sides — from a nation beset with the problems of financial disaster and a world increasingly subjected to the insatiable appetites of those who hungered for political and military power. The rigors of international conflict would ultimately bring to near halt many, if not most, of the usual routines and diversions. It may have been that World War II nudged much of a sort of “age of innocence” from the ordinary campus-scene in the United States. Whatever may have been the realities, “old grads” of twenty-five, forty, and fifty years enjoyed nostalgic remembrances of college-life in depression-ridden and prewar America. Those times were not easy; and order, place, and tradition offered suitable and accepted guidelines. Present, also, were harbingers of change.

Most freshmen, as they looked forward to “the years ahead,” often asked: “How long? Will it never end?” Many seniors, as they glanced backward, made reply: “Just yesterday we started!” A punster, whose wisdom the editor of The Wesleyan-Alumnus cited in December, 1933, had noted that “to be college bred, one had to have had a four-year loaf during which time he was continually kneading dough!” As the growing problems of the nation and world crept in to haunt the minds of students, E. Guy Cutshall told his youthful audience in 1936 that he had many reasons to commiserate with and for “the young people” — for they had come into the world by means not of their choosing, had to face continued difficulties in finding desired jobs, had to note that certain of the world’s leaders were intent upon turning manpower into cannon fodder, and had hopefully to find on the college campus those promises for optimism to counteract the pessimism and “sickly cynicism” so threateningly on the rise “on all sides.”



Bernice Halbert

Bernice Halbert, as dean of women, addressed the young ladies of the campus on the topic, “The Cultured Woman.” She optimistically underscored the attributes of such a person — one who both intellectually and spiritually would have appreciative understanding of history, science, and literature; one who should be “humble, sincere, and reverent”; one who had acquired the “social graces” and a “sophistication to know when to use them.” Miss Halbert’s “ivory tower” cast its shadows in 1933. The author of “Co-Eds’ Chatter” in 1940 offered this comfortable perspective:

cold and storm
and wintry weather
wind that bites
thru wool and leather
are we downhearted?
no we’re not.

we snuggle down
in our little cot
and sleep thru
another eight o'clock.

Robert Browning's "Pippa" was passing on occasion through N.W.U.'s quadrangle.

For a "chapel" in 1938, Dr. Frederick Stuff, N.W.U. grad of 1893 and professor of English at the University of Nebraska, reviewed for his fellow Wesleyanites those "earlier years" — before the trustworthy Model T Ford, already replaced for a decade by the Model A, had arrived; before "moving picture stars" were known; before the Philco Radio had been dreamed of; before "extra-curricular activities" had become vital to letters of recommendation; and before Good's "lumbering ice wagon" furnished the only refrigeration for homes in University Place. Many, who would much later reminisce of their vintage years, wrote or spoke of having been in the midst "of the best friends we ever knew"; of the pleasure to have "beaten someone to the best davenport in the sorority house"; of "great times" — despite depression, drought, and grasshoppers; of "a set of values" which had served to put "order into life"; and of what it meant to be a "BMOC" — an all-conference player of football, a singer in glee club, quartet, and operettas, a house manager of his fraternity, a member of Blue Key, or a bearer of the popular accolade of "Old Grouch." These graduates credited much of their professional successes to those "college experiences" which had imbued them with sensibilities toward civic, community, and religious responsibilities. E. Guy Cutshall, when midstream in his tenure as chancellor, saw a goal for Nebraska Wesleyan to be to send forth its young people to be leaders in the constant striving for "sane and refined social life." Thus it may have been.

— The 1930s

Graying graduates, from their acquired and loftier vantage points, have dared to glance backward to recall with humor and nostalgia some of the realities of those more innocent years, the 1930s. Understanding of a different era often comes by means of comparisons and contrasts. Our so-called "Senior Citizens" of the 1980s were quite aware of what had been dropped and of what had been added. Digests of change and comparison have had both known and unidentifiable authors, and reprints have been worked over, widely distributed, and often hilarious. Ann Landers, editors of AARP publications, and speakers at fifty-year reunions had their heydays. This writer is fully indebted to all who added touches to the picture. So, of what were the "thirties"? or, of what not?

Well, possessing an automobile had become a must, but many brand-names would not survive the decade. Most roads were still unpaved, and a good gravel-top was considered to be close to perfection. The Pennsylvania Turnpike was as yet only on paper, and "interstates" were not thought of, generally. Oil companies, at 2 and 1/2 cents per copy, handed out gratis road maps by the hundreds of thousands, and motorists complained because they couldn't refold them. Holiday Inns were yet to come, and Howard Johnsons, with their special ice cream cones, may have begun in New England. One could find a good cabin in a tourist court for \$2 a night. A quarter was a good tip for a good bellhop in a good hotel. A new Chevrolet, Ford, or Plymouth could be purchased for considerably less than \$700 — even after the all-steel top made its appearance about 1935. Gasoline cost as little as 11 cents per

gallon, and, where more costly, was usually available at 6 gallons for a dollar. In nearly all cities, five-cent busfares were standard. Postage stamps for first-class letters rose from 2 cents to 3 cents, and the penny post card remained at 1 cent; and, the postman called twice each day — Sundays and holidays excluded, of course. People could purchase a flood of items for 5 cents and 10 cents at a “five and ten-cent store.” Nearly every drug store had a soda fountain, and the five-cent cone, the ten-cent ice cream soda, and the fifteen-cent “home-style malted” were standard. Twenty-five cents was a fair price to pay for a good lunch — meat, potatoes, extra vegetable, salad, bread and butter, and drink, and with pie for 5 cents more, or “a la mode” for a dime.

And, we push forward for more commemoration. “Alphabet soup” referred to Franklin Roosevelt’s recovery program and “New Deal” — NRA, CCC, AAA, PWA, WPA, NLRB, NYA, TVA, et cetera — even with FDR becoming an identity of the president. These were times when people did not smoke grass, but they mowed it; when coke was only something you drank, and a “coke date” was popular and proper; when for “going out,” every young lady wore a hat; when “going steady” meant only with one person; when “making out” referred to how well one did in an exam; when nearly everything “made in Japan” meant junk; when potato chips were still “made at home”; when cookies came only in bulk, along with all dried fruit; when “cup size” did not refer to a bra; when “time-sharing” translated to togetherness, not to computers; and when a couple married first and then lived together, and a woman still believed she ought to have a husband “to have a baby.” Also, in those days, everyone who was happy and pleasant was gay; a “chip” was a piece of wood; “hardware” was hardware and “software” in some circles might refer to good quality underclothing; “bunnies” were small rabbits and a “rabbit” was not a foreign-made car; “minimum wage,” at 25 cents per hour and to be eased upward to 40 cents, and the “40-hour week” were parts of the reform legislation of 1938; “social security” had just become a new household word; and a closet, rather than a small room for certain people “to come out of,” was a place to hang clothes.

At some time in the 1930s, nearly every one could identify Jack Benny and Mary Livingston and Rochester, Edward VIII (Duke of Windsor) and Wallis Warfield Simpson, Eddie Cantor, Ma Perkins, Amos and Andy, Fibber and Mollie, Lone Ranger and Tonto, the Dionne Quintuplets, Bruno Richard Hauptman, and a host of popular singers, composers, dance orchestras, and movie stars. And, we haven’t begun to scratch the surface. Some writers refer to the ‘thirties as “Romantic.” Some of the more popular dance-tunes were “Stormy Weather,” “Boulevard of Broken Dreams,” “Cheek to Cheek,” “Smoke Gets in Your Eyes,” “Tea for Two,” “Just the Way You Look Tonight,” “Hot Lips,” “Thanks for the Memory,” “Day and Night,” “Begin the Beguine,” “Lullaby of Broadway,” and “Over the Rainbow.” As for the moving pictures — their titles and stars, Hollywood hovered above all else. The scores and scores of great personages and stories depicted make futile an attempt to select a few to be the better and the more typical. By 1931, over 80% of all movie-theatres in the United States were equipped for sound. The 1930s became the great time for the American movie. It was an artistry which reflected nearly every facet of American culture and sensibility — even if foreign viewers concluded that most of life in the U.S. was somehow shaped by cowboys and gangsters. And, “color” came in by the decade’s end.

We press further. News reports dealt relentlessly with the activities of Adolph Hitler, of Benito Mussolini, and of the Japanese aggressions in the "far east." Josef Stalin remained enigmatic and threatening. National prohibition ended for most Americans, and beer and liquor once more flowed openly throughout most states and cities. Americans thrilled to the rivalries of national baseball and intercollegiate football — most by radio broadcast. Schools remained segregated, and Blacks were not yet participants in the "major sports." France's "La Normandie" was the big ocean liner, but England followed quickly with the "Queen Mary" and the "Queen Elizabeth." Americans shuddered at the tragedies which befell the great airships — the "Von Hindenburg" and the "Shenandoah." Ziegfeld's "Follies" were still the rage in New York, and Kirsten Flagstad wowed audiences at "the Met."

To conclude this sampling of what the 1930s were, let us remember that we had good electric washing machines, good electric "ice boxes" (refrigerators), good electric vacuum cleaners, and wonderful radios; but we still used the "armstrong method" to freeze home-made ice cream. Most of our rural dwellers had to await the outreaches of the REA, and most small towns still depended upon their local power plants.

— And, Since?

Much has happened, certainly since 1941, and particulars compile quite a full basket. To scratch at the surface a bit more, here are some "things" the "thirties" were before. We can begin with "population explosion" and "the pill"; penicillin and most antibiotics, although "sulfa" had by 1940 come on the scene; polio shots, vitamin pills, and DDT; "tummy-tucking" and "face-lifting"; orlon and dacron and other drip-dry fabrics, although DuPont had perfected nylon in time for New York's "World's Fair" of 1939; slacks for women, and denims to be bleached and streaked from the "natural blue" and to be called "jeans" and "levis."

We of "golden years" recall that we did not have television, radar, FM radios, fluorescent lights, tape recorders, xerox, electric typewriters, and word processors; "automatic" washing machines, clothes dryers, freezers for the home, and electric hair dryers, dish washers, and blankets — but, we did have "hot pads" and water bottles; electronic music and disco dancing; jet planes and helicopters; plastics and frisbees; jeeps, ballpoint pens, scotch tape, stick-on scratch pads, disposable diapers, "M & Ms," and pizza; frozen juices, instant coffee and tea and "decaffeinated anything," yogurt, and "fast food" chains; and we've hardly made a dent in the fender. But, further hammering discloses ingredients for a later "alphabet soup" — CIA, NATO, UFO, VCR, GNP, VIP, NFL, AIDS, etc. Furthermore, who in 1940 expected ever to hear of Frank Sinatra, Grandma Moses, Boy George, Chiquita Banana, Leonard Bernstein, Victor Borga, Luciano Pavarotti, Placido Domingo, Lena Horne, Leontine Price, Joan Sutherland, Liberace, Batman and Robin, Snoopy, Rudolph the Red-Nosed Reindeer, Ann Landers, Abby Van Buren, Ed Sullivan, the Beatles, and Hugh Hefner's "Playboy Magazine" and special warrens for his "bunnies"?

— Health, at N.W.U.

With what was and without what was to be, life was bustling on the campus of Nebraska Wesleyan. During these years of economic uncertainty, drouth, and eventual participation in a great war, students on college campuses continued to be relatively healthful beings. The vigor and resilience of youth nearly always meant

quick recovery from any microbic assault or other inconvenience. The phys-ed programs for both men and women at N.W.U. encouraged positive living, and particularly for the co-eds did the eyes of Clara Brandt and Dr. Ruth Warner give the utmost of careful surveillance. An agreement with Bryan Memorial Hospital assured each student of ready and nearly cost-free care should an emergency or major illness arise.

According to sufficient testimony, few students escaped from the gnawing affects of fatigue. "Hitting the books" and "burning the midnight oil" were usually identified as the chief culprits to cause weariness. But, more honest confession directed attention to the demands of trips for athletes, singers, and debaters; to participation in extracurricular affairs; to "visiting"; to shopping sprees; to parties; to vacations; and to the "all-nights" before and after vacations.

Aside from recurring epidemics of the common cold and influenza, a single case of smallpox popped up to challenge the usual normality of things. With spring approaching in 1936, the "boys" of the Crescent fraternity were winding down their annual "Hell Week" for pledges when Sam Somerhalder became ill with the dread affliction. Of course, quarantine signs appeared on all entrances, and all members — new and old — became incarcerated within the walls until "hurried vaccinations" revealed, in each case, that immunity had been effected. Then followed, for purpose of spring vacation, an abandonment of the house — to the lone victim of the inconvenience. His case proved to be a light one. Not until 1945 would The Wesleyan carry matching detail of another threatening disruption of health on campus. This time, the agent was a "flu bug" which was "faster than Seabiscuit or Whirlaway." This culprit took a "terrible toll" on class attendance.

A sobering respect remained for tuberculosis, for as late as 1943 statistics disclosed that in 1942 the long-dreaded disease had taken the lives of 178 Nebraskans. Through the purchase of Christmas Seals, people in the State would contribute in 1943 more than \$80,000 to fight the scourge — with expectations that 90% of the fund would be expended the following year within Nebraska.

The school had, in earnest effort, sought to maintain a "health Service" — which functioned most of the time via the P. E. offices in the gymnasium. Wartime may have prompted the trustees to direct that a "Student Health Clinic" be established. By mid February, 1944, this clinic occupied two rooms on the ground floor of the library building. In charge was a registered nurse (R.N.) who could treat minor ailments and injuries. She would refer a serious case to "the doctor of a student's choice." The deans instructed housemothers of sororities and fraternities, as well as the ladies who leased the rooms, to send ailing students "to the clinic."

One of Clara Brandt's chief concerns was "good posture." Whatever the influence might have been, at least on two occasions The Wesleyan noted a trend. In the early thirties came a "stylish swagger" — for which those of the fairer sex seemingly sought to move about with "chin up, chest out, and hips trailing far behind." All of this seemed reversed, when, by the spring of 1942, the ladies on campus were "slumping — with backs curved and hips well forward." One reporter likened the new angle to a "collegiate droop." Well, Americans were at war versus the Axis Powers, and we can trust that lines straightened somewhat once peace came in 1945.

— Smoking

Only during a brief few weeks prior to the Armistice of 1918 had the

authorities of Nebraska Wesleyan acquiesced to a use of tobacco "on campus." The men who had enlisted in the university's unit of the Student Army Training Corps (S.A.T.C.) and the three young officers who directed their preparations for active service had gained silent consent to use tobacco "in barracks" and during breaks while engaged in drill and in practice for the art of trench warfare. An end of war brought quick end to both the Corps and to the concession. The historic ban persisted and embraced the campus, the buildings on the campus, and "any building connected with the organizations of the school." As chancellor, E. Guy Cutshall soon let it be known that he expected "the full cooperation of the students." He later added punch to the dictum by refusing campus employment to any student known to be a user of tobacco, and he proposed that all students must sign "a pledge not to smoke." As to the latter, a large delegation of the male students met with him, protested his added ploy, and persuaded him to "withdraw his edict."

Serving again as dean of men, Professor J. C. Jensen in May, 1935, reported to Chancellor Cutshall that one of the most difficult problems confronting him was "smoking of tobacco in the houses." Jensen urged that "the last clause of the present rule" be quietly deleted, for it was quite impossible to enforce and no member of the faculty would serve "as spy on the frat houses." Jensen's solid logic carried him further. The fraternities were "organizations of the school," but in private homes students were free to smoke without violating the rule. So, nonfraternity men and those members not living in their respective houses did not fall under the ban except as it applied "on campus." Jensen also saw unfairness in the application of the rule which would withhold "campus employment" from a student "who smoked off campus." The chancellor heeded his dean's logic and followed his advice. It was Jensen's observance that the men of Kappa Sigma Pi earnestly sought to enforce "the rule in the house," and that the Crescents were "the most open in disregarding it."



Fred Marion Gregg

Professor F. M. Gregg continued to be Wesleyan's chief spokesman on the evils of nicotine, and his attack was unrelenting — in classroom and without. He sought his audiences in service clubs, high school assemblies, church gatherings, convocations for entering freshmen at N.W.U., fraternity and sorority houses and "in chapel." He would have exulted to see the NO SMOKING signs so prevalently displayed in public places five decades later. His motto had been known for a decade on the campus — "Nicotine Narcotizes the Noodle" and for effect to be sometimes spelled "Knickotine Knarckotizes the Knoodle." His favorite experiment was to place a sparrow within a bell-jar rested on a sealing base, to blow tobacco smoke into the bell until the bird had succumbed to the poison and turned up its toes in death, to use the creature's demise as persuasive evidence of the awfulness of the weed's power, and then to hold aloft the limp

remains — for all to see and to learn from.

Once, when his captured audience was the student body "in chapel,"

Gregg's experiment had quite conclusively caused the bird's death. Having set aside the bell and with professorial finality displayed the lifeless body of his small victim, he laid the feathered form back onto the tray and proceeded to drive home his conclusions. What he did not notice was the sparrow's revival, miraculous recovery of strength, and flight upward from the table into the heights of the balcony where, from a perch of security, it began to chirp joyously to celebrate its unintended escape from doom. But, all the audience saw, and uproarious outbursts of mirth virtually inundated the not-for-long bewildered speaker. In the minds of those students, it was an unforgettable and never-to-dim incident.

Rules and Professor Gregg, in reality, made but faint imprint upon the spread of the habit off campus. Along the curbs, where sidewalks and paths led into the campus, cigaret butts accumulated into piles. With some concern, Dr. Jensen noted, in May, 1939, that evidences disclosed "some smoking" had occurred around the gymnasium and C. C. White. Sally Deane, for The Plainsman of 1938, had her "Coed" say:

I don't smoke and I don't bet.
 I don't swear and I don't pet.
 I don't.
 You may think I don't have much fun.
 I don't.

Well, for fun or otherwise, change was to creep in.

J. C. Jensen served as dean of men through the years of World War II. He opined in 1941 that most of the young men who smoked did so before they ever came to college; so, these "confirmed smokers" simply made it more difficult to keep the practice off the campus. Establishment in 1942 of a "student union" in the White Building soon brought pressure to permit smoking therein. The faculty stood the ground and refused to permit "smoking in the union to become an entering wedge versus the established policy." Nevertheless, the "on campus" restriction was heading for the skids.

Following the German and Japanese capitulations in 1945, veterans of the great war in great numbers made use of the "G. I. Bill" and poured onto college and university campuses. The flow was small in the fall of 1945, would grow sizably by January, 1946, and would become a near deluge by September. Most returning servicemen were inveterate users of tobacco, and they were unlikely to heed the "on campus rule" — even at Nebraska Wesleyan. Chancellor Ben Schwartz urged all students to comply with the regulations, but a time had clearly arrived for modification. The issue had long ceased to be a moral one. David Mickey, '39, returned to the campus January 1, 1946, to direct admissions, and he had served in the army for more than three and a half years. A nonsmoker, Mickey suggested that the school accommodate the veterans and adjust gracefully to the realities of changing way of life. A compromise of sorts came forward, and members of the faculty and Schwartz agreed to an adjustment. They lifted the "on campus rule," but held against smoking within the buildings. Except for the Rachel Ann Lucas Library and the Rose Memorial Observatory, all buildings on the campus were by no means fireproof. The prospect of conflagration was sufficient argument to post NO SMOKING signs in all halls. Cans to receive the butts appeared at all entrances.

Revolution had not come to the campus of Nebraska Wesleyan; rather a wavering policy had simply evolved.

Outwardly, the clinging restriction received nearly universal acceptance. Between classes, “les fumeurs” clustered before the doors to enjoy their break before the ardors of the next hour. Some, of course, found it somewhat easy to fudge, students and recently hired professors, and by end of the 1950s to smoke within the buildings seemed no longer a violation of rule. Given another quarter-century, after widely accepted evidences had proved the ends which Dr. Gregg had so clearly outlined, folk with new-old ideas returned NO SMOKING notices to entryways and walls; and, these persons had never heard of Wesleyan’s renowned gentleman psychologist. Wheels do turn full circle — sometimes.

— Dancing

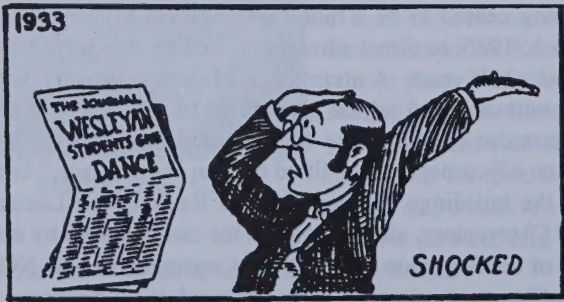


“Thou Shalt Not Dance!” was another commandment which trustees and faculty of Nebraska Wesleyan had early added to the ten of Moses. Schreckengast had been uncompromising on the subject, and Cutshall did not intend to hedge. No one was so naive as to believe that all Methodists did not dance and that all students at N.W.U. had crossed no threshold into a public ballroom. But, “on campus” or for or by any organization associated with the

institution, no easing of the ban was foreseeable in 1932. Strict enforcement of the rule notwithstanding, confirmed rumor disclosed that Wesleyan students had promoted no less than four clandestine dances during Schreckengast’s final year — and maybe more. But, one to come after Cutshall’s ingress as chancellor lost its cover, and the faculty responded with stern warning. Dr. Cutshall later admitted that the students had “paid absolutely no attention” to the remonstrance.

The occasion which was several weeks later to wring from the new chancellor his somewhat startling confession had come in the wake of a so-called “Black Friars dance” — in the new Cornhusker Hotel, the evening of Tuesday, December 20, 1932. Coverage of the event and its repercussions made headlines the following day in the newspapers of Lincoln and Omaha. To celebrate Wednesday’s noontime beginning of Christmas vacation, some of Wesleyan’s students had

mutinied the evening before, and the faculty “was wroth.” But, who were the “Black Friars”? Leaders of four of the fraternities on the campus — James N. Ackerman, Richard W. Smith, J. Wiley Green, and J. Vernon Clemans — had made the arrangements, had



informed the management of the hotel that "Black Friars" was a group to which Wesleyan students belonged, and had adroitly evaded identification of any chaperons. The four men were seniors, and more than 100 students had attended the pre-vacation fling.

Reporters enjoyed review of the school's "hoary old rule" and the students' "heinous violation" of it. Classifying it as "Dancing and Education," the Omaha Bee News wagered that a lot of water had "run under the bridge" at Nebraska Wesleyan since its founding "forty-five years before." Editorial advice suggested that the school's board of trustees remember Daniel had defied the "irrevocable laws" of the Medes and Persians and had been "divinely sustained" in the lions' den. The writer cited that David and Miriam, also of Biblical fame, were dancers. Was it not time that Wesleyan's trustees and faculty, after "due and prayerful consideration," brought rules "up to date"? Cutshall's rejoinder was a bit sweeping:

We have a moral faculty. . . . It is not merely a matter of upholding a rule which is on the books. It is partly a matter of personal conviction and partly a matter of loyalty to Wesleyan. Our Methodist constituency is opposed to dancing and the faculty is loyal to their wishes.

As for the Board of Trustees, division within its ranks surfaced. Cutshall, before newspapermen had cornered him for interviews on the 21st, had heard from several of the trustees who instructed him that the matter was not his responsibility. He quickly interpreted the writing on the wall: "The board will handle the matter, and not in any great hurry." More than fifty years after the event, Wiley Green was to note — for archival reference, "You will never know what we went through!" Some of the instigators had mounting fears of "expulsion," but the trustees simply put the affair on a shelf. After all, Doane College had for several years permitted chaperoned dancing on its campus. As for Wesleyan, in the throes of threatening financial straits, could there be any practicality in an attempt to discipline nearly a fourth of the student body?

It remained for the chancellor, perhaps, to give some sort of *finis* to the matter, and the trustees had held their meeting in February, 1933. Early in March, to the students "in chapel," Cutshall outlined again the school's "Social Policy" — and this meant "no dancing." But, had the board left a swinging gate in the fence of restrictions?

Dancing in any of the university buildings or organizations or dancing off the campus by a group of Wesleyan students is forbidden. Elasticity, but not compromise, is provided by the fact that individuals dancing in respectable places off the campus will not be censored.

Acknowledgement had finally come from the top that many youthful Methodists, enrolled at Nebraska Wesleyan, liked to dance. Their successors would gain nearly full measure in 1937.

Pavilions at Antelope Park, Capitol Beach, and "The Turnpike" in turn featured the major bands of local, state, and national fame, and "King's" on West "O" had its loyal clientele. In increasing numbers, Wesleyan's students frequented on weekends these ballrooms. Semester by semester they did not hesitate to make

known their desire to have dances on the campus. February 10, 1937, George A. Knight, graduate of 1914 and trustee of unquestioned loyalty, raised before the board the subject — “to allow our young people to have social dances on the campus.” Knight and other trustees met jointly with members of the Student Senate and with others, sometimes at lunch in the Cottage Cafe, and a day for decision came June 3, when a delegation of students formally presented their request to the trustees.

Well, Mr. Knight and Mrs. Rachel Stander Low, ‘15, put the motion, and debate was lively. Unanimity remained beyond reach, but 16 of the 25 members present voted to change policy. So, dancing on the campus of Nebraska Wesleyan University would begin in the fall of 1937; and, as a graduate of 1937 would note fifty years later, “Wesleyan did not go down the tube as result of this worldliness!”



Charles Horton Talley

Cutshall's departure from the campus left administrative matters largely in the hands of Dean C. Horton Talley, and the latter had his plan ready for the opening of school in September. The “organized houses” and other groups could have dances on Friday and Saturday evenings, only, and in each case “the house mother” or sponsor was to be given advance notice and to approve “proper arrangements.” An organization could schedule no more than five dances per year, but such limitation did not include “hour dances” — which became regular affairs, particularly for the fraternities and sororities. The dean of women kept record of these social events, and she also approved “time and arrangements”

before any happening. The calendar in her office worked “to spread events” and to avoid most overuses of a day or evening. To assist her in these new tasks, a delegation of students from the organized groups and a representation from the faculty formed a “university Social Committee.” Intent was for this Committee to have “policy forming authority.” ‘Twas true, a new era had come to N.W.U., and a campus wag put it this way —

Swing and sway,
So they say,
Is the order
Of the day.

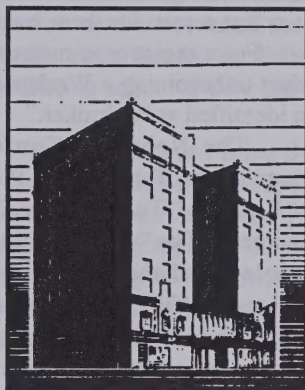
Members of Blue Key and Purple Arqus moved quickly to celebrate. About mid term in that fall semester of 1937 came “the first great all-school dance.” The gymnasium became a colorfully decorated and festooned ballroom, and a capacity crowd responded to music provided by a hired band. At mid point, the “organized groups” presented their skits and special numbers — to add to the gaiety of the occasion. This writer recalls that members of the faculty were out in full force to share in the excitement. Truly, change had come.

The Plainsman for 1938 would be the first annual to feature photos of

Wesleyan's students dancing. The "formal season" of the spring found them in the banquet halls and ballrooms of the Lincoln and Cornhusker Hotels, and even at the University Club atop the Stuart Building. It was all of this:



The Lincoln



The Cornhusker

Lads with feet tapping rhythm to the blare of . . . trumpets
 . . . well-groomed lads, tall and resplendent in the black and white
 . . . formal attire . . . lovely maidens in dresses of gossamer and
 butterfly wings, . . . the tints of April rainbows and sunsets of fairy
 land, . . . perfume of roses, gardenias, and orchids . . . and the
 luxurious touch of black velvet and white fur.

A part of the past had been laid to rest!

Denouement demands little more. Dancing was destructive of the finish on the gymnasium's floor; so, the sport shifted in due time to the smaller gymnasium in the Van Fleet Building and to the Student Union in C. C. White. "Hour dances" grew in popularity — especially for the "sister-brother houses." "Jitterbugging" took over as "hot jive and jam" became the "in thing." This seemed to run its course as the more sophisticated collegians looked upon such energetic display of agile contortion as "small town stuff." Certainly, some students at N.W.U. preferred the music of Glenn Miller, Harry James, and Kay Kyser as more suitable for "fashionable society" — with its taste for "slow, sweet swing." And, an editor of The Wesleyan observed in 1941 that some students refused to attend parties where "there was dancing."

— Alcohol

Any imbibing of alcoholic drink remained for Wesleyanites a misdemeanor almost certain to bring invitation to buy a ticket for home. Before repeal of the eighteenth amendment, one had to turn to illegal sources to purchase intoxicating beverage. With the end of prohibition in 1933, except in the states, counties, and municipalities where the ban was still retained "on the books," the onus of illegality no longer rested upon the errancy. For a student enrolled in a "Christian college," such offense remained a matter of social morality. At Nebraska Wesleyan, initial

detections and suspicions brought counsel, which could be followed by reprimand and warning. Isaac B. Schreckengast had virtually no patience with students who "drank." E. Guy Cutshall was no more than slightly less inclined to direct an offender to the parental threshold. Ben Schwartz resorted to dismissal or suspension only as last resort, for there was always challenge to be found in the saving of a lost sheep. For a registrar to note on a record of credits that one had been expelled "for conduct unbecoming a Wesleyan student," it meant, usually, that the individual had been identified as "a drinker."

The Nebraska Conference of the Methodist Church, through its "Committee on Temperance, Prohibition and Public Morals" — to become in 1937 the "Board of Temperance," had fought valiantly to preserve the doomed amendment. The "wets" had attacked the "Noble Experiment" from all sides and on all angles, and they had conjectured, even promised, that the revenues from "legalized traffic" would reduce taxes at all levels, would reduce drunkenness, would eliminate bootlegging and gang warfare, would lessen likelihood of automobile accidents, and would "save our youth" from the more alluring temptation to imbibe of "forbidden substance." It did not take many months for Methodists to relate that the "liquor traffic" had become worse than in "the old saloon days," and with "devastating influences." Advertisements portrayed men and women as healthy, vigorous, and ingenious "users of the bottle"; but temperance enthusiasts found no acknowledgement in the ads and on labels that alcoholic consumption was habit forming, was a major factor in causes of automobile accidents, could destroy one's morals and ethical judgment, often wrecked bodies physically, often wasted the "substance of income," often caused losses of jobs, and resulted in broken homes.

Methodism remained ever watchful. Statistics, gathered during the stresses and uncertainties of wartime, revealed that per capita consumption of "intoxicating beverages" in Nebraska had by September, 1943, reached "an all-time high." The conference's board predicated that each pastor and each church and the "dry cause" faced into "crucial days." The end of World War II brought no easing of the "staggering social problem" for the Methodist Church as it resolved to continue to labor "to build Christian character and to motivate Christian social activity and relationship.

The W. C. T. U. was vigorously active in University Place, and most Wesleyan wives and many professors were dues-paying members. The Wesleyan through the years regularly published announcements of meetings and carried reports about large "turn outs," programs, and refreshments. Students at the college were quite aware that any waywardness on their parts to yield to the siren call of the bottle could hardly pass undetected.

Students knew that Dean B. E. McProud would refuse to recommend for certification or teaching position any applicant known "to drink" or "to smoke." On the matter, he was stern and uncompromising. When The Wesleyan in March, 1937, treated of a recent poll conducted by Literary Digest, to the effect that "student drinking" was on an upward trend throughout the nation and that most students admired a man "who drinks like a gentleman," the generalization served to bring iteration of the school's policy and of professional endorsement of abstinence. Was there "such trend" among students at Nebraska Wesleyan?

In his report of May, 1939, J. C. Jensen, as dean of men, observed that "the

liquor problem was less than three or four years before." He noted, nevertheless, that more students were from homes where "a social glass" had become customary, and this tended to cause some problem at Nebraska Wesleyan. During the year just closed, circumstances had necessitated dismissal "for drunkenness" of one student, a placing of two on "probation," and a recommendation that another not enroll for the next fall semester. The university was certainly not under siege, but Jensen did urge that prospective new students be advised to go elsewhere to school if they did not wish to abide by the "Wesleyan rule against liquor."

If there were a "drinking problem" on the Wesleyan campus during these years, it lay quite snugly within the confines of the social fraternities. The separate groups were fiercely protective of their members, and each house exercised great carefulness to prevent detection by authorities of a brother's straying from the path. Lincoln police rarely turned to the administrators of the University of Nebraska or of Nebraska Wesleyan when forced by circumstances to take into custody an intoxicated student. The quiet procedure was to call the fellow's fraternity house and to invite his brothers to come, to retrieve, and to restore. Housemothers, loyal to their young men, were often party to "the quiet tongue." In January, 1941, Jensen was still of the opinion that drinking of alcohol was a lessening problem at Nebraska Wesleyan, but he countered this assurance with his supposition that "most problems" in the fraternities arose because of "alums who visited and brought their liquor with them." As war drained from the campuses the young men, so did consumption of alcohol sharply decline. Jensen's subsequent "annual reports" to Chancellor Schwartz carried no references to a use of alcohol at N.W.U. — through to victory over the Axis.

— Other Taboos

Annually, the school's catalog had assured prospective students and their parents that rules at Nebraska Wesleyan were "few and simple" — such that required "only what may reasonably be expected of ladies and gentlemen," or of "Christian young people . . . desiring a Christian education." Besides alcohol, tobacco, and dancing, other taboos had included card playing and profane language, but the text no longer specified these after Schreckengast's retirement. Of course, deletion did not imply that the institution was blessing such "lesser sins." We know that the ban against dancing on campus ended in June, 1937. Until April, 1944, the catalogs stated that use of tobacco on the grounds and in the buildings and use of liquor were "strictly forbidden." But, in 1944, appeared new phrasing — under the heading of "General Policies": "The use of tobacco on the campus and the use of intoxicants at any time are in violation of the principles and traditions of the school." Softening of language added flexibility of response to violations of the guidelines. And, the restriction on smoking would be further eased in 1946. In retrospect, some winds of change had swept across the campus of Nebraska Wesleyan — and not imperceptibly.

— Work

A large percentage of students in attendance at N.W.U. during the depression-ridden 'thirties found themselves to be in need of steady, part-time employment or of frequent access to "odd jobs." With tuition at \$75 per semester, along with the concomitant expenses which figured into each reckoning, one's altogether too few dollars simply "did not stretch." The dean's offices kept files and posted notices of prospective jobs; the Y.M. and Y.W.C.A.'s maintained effectively

their traditional services; each fraternity and sorority had "connections" which assured their actives and prospective members of inside tracks to "reserved employments," and the "house jobs" could balance off at least parts of costs for board and room; the school relied upon a battery of students to be janitors, to be caretakers of the grounds, to be assistants in the library, in laboratories, and in departments, and to perform secretarial tasks in administrative offices; and managers of the cafeteria, except for their cooks, depended almost exclusively upon student-help. A summary in 1933 indicated that 52% of the students attending Nebraska Wesleyan engaged in part-time work. The Plainsman claimed a new commandment had taken over by spring of 1935: "Thou shalt work thy way through school, for Wesleyan has no use for parasites." Chancellor Cutshall that same spring expressed concern because so many students were "on the pay roll" — to reduce or to cover their monetary obligations "in the treasurer's office." Cutshall urged that Wesleyan bid more "for the students whose parents can pay their . . . way in full." Further drains from the institution's potential revenues could be found in the scholarships to high school valedictorians and in the discounts to the children of ministers.

1934-1935 may have been a peak year of sorts to give cause for concern, for Cutshall informed the trustees that the school had paid out \$1,306 for "departmental assistants," alone, with ten departments involved — biology, chemistry, geography, physical education, psychology, physics, history, kindergarten, political science, and speech. Concurrently, "about 50" were assisting John Brox in the maintenance and care of the campus. (This latter number was reduced to 38 by 1937.)

The board's executive committee resolved in August, 1937, that no student should receive from scholarships, discounts, and work on campus "more than half to be owed the school"; but, certain "qualified persons" could be excepted from the limitations of the guideline. Administrators had ample leeway to exercise judgment, in each case.

Ben Schwartz, after only ten months as chancellor, informed the trustees, June 1, 1939, that the budget had been too heavily loaded "for janitorial services" and that "reduction of expenditures" was of necessity. During the year which closed in May, 1943, The Plainsman in an article, "Odd Jobs," noted that approximately 100 students, about 40% of those enrolled, were "on the school payroll" — with about half engaged in custodial services and the other half in secretarial and assisting positions. For the fall semester, 1943, Schwartz estimated no more than \$350 would be expended by the school to pay for student help, but his projection did not include janitorial and maintenance services and departmental assistants. An end to war and promise of rising revenues had their loosening influences upon the purse strings of the university. An item in the budget for the fall semester, 1945, allotted more than \$500 for eleven students to work as secretaries and department assistants. Yes, "things" were still tight, just not quite so tight.

Many a graduate of Nebraska Wesleyan has looked back upon the part-time work and "odd jobs" of the 1930s with pride and, perhaps, with nostalgia. Any listing would include house work, yard work, hanging storm windows, moving furniture, and chauffeuring; driving trucks and "deliveries" of all sorts; janitorial services in banks, stores, and restaurants; waiting on tables, "slinging hash," quick frying, and washing dishes in cafes and hotels; hauling ice for Good's; cleaning

SAVE WITH SAFETY
PEERLESS
CASH & CARRY CLEANING

- SUITS
- TOPCOATS
- PLAIN DRESSES
- LIGHT-WEIGHT COATS
- UNLINED ROBES

56^c

TWO FOR 99c

322 So. 11th
Geo. H. Lemon

December, 1938

homes and tending children; firing and banking furnaces; selling candy, Fuller brushes, and even vacuum cleaners; clerking in banks, stores, and groceries; guarding premises as night watchmen; keeping clients cool at soda fountains; baking bread and pastries; repairing shoes; dry cleaning and delivering (George Lemon, '17, always reserved jobs for Wesleyan students at his Peerless Cleaners); operating telephone switchboards; manning pumps at filling stations and servicing autos at garages; delivering milk and processing it at Fairmonts or Roberts; repairing radios; ushering or selling tickets at the movie houses; and umpteen other "doings." Guesswork indicated that during a school year twice as many men sought work "off campus" as did the women. During the summers, nearly every one sought to earn

income to ease the pinch of expenses for the coming terms. For many it had been "hustle and bustle."

A sort of "standard guide" during the "depression years" had emerged with respect to hours and remuneration. Roughly, it was this: three hours per day for board and one hour per day for room. Translated, such hours covered the average \$7 or \$8 each month for a room and the approximate \$21 to \$24 for board. From time to time, reports disclosed that some employers were being "unfair"; on the other hand, rumors indicated that some students had bargained with their employers "to outbid competitors." In autumn, 1939, the general situation had again become sufficiently crucial to prompt the Student Council to hold hearings — with intent to make recommendations. Aim was to make certain, if possible, that no employers took advantage of any student. Whatever evidence of wrong-doings may have surfaced, no one seems to have made public the findings.

F.E.R.A. and N.Y.A.

One of the more significant stories to be gleaned from these years comes from the extent to which students at Nebraska Wesleyan benefited from the federal programs made possible through the Federal Emergency Relief Administration (F.E.R.A., May, 1933) and the National Youth Administration (N.Y.A., an outreach of the Works Progress Administration, enacted in 1935). These creations of Franklin Roosevelt's New Deal required that the states also contribute to the funds available for subsequent expenditures. Among the approved projects would be work for students at the secondary, undergraduate, and graduate levels. Frances Perkins, Secretary of Labor, enthusiastically urged all schools, colleges, and universities to participate in these programs — "to enable students to gain work" and "to pay them for employment." Wesleyan's professor of political science and sociology, Dr. E. Glenn Callen, moved quickly "to make application for Federal Aid," and Nebraska Wesleyan was the second institution "of its kind in Nebraska" to submit its proposal



E. Glenn Callen

“for acceptance.”

General rules specified that “all work had to be additional work to that already on a campus” and that the employment had to be “equitably divided” — on bases of relative enrollments, among “old and new students,” and among men and women. Also, “as many as 10% of a school’s enrollment” could receive benefits. Callen reported to the trustees, in May, 1934, that forty-five students at Wesleyan “were on the payroll of the program (F.E.R.A.),” and that the stipends earned had risen from \$343 in February to \$600 in total payments each month. Furthermore, as director of the program on the campus, Callen proudly noted that Wesleyan “had lost no student because of lack of funds since the program was in

effect.”

When school resumed in September, 1934, Callen announced that 58 students, under the relief act, would be earning an average of \$13 per month. An alumnus, who had retired from a career as geographer and professor in 1980 remembered fondly that he had received “the munificent sum of \$9.00 per month” to read and evaluate reports turned in by those enrolled in Rose B. Clark’s “course in Human Geography.” No doubt about it, the program kept scholars in school, and Wesleyan’s records disclosed that those benefiting from the program earned better grades — about one-fourth of an honor point above “the general student.”

The N.Y.A. was in vogue for September, 1935, and greater percentages of students could qualify to participate. Dr. Callen, who had already received many accolades of praise in recognition of the excellence of his administrative and organizing skills, continued to direct the program for Nebraska Wesleyan, whose 62 participants were among 1,449 in Nebraska who would share in monthly payments of \$21,735. Figures revealed that throughout the United States, 100,532 students in 1,514 colleges and universities were “securing financial aid.” Students often withdrew from the program, and The Wesleyan, December 6, 1935, reported that Wesleyan’s 48 participants had shared in the monthly allotment of \$720.

It was at this time that Clara Brandt, with the assistance of her “NYA workers,” gathered from several hundred other colleges and universities copies of health cards used “to direct health services for students.” From these sources, she compiled a new card which profiled and preserved more complete and reliable records relative to the state and progress of “student health.” Her final assessment of the project indicated that many other institutions had then adopted her “new card.”

A “local program, to receive N.Y.A. allotments, could qualify only if the work would not be done unless “funds came in to aid.” At Wesleyan, assistants performed research and compiled statistics for departments, for the library, for the registrar’s and treasurer’s offices, for music and theatre, and for athletics. Qualifying “community projects” included welfare surveys, work at the nearby

Nebraska State Home for Children, and certain recreational innovations. For the year, 1935 - 1936, Callen reported that 70 students at N.W.U. had shared in "the aid" — to the sum of \$6,400. He would subsequently disclose that, as of September, 1936, allotments for Wesleyan would be increased to aid 102 students — this because of the drouth's extended worsening of the state's economy and the resultant shortage of cash for increased numbers of young scholars. By February, 1937, Nebraska had 2,054 persons on N.Y.A. rolls, and an additional 49 were pursuing graduate goals. By 1937, 98 percent of the nation's colleges and universities dispensed funds through the N.Y.A.

But, all citizens and all college administrators and trustees did not approve of these programs under F.E.R.A. and N.Y.A. These critics opined that the programs kept in college "too many students who ought not to be there — academically," that many of the projects were no more than work-creating without useful or constructive aims, and that precedents were being established to permit greater regulation by the federal government of education — and, in the cases of the private schools, even an erosion of the basic principle involved in the separation of church and state. Withstanding protest and warning, these relief programs, which fell under the purview of Frances Perkins, kept tens of thousands of the brightest of American youth in the classrooms and laboratories of our institutions of higher learning. The nation would have been utterly poorer in spirit had certain critics had their ways.

A resurgence of New Deal legislation in 1938 centered attention upon "minimum wage," and the Congress drew a line at twenty-five cents per hour. With time for adjustments during the next few years, 40¢ per hour would become standard. N.Y.A. payrolls conformed to the national directives. By 1942, "student help" at N.W.U. received 30¢ per hour of work; the following year, 40¢. With defense spending and other factors at work, as prosperity returned to the nation, the government imposed dramatic reductions in relief expenditure — N.Y.A. included. The demands of war brought close to most of these programs.

To use Nebraska Wesleyan as example, for the academic year 1937 - 1938, the stipends forthcoming via N.Y.A. ranged from \$56 to \$136.80, and this writer's total return rested at \$72. For his senior year, he gained an additional eight dollars. In nearly all cases, the payments received went for tuition, board and room, and books. Dr. Callen for nearly a decade gave unstintingly and generously of his time and skill to direct "government aid" as means to keep students where they wanted to be — in college. He and other professors regularly made their extra texts available to students whom they knew could not afford to purchase them. All had been for investment in the future. The dividends would become immeasurable.

Student Pastors

In a classification special unto themselves were the student pastors. These young men, having committed themselves to the Christian ministry, could gain a charge, usually assigned by the superintendent of the Lincoln district, and the salaries, if paid in full by the parishioners, averaged about \$200 for a conference year. In cases of need, the Missions Board of the Methodist Episcopal Church would add as much as \$100. One could seek a loan from the Methodist Student Loan Foundation. Occasionally, a presiding elder of a district, the superintendent, would extend some aid, but this, too, was a loan to be "made good" in due course.

Few students married while in college, and Methodist leaders in Nebraska definitely discouraged matrimony for ministerial students — until they were off to seminaries to earn their degrees in theology. Those brash enough to marry, while yet enrolled at Nebraska Wesleyan, found it difficult, if not impossible, to procure loans through the resources of the church. As one alumnus, after completing a highly successful career as a Methodist clergyman, said of it: “It was quite unpopular in those days to be married!” Well, it seemed economically unwise if practicality were worth consideration, and a combination of ethical opinions ruled out a mixing of marital relationships with academic pursuits on a Christian undergraduate campus. Whatever the circumstances, matrimony simply had to wait — most of the time. But, and happily, the imposed restraints did not rule out “romance” — that is, “within reason.” Oh, well!

Housing

Still “in the B.D. years,” as an alumna would observe some fifty years later, Wesleyan had no dormitories. Unless housed with family or in a sorority or fraternity, students found rooms in the homes of University Place. The deans’ offices maintained lists of “approved householders” who had registered their accommodations. Men and women were not to rent rooms “in the same building,” but circumstances could permit exceptions. For women, a parlor “on the first level” was quite necessary, for here the young ladies could receive their male callers — on weekends and for no more than two evenings “during the week.” To be absent from campus overnight or on weekends, the girls had first to gain permission from the dean of women and to make certain that “their hostess” knew of their whereabouts. Members of the sororities had to abide by the same rule and to inform their respective housemothers.

When the actives and alumnae of Theta Upsilon decided circumstances necessitated the closing of their chapter at N.W.U., the property at 5130 Madison Avenue, identified as “the Smith House,” fell under the purview of the school’s trustees. The executive committee opted in April, 1940, to use the facilities as a dormitory for women. With “two girls in a room,” rental would be \$6.00 per month — with extra charges to be made for use of irons and radios, “to cover cost of electricity.” The young ladies could not use their “social room” for dancing, because of “wear and tear on the flooring.” A hostess would supervise enforcement of rules relative to “hours and absences.” The coming of wartime’s strictures altered somewhat the school’s use of the large residence.

Board and Cafeteria

Some students preferred to board “in a home,” and a small number of housewives in Uni Place continued in the 1930s to “set table” for young folk with good appetites. Local cafes and diners patterned their menus and prices to attract students. In both home and restaurant, for part of the monthly fare, one could work as dishwasher, waiter or waitress, peeler of vegetables, or wielder of the broom. Alumni remember when hamburgers could be “taken out” at six for 25¢; when milk “came across the counter” at 9¢ per quart; when a filling meal of chili — with lots of beans, crackers, and “extra catsup” — “took on” a dime; and when Cottage Inn collected a quarter for a complete meal, with 5¢ extra for dessert — and, at this “social mecca,” a coke and dancing to a nickelodeon added up to just 10¢, and the

proprietor often dropped in extra nickels to keep the box playing. Each sorority and fraternity had its own table and its own jobs, and a housemother often doubled as both cook and hostess — and served always as expert on etiquette.

The major facility for eating “on campus” was, of course, the cafeteria or “Dining Hall” — accessible by stairs on the east and by entryway on the west from

Old Main to the top floor of the “annex.” Mr. and Mrs. J. W. Campbell managed the cafeteria until 1939. During these lean years, churches sent in supplies of canned vegetables and fruit to help meet apportionment commitments, and

some students offset costs of board and tuition in the same way. The school aimed to keep expenses “at the minimum for eating.” This nonprofit guideline limited for a student during the early 1930s an outgo of close to \$50 per semester, or, possibly, as low as \$2.50 a week, for three good meals a day. As prices slowly swung upward under the proddings of Henry Wallace’s agricultural administration, costs of meals at the cafeteria likewise mounted. By the mid ‘thirties, a month’s board, at 21 meals per week, averaged nearly \$20.

The Campbells ran the cafeteria under the sequential supervisions of Marvin Gilbert, E. E. Stoffel, and J. E. Bartley. As “chefs of the Dining Hall,” or of “the boarding club,” or after extensive cosmetic improvement had made of it “The Yellow and Brown Dining Room,” they received stipends based on number of students served. In due course, the “cost of operation” included the wages of a hostess and an additional cook — to assist Mrs. Campbell. The secretary for the Board of Trustees recorded in February, 1935, that the dining hall was “showing a profit of \$900”; he further noted that 111 students regularly ate there, with 19 “provided with work.” Frequent references in The Wesleyan indicated that partakers of the fare could slide to 100 or rise to more than 140.

Running this “dining room” was big business. Mrs. Campbell and her two assistants prepared the food, and in 1934 she estimated the menus for one day required —

15 quarts string beans; 27 large loaves of bread; 35 pounds of meat; 16 pies; 10 pounds butter; 19 gallons milk; 3 1/2 pounds oatmeal; 5 1/2 packages breakfast food; 20 quarts fruit; 10 quarts jam; 9 pounds navy beans; 8 gallons salad; 3 quarts tomato relish; 6 quarts pickles; and 1 1/4 pounds coffee.

Two and a half years later, she would offer these statistics when patronage was at a peak in October, 1936:

J. W. Campbell's
CAFETERIA DINING HALL

This year the Cafeteria Dining Hall is serving
meals in two styles for your convenience.

STYLE NO. 1—

Table Board, per week (21 meals) \$2.50.
Per semester \$90.00.

STYLE NO. 2—

Cafeteria—choose your own. \$5 value meal tickets on
sale for \$4.50.

For a day — 45 to 50 loaves of bread; 15 pounds of butter; 100 pounds of potatoes, and fourteen gallons of milk;

For one meal — 25 pounds of beans; 40 pounds of meat; 4 1/2 gallons of fruit; or, perhaps 576 sandwiches, or 14 gallons of soup.

It should have come as no surprise when Mr. Campbell laid before the executive committee of the board his request for a more satisfactory agreement. Negotiations and outcome, as noted in the minutes of the committee, leave this writer a bit baffled. Campbell asked for two dollars per month per student "eating there" and for 20% of funds "taken in for cash meals and banquets." Moreover, he insisted that he hire and fire his "student help." Also, the kitchen needed a new mixer, and the cooks and help needed a toilet "in the room below the kitchen." Furthermore, replacement of dishes lost because of breakage and worn out linens was paramount. The trustees and Mr. Bartley countered with alternate proposals and gained agreement with Mr. Campbell. The university would put him "on pay roll" and his salary would be \$35 each month, but he would replace "all breakage." The Campbells would "direct student employees." The school would "now foot" the bills for heat, light, and water; and, all charges for food and supplies, linens, and improvements were "to go into the treasurer's hands." And, as before, the Campbells were to continue to eat their meals at the cafeteria. A guarantee of a clear and unencumbered margin of \$35 each month must have been, for the Campbells, an improvement; but, they would terminate their arrangement with the school in spring, 1939.

Alumni attest to the fact that Mr. and Mrs. Campbell were "a caring couple." They made every effort to bring into being and to preserve "a full social atmosphere" in their dining hall. Fellowship and good camaraderie prevailed, and certain alumnae have professed that as waitresses in the cafeteria they experienced some of "the happiest times" in their lives. The dining hall became often a sort of "center of campus information." Particularly, in the evening, once tables had been cleared and the chores ended, students often lingered to gather around the piano and to "burst forth" with the latest popular songs and with some of "the oldies." Year after year, the Campbells had reserved the hall as a place for the "Barbs" to meet. The facility never served as a "student union."

From 1934 to 1938, a policy involving the cafeteria was a source of considerable irritation to many students. Chancellor Cutshall ordered all students "on school payroll" to eat their meals at the cafeteria. The food service needed the additional revenue, and success of the operation may have depended upon it. In spite of the soundness of the chancellor's financial judgment, the rule was bitterly resented by the members of fraternities and sororities who found that such forcing of expenditures into the tills of the cafeteria reduced accordingly their financial margins. These critics reasoned that Cutshall's hostility toward the "organized houses" had led him to make the ruling. It is interesting to note that one of the first policies to lapse after Ben Schwartz became chancellor in September, 1938, was this requirement.

The departure of the Campbells brought decision on the part of the school to get out of the cafeteria business. Mrs. R. E. (Susan) Holland agreed to run the

dining hall as a private enterprise and to pay rental — “within reasonable limits.” Wesleyan was to make certain improvements, to redecorate and brighten “the rooms,” and to install a soda fountain. The school retained title to all equipment. When classes opened in September, 1939, Mrs. Holland’s “Campus Nook” welcomed one and all. She employed nine or ten students to assist. She hoped the NOOK would become a popular lounge.

Despite Susan Holland’s best and innovative efforts, “insufficient patronage” forced her to close her “Nook,” February, 1941. The board’s committee on buildings and grounds proposed to dispose of the equipment — “for whatever returns could be realized.” Chancellor Schwartz, Mr. Bartley, and trustees mulled much over a spread of suggestions. The Wesleyan informed its readers that “the girls living in the dormitory” wished to run an “eating co-op” — to serve lunches at noon and dinner in the evening. From this idea, something more extensive did grow.

Once planted, the seed took root, but not for anything of permanence in the dormitory. By May, a “Campus Co-op” had blossomed — to be run by students “with a hired cook.” A member of the faculty, as advisor, had agreed to assist, and this “student cooperative” could rent the cafeteria-dining hall and kitchen for \$35 a month. Any student could join the “Co-op” for a fee of one dollar, and members would share equally in the profits. Thirty-nine “share holders” had signed by September 19, and any student could buy a meal ticket — \$4.25 for three meals per day per week, or \$3.25 for two meals per day. Candybars and other “goodies” would “pass across the counter.” The managers urged groups to schedule their banquets there. Mrs. F. C. Kattner, formerly of Greeley, Colorado, agreed to be cook.

Response was somewhat guarded to the concept of a “Student Dining Cooperative.” No more than “60 regulars” frequented their so-called “baby restaurant”; but, its “first hard year” proved its worth. So, the second year of operation was more successful — with “about 100 at noon and nearly 80 in the evening.” A five-dollar ticket entitled one to eat three meals per day per week; a four-dollar ticket excluded breakfast; single meals came at 30¢ for lunch and 35¢ for dinner. The “daily run” for doughnuts consumed fifteen dozen. Members of the “co-op” continued to do “all the work” — washing the dishes, aiding the cook, waiting on tables, selling and collecting, and keeping the premises clean. For this second year, Mrs. Ida Owen was the cook, the only salaried employee.

This “dining cooperative” fell victim to the drains of wartime, and the upper floor of the “annex” and all therein gathered dust. The board’s “committee on buildings and grounds” gave immediate response to “V-E Day,” May 8, 1945, and directed that funds be expended “to clean up the dining room” and to hire “student help” to do the work. Through the year, 1945 - 46, Mrs. Owen again directed the cooking. When school opened, September, 1945, The Wesleyan reported that “new trays” were on hand.

“The best meals in town” coaxed into the revived co-op, according to The Wesleyan, 160 at noon, 125 at night, and 75 for breakfast. As the fraternities succeeded in resetting their own tables, patronage declined for the food service on the campus. Records indicate that from 75 to 80 students regularly took all their meals at the cooperative. “Sunday dinner” at 50¢ found lines and crowded tables. Along the way, an average “daily fare” required

... 14 loaves of bread, ten dozen doughnuts, five packages of breakfast rolls; four pounds of butter; 50 pounds of potatoes; ten to fifteen pies; 50 quarts of milk and nearly as much chocolate milk; many quarts of orange juice or ade.

Along with 30 dozen eggs for a week, estimates of cases of canned fruits and vegetables came simply to "several." At year's end, Johnson Hall was rising to the east of the library, and its new cafeteria meant change.

Style and Attire

Whether in peacetime, wartime, financial recession and depression, or recovery from it all, or just ordinary circumstances, Wesleyan's students paid attention to the changing styles. In a collective sense, nearly everyone knew well the paths that led to Gold's, Hovland-Swanson's, Magee's, Miller & Paine, Rudge & Guenzel, and Simon's. The Wesleyan and The Coyote and The Plainsman stayed solvent, nearly, because of extensive advertising. As rumored, the women, ladies, girls and gals were much more style-conscious than the men, gentlemen, boys and guys; but, 'twa'n't necessarily so. The passing parade was quite revealing — as to tastes, and sometimes moreso than otherwise.

— For the Ladies

First, let us sample some of the attractions offered up to adorn the feminine form. "Chipper spring frocks" were on sale in 1933 — with taffeta trims and "captivating bows that tie directly under your chin," for \$12.95 each. For the following year came "one-piece dresses of pure dye ribbed fabric" — new frocks called "cherry bark" and tailored for "trigness," semi-dressy "for those occasions"; and, these were real bargains at \$4.50. In late autumn, 1935, "art in dress" and "classic simplicity" summoned the style-seekers to choose from "soft crepes, supple superb velvets, diaphanous chiffons and dainty silk sheers" — all of which had arrived in "Renaissance colors and shades" of red, deep rich green, purple, blue, and black.

A survey at mid decade disclosed the favorite colors for women's winter attire to be, "in this order," black, purple, red, blue, and green — in all their variations. Woolen dresses were the mode, and the ladies were wearing suits with jackets of two types — "short and tight and long and loose"; and some were more like capes. Often these garments were "tailored." Chiffon and flannel blouses came in

"Cherry Bark"





bright shades. Tweed coats were sometimes "Hairy," in "Belted Style," and "blanket lined." An array of sweaters provided alternatives to jackets and capes.

Clothes appeared "young and bright and becoming" for springtime, 1936. Hemlines had risen, and shorter skirts were said to be "very important to youth." Hollywood had opted for "14 inches from the floor," but popular demand urged women with "good looking legs" to settle for 13. For those who did not consider shorter to be better, 12 served more appropriately. There was no return to the "roarin' twenties" and no jump ahead to the mini-skirt. Sleeves were softer, wider, and even puffed, and shoulders were padded for broadness to make the hips "look slim."

Slender waistlines with flaring below

meant that pleats, all tucked and gathered, were "very chic." Unpressed pleats made the skirts flare. Velveteen skirts with "gored fronds" were also excellent — in black, brown, blue, and green. Lots of buttons for trim were "very good," and so were "crushed necklines."

With the middle years of the decade of drouth and depression in the record book, "prints" were in by February, 1937; tiny clusters of dainty flowers shared the racks with

large flowers "in brilliant shades on

navy blue or black." Such attire required that hats be "off-the-face in style," but the "pill box" was still "in," as was "the coronation type, with brims." These hats came in all the pastel shades. Gloves were always "in good taste."

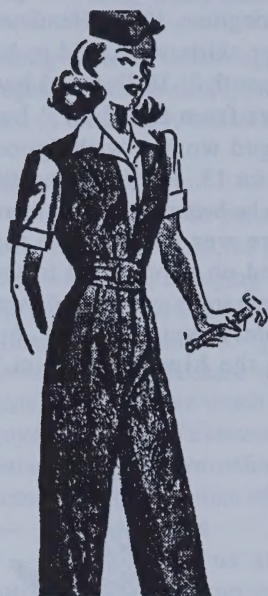
Next, the gals turned to linen in paisley prints and candy stripes. Dirndl dresses, of Swiss organdy and much embroidered, were fashionable. Plaids in bright colors attracted both male and female. "Things" in bright red, yellow, green, and blue had extended surges of popularity. Within a few seasons, when "Lucky Strike Green" went to war, so did many

Rayon
Jersey
Print



A Jumper
Jewel

freedoms of choice for women's attire — for design and for color and for fabric. Still, late in 1942, Judy Bond's "Bow Blouse" sold for \$2.95 — in blue, green, brown, yellow, red, aqua, beige, fuchsia, and white; and, these went so well with skirts of all styles and with slacks.



Busy gal's uniform

DEFENSE SLACKS

Maybe it took "Rosie the Riveter" to put slacks on the rack as suitable garb for women. The Wesleyan, January 15, 1943, announced with a sort of finality that the gals were wearing slacks "on the campus." Practicality had at last overtaken tradition and without "a positive administrative declaration of approval." Common sense dictated that such apparel was "health preserving in cold weather." Well, no more would a dean of women inform her young ladies that N.W.U. co-eds simply did not wear slacks on campus. "Two-piece styles" were soon in vogue; designed for both work and play, the fabrics changed to match all seasons. "Jiffy Collars," in spun rayon and crepe and patterned for women's blouses, came in

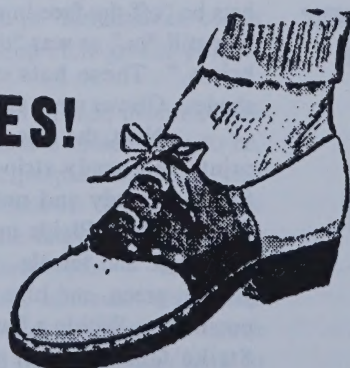
packages of three, for \$1. As we know, slacks for the fairer sex were here to stay — and, eventually for nearly all occasions.

The co-ed of 1933 knew that silk stockings continued "to run" — just as they always had. So, a frugal miss wore them only for weddings, funerals, church, and formal affairs. Popular shades were listed as "taupe-mist, hazel-beige, and rumtone," and these remained in demand. "Tri-colored hosiery" attracted the eye in 1938. DuPont introduced nylons in time to awe those who had tired of gazing at the Trylon, Perisphere, and Hericline as central attractions at New York's World Fair in 1939 and 1940; then, defense and wartime contracts kept this new product, as well as silk, from the public market. And, all along the way, the many types of cotton

had given women choices to exercise for socks and hosiery to go with their saddles, flatties, wedgies, pups, mocassins, and oxfords — shoes with the low heels and high heels and "the heights in between." "Patent," for footwear, was nearly always in good taste for more formal

SADDLES!

\$5 pair



Two-Way Stretch



occasions. Good hosiery was expected to qualify for the so-called "two-way stretch."

The stores advertised two-way stretch step-in girdles — that would "follow one's every move." As early as 1933 these marvels guaranteed perfect suppleness "with grace and proper restraint," and they were available with semi-laced sides, "boned in front," in sizes 26 to 32, up to 14-inch lengths, and in "tea rose color." The "Bon Ton Girdle," known for its smartness, cost less than two dollars. Well, these undergarments underwent constant improvement and seemed always to be sharing advertising space with lace-trimmed crepe

panties and the accompanying "slips in tailored style" for women.

Scarfs of all colors, designs and fabrics seemed to be out of style, and a rage for sweaters persisted and varied with the changing seasons and tastes for pattern, fabric, color, and design. More costly outerwear suggested "Lapin Jackets" as very smart for spring, and these quality furs of "dyed rabbit" had popular appeal in nutria, rose beige, walnut, and parchment. A good jacket cost \$25 in 1933. With windblown collars all "mannishly notched" and with long cuffs all "novelty flared," and also available in black and kaffa brown, a Lapin would cost milady \$39.75 in 1934. More costly furs were out of reach for most co-eds, and the various grades of wool, as patterned, colored, and designed, served best for fall and winter outerwear. "Swagger wraps" were popular in 1933 and again in the later thirties, for these belted garments enabled women to snug in their waistlines — for both dresses and coats. Lengths followed closely the skirts. Solid, full colors persisted in popularity, but occasional departures brought in plaids and lighter hues.

To observe true "art in dress," reporters for the social notes in The Wesleyan had simply to be present at the spring formals — affairs of dinner and dance beginning in 1938. Samplings for 1939 included these:

. . . hooped skirt dress of old rose; white net with aquamarine bow splashed over it; white slipper satins, in low in the back and low in the front; pea-green taffeta hoop skirt with heirloom necklace and long white gloves; dark rancho rose, short-waisted with small puffed sleeves; white net with acres and acres of skirt; green net with little green bows in rows on sleeves and waist; black silk crepe with rhinestone belt and shoulder straps; a white quilted jacket; blue slipper satin in criss-cross pattern; chiffon dress of three shades of red, wine, and pink; pink and blue taffeta interchanges; bright blue velvet; white taffeta with a Spanish influence; hoop skirt of black taffeta and white fur trim; black marquissette with white collar and cuff, and many buttons; cerise chiffon with royal blue velvet

trim and straps; aqua blue chiffon with off-shoulder puff old-fashioned nose-gays; ice-blue slipper satin accordion-pleated with rose girdle and flower; white taffeta with gold flakes sprinkled on; wine velvet with black cape; black taffeta with gold accessories; white satin with turquoise bows; fuschia chiffon with shirred bodice and sleeves.

Dinner-dance affairs in 1941 brought forth commentaries which included a few additional revelations — velveteen, “sweetheart neckline,” “dropped shoulders” and “Plain necklines”; full color stripes with “metallic scrolls”; cameo pendants; velvet buttons. Beneath all of these were the shoes — pumps and ties in various shades of dyed kid (when “in”) and occasionally “genuine reptile.” Of course, not each beautiful belle wore kid or reptile.

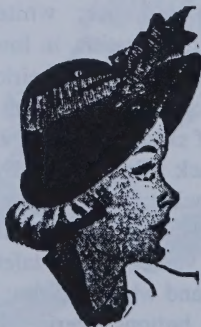
For women’s lounging wear, the stores offered “changing lines” of pajamas, sometimes advertised as “pyjamas.” “Wide wale corduroy” with its very smart velvety-look was part of the rage in the early thirties and enjoyed resurges of demand. Linens and cottons in paisley prints and candy stripes were in vogue and out; plain colors and plaids, bold designs and those of finer sorts, and prints in checks and flowery array were finally available in rayon crepe. During the war, “cosy flannelette” in stripes, pin checks, and plaids appeared and seemed to have escaped the all-consuming demands of the battle against the Axis Powers.

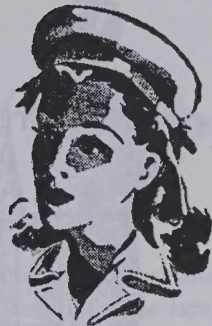
Each spring brought a rash of ads for women’s bathing suits. The styles changed gradually and became more revealing. A poet of good rhyme, maybe one of Nebraska Wesleyan’s, summarized the situation for readers of The Wesleyan, early in 1940 —

Girls, when they went out to swim,
Once dressed like Mother Hubbard.
But now they have a different whim,
And dress more like her cubbard.

Ah, the marvel of phonetics!

As for hats, the ladies wore them nearly everywhere and nearly always. One dared leave her hat behind only for the most informal of occasions. As for shapes and styles, they came and they went and would return — off-the-face and with brims. The rigors of war caused scrimping. In “Type &





Tripe," a feature of The Wesleyan, April, 1944, poetic summary put it this way:

Inflation must be here at last
you girls can verify that,
'cause now for almost twice the price
you get just half a hat.

With peace came resurgence to such extent that Lyle Morse, who weekly strung his "The Clothes Line" across the campus for all to read, noted for the Easter Parade in 1946 —

There will be big hats
And little hats,
Green hats,
And red hats,
Round hats,
And square hats,
And hats and hats and hats!

Times for hatless women had not yet arrived.

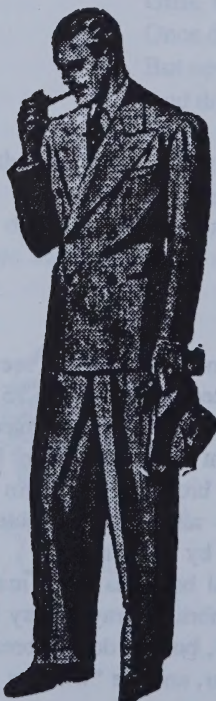
— For the Gentlemen

"Things" were not nearly so complicated for the male side — so it seemed; but, vanity is sexless. Early in the decade, the men sported their shoes at \$5.50 a pair — scotch-grained oxfords in blacks and browns, to be polished — unless of suede, when it was "in"; brown buck and ox-blood caught many a fancy by 1935. And, there were the smooth "Kids," the "broad-toed," the brogue patterned in calf-skin with punched tip, and the "blucher-cut kangaroo" — all so "comfortable and smart, too!" The styles held, and prices had increased a bit by wartime.

Good suits were available at \$19.50, and at real bargains when marked down from \$30. A Kensington came in dark oxford, Cambridge gray, dressy blue, and rich brown. Single breasted still dominated in 1935, but the double breasted was rapidly making inroads. "Chalk stripes" were popular, and the "window pane

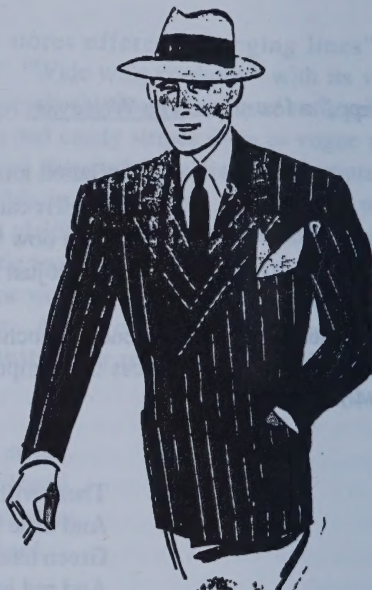


\$22.50. Tweeds had almost taken over by



stripe" attracted much favorable attention. Shirred backs, with half belt all nicely tucked in at the waist line, were very masculine — with patch and saddle pockets. Pants and slacks with inverted pleats in the front became a rage. "Perky Tyrolean hats" topped off the gear of the best dressed men on any campus — where the males were concerned about their immaculate appearances. Rumor had it that the more fastidious man "stood on a chair to dress so as not to disturb the crease in his trousers."

Lapels broadened, and shirt collars and neckties spread with them. The new "Brigadier" was in 1936 a great "suit value" at



1939, and "Piccadilly Notch 3" and "Trooper" could be in one's closet for

as little as \$25 — and never for more than \$35. "Custom-made clothiers" advertised their tailored fittings — to come from "800 fabrics . . . in 40 styles." Before the Japanese attack on Pearl Harbor put a crunch upon the American life-style, Lincoln's "college guy" donned his Hart, Schaffner & Marx "triple test worsted" for no more than \$35. "Leisure jackets" and sport slacks, once the nation had adjusted to the strictures of war, cost their buyers up to \$9.95 and \$5.95, respectively.

Leather gloves, scarfs of many fabrics and sorts, and overcoats were always in vogue for the young man of a campus. "All Weather Ramblers," "Zip-in Lining Weatherbeaters," and "Scotch Dewbury Topcoats," as 1939 slipped into 1940, were on the racks for \$35 and less. Some of these



Fun Fashions

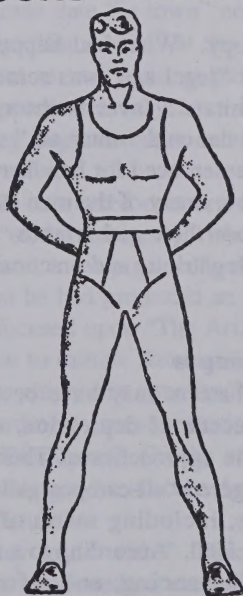


shields against the cold were freehanging and some were belted to snug in at the waistline. The lapels were "wide and wide."

French JOCKEY SHORT

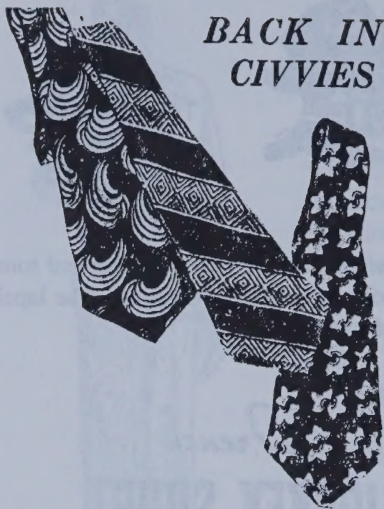
Frugalities of "depression economy" caused many men to abandon "the undershirt," but they did not discard "the boxer short." But, change came in the fall of 1935 when merchants introduced the "French Jockey short" and claimed it was "new, daring, and sensible." Some stores in Lincoln found it difficult "to keep supply with demand." Another trend persuaded "the stylish man" to keep his socks up with garters, but this revival was destined to a brief run. Soon raised was the question — "Why buy something you've been without and it doesn't even show?"

— And, Hair?



Advertisements, portraits, and texts in issues of The Wesleyan and The Plainsman reveal that nearly everything held a line during these years as hair style — for both men and women. An exception was long hair for the male of the species. An "in-do" could catch the fancies of the gals, and a new hat often seemed needed to set the mode. The fellows in sports nearly always preferred a modification of "crew cut," and for practical reasons. The movie stars usually set the pace.

Whatever the variations, hair fashions for women in 1940 sampled of the entire decade: curls on side and on top were held in place by ribbons, "pins and other ornaments," and the "page-boy" and other short styles required "pin curls"; tresses were both short and long, often "hanging long down the back"; "soft rolls"



BACK IN CIVVIES

might keep the hair from the forehead or above the ears and neckline; “tight rolls” were neater and less disturbed by the wind — particularly when “in double”; bangs in front were persistently popular; and kerchiefs and snoods were rarely in hiding. Yea, verily, these forms added to a potpourri of tastes.

Men rarely parted their hair in the middle, and a mustache belonged “only to somebody’s grandfather” — that is, until after Christmas, 1940. Sproutings in all shapes and densities burst forth upon many an upper lip, and they came as fine lines, as handlebars, and as bushes. Not to be neglected were those that appeared to be “motheaten or mousey,” “Hitlerian or Shakespearean,”

or just droopy. What had happened? Conjecture speculated that proof of one’s manhood or “legal age” was somehow at stake. Too, there may have been genuine desire to imitate a favorite actor. Perhaps, “that upper lip” needed coverage for warmth “in the cold winter air.” One campus belle speculated that the beaus were trying “to lessen need for handkerchiefs.” Anyhow, a year later, much to additional consternation, many of the men succumbed to the challenge of “the fuzz” — despite protests from their girl friends. The nation was at war, and the “military cut” seemed both patriotic and practical. The rage for the mustache had spent itself.

Parties

— On Campus

Whatever may have been the tastes for mode and style during this more than full decade of depression, students at N.W.U. never lacked for mixers and parties. The approaches of Thanksgiving, Christmas, and spring vacation nearly always triggered “all-campus gatherings.” Early in December, 1932, more than 200 enthusiasts, including many of the professors and their wives, crowded into Huntington Hall. According to a report for *The Wesleyan*, the “bill of fair” featured games, folk dancing, and refreshments. Similar celebrations focused upon Hallowe’en, Valentine’s Day, St. Patrick’s Day, and “Lil Abner and his friends.”

Planners often booked the gymnasium when a truly large turnout was in the offing. With dancing came costly wear on the floor’s surface, and the smaller gym in the Van Fleet Building offered sanctuary to party-people — for the floor there was not essential to the athletic program of the university. Then came the “student union” in C. C. White. But, the war was draining away “the manpower.” N.W.U.’s resourceful co-eds invited guests from the Lincoln Air Base, and a “balancing of numbers” continued. Military and naval units housed adjacent to the campus helped maintain an equilibrium.

The *Plainsman* for 1945 reviewed the major social events which began in September, 1944. The editors covered the initial “mixers”; a “big Jinx party” of

late October; a "Political Stamp-ede" in early November and which required a "25-cent war stamp" for admission; a late autumn and pre-Thanksgiving "Harvest Frolic Carnival"; a February "Valentine Ball"; an "Appreciation Party" to honor Coach Larry Price and his amazingly victorious and often short-handed basketball squad; the W.A.A.'s annual "Spinsters' Spree" which miraculously found enough guys to escort the gals; and, to put a finishing touch to spring, the dance to honor "Big Snob and Old Grouch." Spring, 1945, was a time of soaring spirits, for war's end in Europe was at hand.

— Dating and Romance

Each year had seen the passing parade of teas, open houses, "hour dances" — once permitted, "formals," and just parties to celebrate whatever needed celebrating. Dating was more than essential to the social calendar, and most students had of necessity to guard their limited financial resources. Most on-campus events required little or no extra expenditure, but to go off-campus could create a problem within the billfold.

Few of the men had cars and found it grating against their male egos to be forced to use the city buses; furthermore, a gentleman always paid his lady's fare. Most of the girls made heavy of the inconvenience because they constantly complained the buses were "disagreeable." A movie date "in town" nearly always included a coke afterwards; or, if to splurge, to go "for a bowl" at the Acme Chili Parlor on "O" Street. Too, the Cornhusker Hotel served luscious pastries to the after-movie crowd. However low the total expenditures may have been for an evening, many of the men may have thought they ought to more carefully harbor their nickels and dimes.

C. Horton Talley, dean of men in 1933, expressed concern for what he referred to as "the welfare" of some of the men "of the university" who had found their limited financial means did not permit them to engage in "general social responsibility." Information does not disclose that he had promoted an inquiry, but as early as January, that year, much interest had focused upon "The Arizona Dating System." This "social invention" allowed women to initiate dates and to pay half the expenses. This sharing of the costs was not "to emphasize equality," but it was a means to enhance "the prospect of dates." According to some sources, reliable as they may be, dating remained "quite reduced at Wesleyan." On the other hand, it was proper to admit that many a young man took his girl friend on a date and spent no money "on her" — "But," as noted, "it was difficult!"

Many college students had "little money to do with." Throughout the remainder of the 1930s, a sort of open discussion continued on campus relative to the need for and the decorum of "dutch-treat dates." A poll probably would have revealed that most of the men were for them, for they were quite certain the "girls generally had more money to spend" — ergo, the women ought "to lighten the load." One jingle put the question in this way:

Horse and buggy days are gone,
We ride in Ford V 8s.
The boys now have a verse and song:
"How about more dutch-dates?"

But, the gals most of the time responded a la sock:

Said the toe to the sock,
 "Let me through; let me through!"
 Said the sock to the toe,
 "I'll be darned if I do!"

Well, come each "Leap Year," there were many "girl-invite-boy affairs." The fellows were highly anticipatory of their "lovely corsages" — of carrots, cabbages, onions, other leafy refuse, and whatever. Rumors ran rampant each four years that Wesleyan's men did "all sorts of things to entice being invited." Some of the women exacted stern promises that their escorts would not keep them waiting "more than five minutes after arrival." For each round of the leaping, the girls were known "to dish out the money," and the boys were only too happy to assist.



A "gallant" beginning

Wesleyan co-eds from time to time complained that most men of the campus were not "gallant," that they lacked the common courtesies. To parry the accusation, the male factors opined that the females received no better than they deserved. Whatever the realities of the situations may have been, the women often conversed about "the qualifications" of the fellow who, they hoped, would be nice-looking, neat, and with "lots of zip"; would have both good personality and good manners; would have both intelligence and ideals; and would be thoughtful and considerate of others, but "not too formal." One writer for The Wesleyan viewed himself to be "handsome, mighty, . . . not the silent type; a lovable chap with a gigantic personality . . . capable of capturing the hearts of the sweetest maids . . . (and) of whipping the toughest and roughest of man or beast with bare hand." Admitted, there are times when ladies in distress need their knights in shining armor. The knights of the Wesleyan oblong square may have found it difficult to find their damsels to be rescued. Troubadour that he may have wished to be, a campus poet lamented his confession:

Many and oft when I was a lad,
 I tried to be good,
 But turned out bad.
 Now as the years mount the ladder,
 I still try to be good
 But grow badder and badder.

But, by no stretch of the imagination was romance dead on the campus of Nebraska Wesleyan — not even slightly crippled. Historically speaking, men were originally opposed to co-education and saw it to be "a race for supremacy"; but, as one wit noted, when it became a "neck to neck situation," the men were all for it. Fondness for persons of the opposite sex soon led to the forming of "holding companies." One statistician claimed, in 1932, that nearly 95% of all American collegians dove into "the whirlpool of wedlock" within two years after graduation;

from this, a wag of the campus concluded that the remaining 5%, “the rest,” were the ones who “live happily ever after.” Another survey, but a year later, indicated that married students on college campuses received higher grades, and this seemed to prove that the unmarried students had “more fun.” To keep discussion on some sort of track, The Wesleyan offered this question for general exchange: “Do married men make the best husbands?” Quoted was a sign read in a local filling station: “Two can love as cheap as one.” And, there was this warning: “The only thing that comes to the man who waits is whiskers!” Through the years, a succession of “campus watchdogs” kept everyone posted as to who was whose, who had been whose, and who might be whose. Speculations brought into focus both “hits” and “misses,” and the “billing and cooing” went on just the same. Romance and rumor always mixed well — even though fancy and reality often remained far apart. Passage of years simply brought more of the same —

Party and dance,
Picnic or lunch!
It's a lot more fun,
With just TWO in the bunch. (1938)

When news spread over the campus in February, 1938, that Harry Upperman would be the new chancellor, Chessy, in her “Cat-Nip” column suggested that he could raise a lot of money for N.W.U. were he to preside at a host of weddings which loomed on the horizon; she matched up some twenty pairs of names. It made little difference that lots of switching would transpire before May. Chessy's point was well directed, for it was quite evident that a young man's fancy in spring turns “to anything but books.” Pre-Christmas parties, “spring formals,” and the annual approaches of commencement regularly provided prime times for announcements of engagements and dates for marriage. The pace kept up such tempo that The Wesleyan voiced speculation that N.W.U. probably led all other campuses, “percentagewise,” in per capita engagements, and the editor happily likened the college to a “match box” — and not because it was a “fire trap.”

Yea, romance would continue to be present on the campus of Nebraska Wesleyan, and funsters left behind a veritable anthology of quotable pokes to disclose that not every one through the years had engaged in the sport “of pitching a little woo.” A freshman may have had a problem to begin with, for he wrote on an examination paper — “the Gorgons were three sisters that looked like women, only more horrible.” A bit of warning can be tucked into this small verse:

Paintum face
Filum nails
Curlum hair
Catchum males.

A co-ed sent “a message” to some fellow when she wrote:

Roses are red;
Violets are blue;
Rain on the roof
Reminds me of you — drip! drip! drip!

But, real progress may come from or may bring change, as one campus dandy recorded the eventual outcome of his high-school romance: as freshman, he had said, "Mary is the girl back home, and I love her dearly"; as sophomore, "Mary is the girl back home, and I write to her"; as junior, "Mary is the girl back home"; as senior, "Mary is a girl's name."

Few persons failed to admit that when maidens in spring "give their come hither looks, sap begins to run." Or, as one preferred to phrase it, "... , saps begin to run." Unconvinced, or yet to be persuaded, many a reluctant campus swain could have recited this verse:

The wedding bells ring,
They swear ne'er to forsake.
I'm more interested
In eating wedding cake.

Or, maybe it had just ended this way in 1940, a leap year:

I shined my shoes;
I fixed my tie;
And, then she asked
Some other guy.

Evidence to the contrary, romance always burned brightly at N.W.U.



AS WINTER WEARS
AWAY — SO DO
THE DAVENPORTS

As the depression laden 'thirties drew to a close, one Wesleyan co-ed offered some sage advice: "Laugh and the world laughs with you; weep, and you streak your rouge." Certain of the girls and their boy friends thought there was cause for weeping because of the strict observance of hours which was enforced by housemothers in the sororities and by the landladies in the rooming homes for women. Rumor had it in 1934 that any young lady bold enough to bring a car to school had to keep the keys on deposit in the dean of women's office; but, very few students, even the men, had autos at school in those years. When she served as dean of women, Bernice Halbert regularly reported to the chancellor that there had been "very few cases of moral discipline" on the campus; what she probably did not report to the chancellor was that she had given to her female charges, particularly to the freshman girls, special instructions as to how to keep things cool while riding in crowded automobiles on the laps of their male escorts. Quieter times settled in on campus because of "after-vacation fatigue"; too many students spent little time

sleeping while at home. Usually, life on campus moved along on an even keel, whatever it may have been.

Strict as "the hours" appeared to be, Wesleyan's females had some definite advantages. From deference or courtesy, perhaps, the gals often reaped more than their fair share of elective offices — in classes and in organizations. An "annual tea" was occasion to recognize and laud all women who had achieved grades which averaged "B" or "A." As eventually in operation, two loan funds were limited to women: the Faculty Auxiliary Fund and the scholarships awarded by the Woman's Wesleyan Educational Council did not reach large amounts, but they did focus upon "high standards and standing." And, Clara Brandt's class in "rifle marksmanship for women" had no counterpart for the men. Mrs. Brandt had designed her course "to render considerable practicality" for recreational pursuits. Valid inquiry ought to have wondered about the targets of the future. In one area the women did register protest, for it seemed to them that the procedures favored the men when selections were made for "Who's Who in American Colleges and Universities." Statistics showed that on the average seven men for every five women had been chosen at Nebraska Wesleyan. Certain co-eds, particularly in 1943, complained against a "sort of prejudice." Were they planting the seeds for future rights and equality?

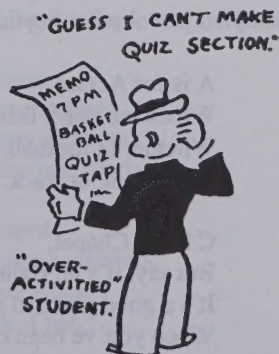
Lost and Found, etc.

Evidences of "life on campus" found expression in the "lost and found box" kept in the registrar's office. Zazel Sloniger and Helen Luschei successively had "awesome responsibilities" and made frequent appeals via The Wesleyan for students to come and to search for their lost items — scarfs, mittens, gloves, books, "costly eversharps," pens and pencils, note books, overshoes, overcoats, sweaters, billfolds — even with money therein, keys and key cases, "manicure sets," and candy. Advertising brought no more than a few lively responses.

As for "etceterations," the campus had its share of prowlers who would rifle an office or two and who would find some easy liftings in a fraternity or sorority house. Careless and irresponsible students were nearly always the causative factors which broke the legs and backs and arms of chairs, which slammed windows and cracked the panes, which wrote on walls or carved initials into whatever woodwork lay handy. The parade of Wesleyan editors repeatedly concluded that damages done came most often from "heedless disregard"; but, pranksterism and malicious intent were not to be discounted. The "book holders" on the backs of the seats in the chapel-auditorium were consistently the victims of abuse.

Extracurricular Activities

Many students were often involved in too many extracurricular activities, and members of the faculty made valiant effort to do something about it — under the direction of the registrar and a "student personnel committee." The "adopted rules" classified each activity as being of "one unit" or of "two units." A freshman during his or her first semester could be involved in no more than six units; if the newcomer earned a minimum of "C" as average, then eight units



became the limit for the second semester. Upper classmen had no limits applied — unless one were to fall below the “C” average. When such delinquency arose, the dean of men or the dean of women had power to require “a drop of two or more units.” The faculty handed down these classifications in April, 1940, but enforcement was hardly more than potential.

Two units — Football, basketball, track, debate, dramatics.
 — President of sorority, fraternity, or Bleu Thonge.
 — President of YM or YWCA.
 — Manager or editor of “The Plainsman.”
 — Manager or editor of “The Wesleyan.”
 — Men’s chorus, Women’s Glee Club, opera, oratorios.
 — Working for board and room.

One Unit — Staff on “Wesleyan” or on “Plainsman.”
 — Member of College Council.
 — Chr. of committee in sorority or fraternity.
 — Cabinet member of YM or YWCA.
 — Gospel team deputation.
 — Officer of Pep Club or W.A.A.
 — Working for room or board.
 — N.Y.A. appointment.
 — Janitorial assignment; lab assistant; reader; part-time secretary, etc.

Another feature of these pre-war years was the college student whose “pointing thumb” became emblematic of the art of hitch-hiking — perhaps, maybe, in a sort-of-way an extracurricular endeavor. As “Knights of the Road,” these young men negotiated some remarkable distances at virtually no cost to themselves. In 1933, Wesleyan’s practitioners of the art enjoyed a brief recognition as “a new society,” and they handed down some advice which remained worthy of note through the rest of the decade. To hitch-hike successfully, one had to “dress practically,” to “look collegiate” and be “almost clean,” to “look innocent and hopeful,” and to give an honest answer when asked about destination and reason for going. In summary, assured the experienced mentors, “Most people like to help college students.” The “thumb artists” knew also how to use their index fingers. When it came to transportation, a penny saved was a penny earned.

Russell Seick, for The Wesleyan, submitted this poetic profile for his readers. His overview of early January, 1938, was good for anytime, and he sampled just about everything. He nibbled at life on the campus of N.W.U.

A is for Action
 Which we don’t lack,
 Whether in football,
 Basketball, or track.

B is for Brains
 And also for Brawn
 Some people have both,
 But most have just one.

C is for Chapel.
 But say, it’s all right;
 It’s a good place to sleep
 When you’ve been out all night.

D is for Delay
 In handing in lessons,
 The real cause of which
 One never mentions.

E is for Early,
And we hear them say
That an 8 o'clock class
Is too soon in the day.

G is for Griped,
Or how we often feel
When some other guy
With our girl makes a steal.

I's for Intelligence;
Yeah, it's rather glum.
But you don't always find it
In any old bum.

K is for Kale
(Money, to you);
The lack of which
Causes "dates" to fall through.

M is for Master-mind,
And don't you forget
That there's very few of them
(And they won't admit it).

O's for Opining,
It's a very wise rule,
When a test is coming,
To study; don't be a fool.

Q's for the Question
Of whether or not
We are learning something
Or just being taught.

S is for Sedulous;
It means diligent, blithe.
Aw, why be that way,
Get some fun out of life!

U is for Unctuous,
Also Unvexed and Urbane;
It's a swell attitude,
But it's tough to maintain.

W's for Wind;
And, as I'm nearly through,
I've decided that that
Is what this poem is to you.

F is for Freshmen,
And also for Flunk.
When you do the latter,
Start packing your trunk.

H is for Headache,
Which makes us all cuss,
We give it to the teachers;
They give it to us.

J is for Jackass,
Which is only a mule.
And also for block-head,
Not me, I'm a fool!

L is for Love,
We're told it's great stuff;
But many a case
Is just a bluff.

N is for Nosy,
Which some people are;
They call it "inquisitiveness";
Now that's going too far.

P is for Patience,
Which our instructors must have
To listen to us "bull"
And "spread the salve."

R's for Reform,
Which we all swear to do,
When a six-week's exam
We barely pull through.

T's for Tomorrow;
And they often say
To put it off till then,
Instead of doing it today.

V is for Vacuum,
Which Webster defines
As space empty of matter,
That resembles our minds.

X marks the spot
Where the waste basket sets;
And all of this article
Will get there, I bet.

Y — this means You,
 For whom all of this verse on
 These faults and shortcomings
 Is intended in person.

Z stands for Zero,
 Or, how much attention
 We expect, (or want)
 From these matters we mention.

Fraternities and Sororities

At Nebraska Wesleyan, the fraternities and sororities, the so-called "Greeks," were the prime movers of the social calendar. At any particular moment, slightly more than fifty per cent of the students maintained their affiliations with these groups. The non-Greeks, or "Barbs," in great numbers filled the ranks of Bleu Thonge, and these never sold themselves short as a major factor to contribute to the social tenors of the school. Nevertheless, the Greeks never doubted that they quite largely "set the pace."

When Chancellor Cutshall presented his report to the trustees in February, 1933, he noted that during the past four years Nebraska Wesleyan had suffered decline in enrollment "from 719 to 401." He referred to a "social inflation" which had prevailed until 1929, and he inferred that the "financial hurdle" which each student at N.W.U. had to foot made it unusually difficult to meet both tuitional and organizational costs. Cutshall was cognizant that the depression's crunch had already caused four of the school's fraternal groups to drop from the ranks, the latest to have succumbed being Beta Kappa. Exclusive of Bleu Thonge, eleven "social organizations" remained on the scene, and the chancellor was uneasy about the "very nervous ratio" which had to gnaw "at the declining resources" for memberships. As for those "costs," Cutshall stated that a fraternity or sorority in 1920 could "throw a Christmas party" or plan a spring formal for little more than one dollar per member; in 1931, records showed the levies had grown to range from \$7.50 to \$10.00 per member. In addition, he opined that a student had to pay from \$50 to \$100 above a year's normal expenses to belong to a fraternity. Cutshall did not forewarn as a Cassandra at the wall, but his implications were borne out by 1942 — when no more than four sororities and three fraternities survived on the Wesleyan campus.

Members of the fraternal social groups were the first to admit that such association as theirs was not for everyone. Organizational togetherness demanded certain sacrifices of privacy and individuality, and joiners often found compromises placed upon their time, energy, and financial resources. Pressures seemed constantly to be on members to become involved in extracurricular activities, often to detriment of one's attention to academic discipline. Professors and administrators, as well as editors of The Wesleyan, often suggested that freshmen be not too eager to join "quickly," not to succumb too readily to "the Greek attraction." Critics avoided condemnation, but they noted that the Greeks often developed "clannishness, exclusiveness, snobbishness, extravagance, laxness, and a dissolving interest in education." To "live with a lot and like it" was to some a sort of return to "frontier days" when a family lived in a single room. An essayist for The Plainsman, 1938, likened life in a sorority house to a borrowing of a sister's best hankies, cosmetics, soap flakes, scissors, needles, toothbrush, fur coat, dress, blanket, or magazine; to running off with her iron when she needed it to press her things; to turning on a radio when a roommate needed to study; to cleaning a room when "Roomies" wanted to sleep on a Saturday morning. And, how does one "live



together and like it" when her room is shared by another whose "46 china dogs" or "23 stuffed elephants" clutter the surfaces?

Singled out for special observation and questioning were the "pledge duties" imposed upon neophytes and the curative period known as "hell week," or "help week," which preceded initiation into full membership. Each group had its special performances which tended to test the grit of the newcomer. There were always errands to be run for the actives; rosters which rotated names with jobs — scrubbing the "shower floors," awakening the actives in time to get to early morning classes, polishing shoes, cutting grass and raking leaves, shoveling snow, and "policing" the ground and reception parlors; and the many acts and postures of deference in recognition of the superior status of the actives. The school's policy clearly condemned hazing, but some of the fraternities

were known for "paddling sessions" and for "rough initiations." Justifications for these regimens referred often to the young women and men who had come to the campus as "diamonds in the rough" and who had emerged from their fraternal conditionings to become jewels with highly polished facets. Each sorority was a "charm school." Each fraternity burnished the sterling qualities of loyalty and social grace. Those who remained unpersuaded were quick to aver that allegiance to a fraternal circle often superseded devotion to and respect for the university.

A turning over of the coin reveals that fraternities and sororities had their advantages. Members learned positively from the "excellent lessons in the fine art of getting along" with others: responsibilities to the group developed enduring qualities for leadership, integrity, and loyalty; "lasting friendships" blossomed which time would not wither; parties and formals, midnight snacks and pillow fights, cross-campus serenades, group migrations and "special fun-makings," and the cooperative "study tables" to meet higher academic standards extended and enriched "the full effect"; the houses provided facilities for room and board to accommodate, normally, more than fifty per cent of the students; and, the members of the fraternities and sororities were the school's most successful recruiters of new students. Few would deny that the fraternities were often on a skating edge of the school's rules anent drinking, smoking, card playing, vulgar language, and dancing; but, an appraisal at any time would have revealed that within each group emphases prevailed upon Christian faith and principles — that there was earnest intent to preserve "the aura of Christian idealism on the campus." A summary statement ought surely admit that through the years at Nebraska Wesleyan the fraternity system for both men and women proved to be beneficial. Adverse affects were hardly more than temporary.

During the many years, on and off, that J. C. Jensen served in the capacity of dean of men, he fretted most because the fraternities needed "to raise scholarship

standards" and to manage better their finances. When not receiving payments on time for rent, lights, water, gas, fuel, groceries, or house repairs, companies followed a straight line to the school's administrators. Standing rules required that each house follow a uniform and prescribed system of bookkeeping, and Jensen frequently detected that house managers had been lax in their collecting of "house bills" from members. Only rarely did Dr. Jensen refer to suspensions for disciplinary reasons, and these were nearly always consequent to houses remaining open during summer session and without a housemother in residence. When demands of war increasingly eroded enrollment and rosters of fraternity membership, some of the houses attempted to stay solvent by opening their doors to roomers. Often, these "roomers" were former members who felt they were not beholden to the school's traditional niceties. Alcoholic consumption seemed usually to be the cause of difficulties.

For the women, reports to the contrary not to be found, the sororities appeared to be more fully cooperative than their male counterparts. As dean of women, Bernice Halbert never hesitated to offer guidelines to govern proper conduct while on dates and to avoid certain styles and colors of wearing apparel — particularly, for the young ladies, "red." She regularly praised "the girls" for their "good sense, self-control, capability, and wholesome respect for high standards of conduct and thinking." She and her successors were not without problems which necessitated stern and disciplinary responses, but the challenges from the sororities seemed generally mild when compared, or contrasted, to those from the fraternities.

For "sorority girls," the rules which required "closed doors" at specific hours during the week days and permitted limited extensions for weekends and Sunday evenings were often irksome. The administrative council of the faculty, with concurrence from the Pan-Hellenic Council, fixed the hours and charged the respective housemothers to enforce them. That such "hours" did not apply to the "fraternity boys" seemed to the women to be an unfair application of the traditional policy of the school to safeguard all students' welfare in loco parentis. The institution's guiding hand was somehow twisting the old adage to read — "What is good for the goose is not necessarily good for the gander." Some liberalizing of the rules came from time to time, but the adjustments were minimal — or applicable only for an occasion. Nebraska Wesleyan, along with the vast majority of the other colleges and universities of the nation, was a generation removed from easements which came in response to demands for "equal rights."

A question might arise: "What happened at a sorority house when the doors were closed by the housemother at 12:15 a.m. after the Friday evening activities?" Always came the post-mortem evaluations which ranged in rating from "Oh, he's so wonderful!" to "If I ever go with that thing again, I'll know I'm crazy!" These exchanges ticked through about an hour's time, and then hunger for food, not love, took over. As reported to The Wesleyan and from the vantage point of "an inside corner," the gals "in pajamas, or pink nighties, or house coats, and with hairnets on or not on" descended into the kitchen where they consumed large quantities of peanut butter and jelly sandwiches and glasses of milk. Conclusion drawn was that most girls believed their boy friends preferred them to be "pleasingly plump." Usually, by 2:30, all was quiet.

Open-house visitations revealed that most rooms in sorority houses were "attractive." House rules permitted much individualistic decorating and furnishing. Rarely did one hear or read of complaints about meals served in the houses, for

housemothers and cooks and "inmates" cooperated well to meet collective tastes. Problems did often arise because of over-use of telephones. The idea had yet to dawn that a student have his or her own telephone; besides, it would have been a luxury which no one could afford. Most houses had two phones, and a "thirty-minutes limitation" in the earlier 1930s seemed to take care of most tendencies to abuse privileges. Almost without fail, if sorority phones were "tied up," so were those of the fraternities. General practice prescribed that there be no out-going calls after 11:00 p.m. during week nights and none after midnight on weekends. As for incoming calls, "silent hours" were supposed to take care of those. Each house pretty much set its own standard.

— Pan-Hellenic Council

For the sororities, agreements on common policies came through the deliberations of the Pan-Hellenic Council. A member was "to live in the house" unless the finance committee of her sorority granted her permission to reside elsewhere. A chapter's books were to be kept according to instructions prescribed by the school's treasurer. Sororities were to hold their initiations the same weekend; and prior to these ceremonies of activation, pledges were to perform only "very constructive duties." Policy required that each housemother be a member "of some Christian church."

The Pan-Hellenic Council formulated and enforced the "rules governing rush." From its junior and senior members, each "house" placed two delegates in the Council — which rotated its officers among the "national chapters" and set the schedules for teas, picnics, movie-goings, and formal dinners. "Rush" ended at end of the second week of school (fall semester), and the dean of women directed the matching of "preferences" with "invitations to pledge." Infractions of rules could bring disqualifications and penalties. No "season" ended without disappointments. A brief period of "open rush" at beginning of each "second semester" offered opportunities for new considerations.

The depression's impact took its toll, and by 1936 the sororities as N.W.U. opted to adopt a "quota system" — as promoted by the "National Panhellenic." Hope was to preserve on the campus the five "active groups", and the process called for "limited membership." Effective January 4, 1937, a chapter with 25 members could not participate in "open rush" — to seek additional candidates for eventual activation. The girls intended this measure to be no more than provisional, and they soon enacted a somewhat permanent guideline — a quota "at 28." So, as of September, 1937, a sorority, once reaching its permitted strength of actives and bona fide pledges, could do no further pledging until all chapters had reached "the magic number of 28." The formula excluded seniors — if such were to be graduating "that year." Once the formalities of "fall rush" had ended, "open rush" was the rule for each group which had not attained its quota. Some sort of equalizer was clearly needed, for "openings to pledge" showed for Alpha Delta Theta, 10; for Alpha Gamma Delta, 4; for Beta Phi Alpha, 24; for Theta Upsilon, 15; and for Willard, 7.

Under the "quota system," rushing went on just the same. According to The Wesleyan, during each party "all members smiled at everyone, especially freshmen," and each group used its most imaginative scheme to influence the choice to be made by a much wanted rushee. Each sorority expected and received assistance from the men of the respective "brother fraternity." Loyalties were strong and enduring. Of course, rules for "formal rush" forbade criticism of a rival group,

and this jingle served to illustrate —

The Willards love the Alpha Delts
When rushing season's on.
They both keep throwing compliments
From four p.m. to dawn!

So it may have gone for all.

— Inter-Fraternity Council

The Inter-Fraternity Council deliberated for the male Greeks. "Rush" was the most demanding of its several concerns, and infractions of rules brought hearings to determine extents of disqualifications and penalties. Each "house" selected two delegates and two "fully qualified substitutes" from its juniors and seniors. Officers of the I.F.C. rotated annually among the groups — there remaining just three by September, 1935. J. C. Jensen, as dean of men and advisor to the Council, from time to time made note of a factor which tended to create disharmony. The two "local fraternities," Crescent and Delta Omega Phi, often stood on common ground to outvote their rival, Phi Kappa Tau, the national chapter, and Jensen opined that such partisanship threatened, at times, the effectiveness of the body to govern suitably. The more challenging issues nearly always arose from violations of "rules for rush," and the council's constitution was quite specific with respect to use of "standard date cards," times for arrival and departure, "silent periods," and procedures to follow when making preferences and matching individual choices to the lists of approved candidates for pledging. Rivalries were intense, particularly as enrollments declined.

To blunt claims that membership in a fraternal order was an expensive luxury above normal collegiate costs, the men of Phi Kappa Tau publicized the details of their monthly and annual expenses. Used first as a successful ploy for rush in September, 1939, it influenced the other groups on the campus to make similar disclosures. With war came reduced enrollments, and Wesleyan's social houses — fraternities and sororities — published a special "Fraternal College Bulletin" to greet rushees in September, 1942. When some chapters lacked means to pay their share of the costs, the Claflin Printing Company appealed to the university's "administrative council" — which resolved the problem soon after school opened. This "Bulletin" may never have served a measurable benefit. The I.F.C., many years later and with the precedent in mind, issued a "rush pamphlet" to inform prospective members of comparative costs.

Particularly for the fraternities, experienced leadership came to a halt as the war extracted the men for service. The end of the conflict brought return of "older men," and Wesleyan's three fraternities experienced rapid resurgences and returns to former standards of performance. The Plainsman for 1946 proclaimed that, despite the slim gleanings of the war's years, Nebraska Wesleyan's seven surviving fraternities and sororities were "back in full force." Of course, with revival came renewal of some of the old stresses.

— Criticism

To keep students alerted to various concerns arising from our participation in the second world war, the "Y" organizations launched a "Cookie Jar." Procedure was to select a professor to lead discussion on a selected topic, to advertise time and

place, to fill the jar with goodies, and then to assemble. With surrender of Japan having brought the war to end, August, 1945, topics for the "Cookie Jar" turned in September to matters more local and less dramatic. For late October and early November, "snobbishness" of the fraternities and sororities was on line. Critics again opined that narrowed loyalties interfered with any general observance of "the golden rule" and that the groups had placed themselves "above the total school program." Cause of the stir? Well, the "undemocratic Greek system" had regained its former potency, and "factioning in school elections" had, as before, ignored personal qualifications of candidates. The cookie munchers, according to The Wesleyan, accused "the Greeks" of having failed "to place Wesleyan first" in their loyalties. Had "normalcy" returned to N.W.U.? Former "friendly little spats" were awakening their once-sleeping ornery little heads, too.

— The "surviving seven"

The "surviving seven" fraternal groups had roots of origin that reached deep into the soil of the university. The Crescents lustily harmonized a ditty which identified the four sororities — three of them nationals and the other a local:

When you first begin to love your lady love,
And you fumble 'round her jaw all the while,
And you kiss her for her mother, and her sister,
and her brother
'Til the "Old Man" comes to the door.

He pulls a pistol from his pocket,
Swears he's gonna cock it
And blow out your teeny, weeny brain;
But, the daughter says he mustn't,
So, then, of course, he doesn't,
And the lovin' goes on just the same.

Oh, the ALPHA DELTS they love it,
The WILLARDS are above it,
The BETAS have a finger in the pie (in the pie);
And the ALPHA GAMS are haughty,
and say it's very naughty,
But, you bet your boots they'll do it on the sly.

So, boys, stay away from the girls, I say,
And give them plenty of room (lots of room);
For, when you are dead, they'll bang you on the head
With the bald-headed end of a broom (some broom)!

In residence across Madison Avenue on the corner of North 53rd Street, the women of Alpha Delta Theta claimed to have their own special "hide out" in the so-called "Wesleyan grove" — which shaded the northeast corner of the campus. When school opened, September, 1939, news had it that a merger with another national sorority, Phi Mu, would soon occur. So, in early December, a change of name brought Phi Mu to N.W.U., and the Crescents had to effect a substitution in

their song. We should recall that the links with the Orophilian women of old remained intact. Address for the Phi Mus soon became 5219 Huntington Avenue.

The Willards, a "local" on the campus since 1889, celebrated their fifty years in 1939 and were in process of purchasing their house on the corner of Madison and North 51st. Their singing trio performed regularly over KFOR in 1934; four years later came the tapping and synchronized routines of Betty Weaver and Roberta Reiher; members who graduated in 1937 remembered well the occasion when from a special outing they returned to find that fraternity men had sneaked in to cart away all the toilet seats — to become mounted trophies over a fireplace; and, the annual easter egg hunt on the campus did not become a wartime casualty.

The women of Beta Phi Alpha, a national, with their Aelioian origins of more than thirty years, held title to a former chancellor's resident at corner of Madison and North 50th. By 1938, the continuing pressures of the depression had made it increasingly difficult for the chapter to meet its interest payments "at 5%." N.W.U. held the mortgage, and the trustees' committee on lands, loans and investments had to treat of the matter. The girls gained a reduction to "4%," but they had "to paint and improve their property." In 1941, Beta Phi Alpha merged into Delta Zeta, and again the Crescents had to adjust their song.

On the Wesleyan campus, Alpha Gamma Delta had its beginnings in Theophania. Of much talent in music and in the forensic and dramatic arts, these women by the late 1930s were also locked into deep negotiations with the institution's "committee on lands, loans and investments." Their house on North 50th Street, at Baldwin Avenue and across from the campus, had been built by A. L. Johnson, of the Crete Mills, had passed to the university as residence for the Schreckengasts, and had become mortgaged to the sorority which had occupied the property since 1928. Matters had come to a sort of head by spring, 1939, for financial strains had found expression in shortages of cash, an accumulation of "back interest," and nonpayment of taxes for 1938. Forced to protect its investment, Wesleyan (via its board) proposed to reclaim the property and to rent another house to the "Alpha Gams." A great rallying of support from alumnae brought agreement which did not falter — redemption of the deficiencies, a reduction of interest to 3%, and monthly payments to the school of \$25 "on the principal." The crisis seemed almost to have been triggered the previous January when two men, who had often delivered laundry and groceries, gained entrance to the house and "carried off nearly everything not nailed down." The culprits were experienced looters, and they disposed of many items as gifts to their girl friends. The incursion had occurred during "Christmas vacation," and the police had been quite successful in "tracking down" many of the belongings. When closed, 1939 had proved to be a year of complications for the women of Alpha Gamma Delta; but, they weathered well their challenges.

The attritions of "hard times" brought mergers for some of Wesleyan's social groups and collapses for others. The women of Theta Upsilon bid farewell to their chapter in 1941. The men of Beta Kappa fell by the wayside in 1933, and those of Kappa Sigma Pi in 1935. (Due to the care of William A. Fry, '34, the scrapbook and official record of activities of Kappa Sigma Pi are on deposit in the archival collection of Nebraska Wesleyan.) The merger of Theta Phi Sigma (Theophanian men) and Everett in 1933 preserved many of the traditions and

heritages of those groups, and the emerging Crescents were to be among the "surviving seven."

Richard W. Smith and James W. Ackerman, presidents respectively of Theta Phi Sigma and Everett, were the engineers of the union which established Crescent fraternity, and the executive committee of the trustees approved the charter, April 6, 1933. The new group occupied the Everett house at 5007 Huntington Avenue and assumed the mortgage obligations. Though costly in loss of support from both groups of alumni, the measure was response to financial necessity. The Everett's "old bear dance" continued frequently to haunt the quietudes of the campus as the men intoned the old chant of "Wannah-hee, Hi-Ho, Wannah-Ho, Hi-Ho" while enroute in serpentine procession to a sorority house to serenade a couple who had dared to announce an engagement. An annual "Bowery Party" was too good to give up — with its experienced tenders at a "real bar" which featured root beer, lime rickey, and other sodas of all flavors; each was an occasion for an abundance of pretzels, sandwiches, pickles, and cookies, for lots of sawdust and liquor boxes, and for the scissoring of any necktie to "just two inches below the knot." Preserved from the "old Theophanians" was an annual Christmas party for children from homes on the brink of poverty. The Crescents continued this event — with turkey dinner, lots of candy and nuts, and a memorable gift from under the tree for each boy. Identification of these needy youngsters came largely through the assistance of Dr. E. Glenn Callen, who was well informed about the many aspects of "social work" in Lincoln.

We have read of the case of smallpox which isolated the Crescents for a while, March, 1936. The imposed quarantine emptied into "spring vacation." When school resumed, Frances Bliss, editor of The Wesleyan, made note of the outbreak which had caused the school's officials to increase the days of the recess. As related in her column, "This is Bliss," she dwelt upon certain repercussions and reactions. First of all, the Willards had formed a "Widow's Club" — for the duration. The Phi Taus were real meanies, for they had considered the quarantine to be an act of "campus purification." In general, the sororities, during the incarceration, had found their telephones to be "tied up," for the confined "Crescent lads" had made the telephone booths the most popular rooms in their house. The fellows had to limit conversations "to five minutes," but the lines never had chance to cool. Until released from their imprisonment, the boys had munched away great quantities of apples and had read a "trainload of magazines" — most of which had been bestowed upon them by their forlorn feminine sympathizers.

Commencement, 1937, offered the Crescents opportunity to celebrate a golden anniversary of the founding of Theophania. When Dwight Griswold, a Theo alumnus, was elected governor of Nebraska in 1940, the Crescents held a big party the following spring in the governor's mansion; and they repeated the fun in 1946 for the annual "formal."

War's extractions sapped the fraternity of its manpower, a virtual collapse of revenues brought cessation of mortgage payments, and foreclosure followed in February, 1944. Quick revival came after the cessation of hostilities, and the Crescents took residence in a large home, southwest corner of the intersection, St. Paul Avenue at North 49th.

Through arrangements with Dr. Edgar Mathers, the men of Delta Omega Phi continued until 1937 to occupy the large frame house on the lot on North 50th,

to the south of Alpha Gamma Delta. These two groups established a sort of brother-sister relationship, and they harbored no compunctions because of certain cooperative undertakings. During the two or three years before faculty and trustees lifted the ban against dancing "on campus," for example of a more-than-once great spur-of-the-moment doing, the Delts extended invitation and the Gams made the most of opportunity. Both housemothers had to be "out," and the approximate time of their returns had to be known. So, if at the fellows' urging, the girls under cover of darkness "sneaked out their rear door and into the rear door of the Delt house." Inside, with curtains drawn, carpets were rolled and furniture set aside; music was "low," and "in high spirits" these daring youths "danced a titillating occasion." The actives stationed pledges at various vantage points to give alarm were the housemothers to return ahead of expectation. With "plenty of time," the Gams "crept home," and the Delts put rugs and furniture "in place." Ah, 'twas much fun to live so dangerously on the campus of N.W.U. in the mid-thirties.

For years the Delts took pride in their academic leadership, quite consistently outpointing their fraternal competitors. In 1932, when a maldoer absconded with the prized "scholarship cup," the incensed men threatened to hire a private detective to track down the culprit. Quiet prevailed soon thereafter when the cup reappeared mysteriously.

With backward glance over nearly a fifty-year span, an alumnus referred to his brother Delts as "boys who composed a den of inequity" — meaning to point out that some of the men had plenty of money to spend and other had none. This situation was not unique to any particular house, for each group had its several members who simply had to have "house jobs" and other work to find means to stay in school. For some, the expenses of "Greek life" were for activities unnecessary and unwanted, and these persons resented assessments which drained away the fringes from their small financial margins, if any. Along with the traditional "formal" each spring, the Delts specialized in "Lil Abner parties." Too, their special "May breakfast," usually held in Antelope Park, featured bacon and eggs — topped off with large helpings of strawberry shortcake. With regularity, The Wesleyan observed the "May breakfast" to be a moment of truth when each man, so bold as to become "engaged," had to suffer the consequences of being thrown, by his brothers, into the nearest stream, river, pond, or lake. Always, all present gave "heartiest approval."

A combination of reasons caused the Delts to depart in 1937 from their closeness to the Alpha Gams. They successively occupied houses west of North 48th on Baldwin, then east of the main street on Walker, and again on Baldwin. Virtual collapse of membership during the war forced a "close down." Peacetime brought return of actives and a resurgence of strength. Delta Omega Phi found its new home at 5007 Huntington, where once had dwelled the Everetts and Crescents.

The Wesleyan chapter of Phi Kappa Tau was the only surviving men's group which a combination of depression and war did not force to abandon its residence. This heritage at N.W.U. reached back to the Orophilian rootage of 1888. Strong loyalties continued to build through Phi Beta Sigma and then Phi Kappa Tau, and a great body of alumni, through effective organization and support, kept the fraternity at its corner, 5305 Huntington Avenue. Year after year, these men had insisted that they had great prowess as hunters of pheasants, and each fall brought many a great feast to the tables of their dining hall. Contributions to the traditional

"Cuss Box" netted funds sufficient to provide additional "turkey feeds" at the house. Annual declarations of war against their dandelions often removed most of the grass from their front lawn, but each spring the sign went up — "Keep Off The Grass!"

According to rumor, which became printed as fact in The Wesleyan, the "Taus" remained committed to a belief that "most of college learning takes place" through the process of "the bull session." After all, wasn't a "well-rounded education" the goal of a college experience? A reporter noted early in 1938 that the truth of the matter went something like this —

A bull session can originate in any room; but the kitchen at the Tau house was the locale — nearly every time . . . after 11:00 nearly every night . . . crackers and cheese, or peanutbutter and jam sandwiches. Everyone talks at the same time, and the one talking the loudest usually commands the most attention. The specialists emerge as the chief authorities on religion, war, peace, . . .; this subject or that subject. Whatever, the noise 'is terrific.'

In September, 1939, Kenneth Frohardt, president of his chapter, decided with good reason to quiet rumors that membership in a national fraternity was greatly more costly than that in a "local." Except for an initiation cost for "life membership," a fee of \$40, there was no difference. Actives and pledges, living in the house, paid \$6 a month for room and \$4.50 a week for board; dues for each member stood at \$4 a month, plus a "social assessment" of \$1 per month. Pins were optional and varied from \$4 to \$18. Frohardt's "openness" accomplished its initial purpose and induced similar disclosures to come from Crescent and from Delta Omega Phi.

The previous autumn, a prankish incident was the handiwork of less than a handful of Taus who had wished with good nature to cause the new chancellor, Ben Schwartz, a bit of embarrassment, perhaps. Finding a line full of freshly washed lingerie hanging behind the Alpha Gamma Delta house, the fellows absconded with the entire line and stretched it between two trees — directly across the campus pathway nearly always used by Schwartz when enroute in early morning from his home on Huntington Avenue to his office in Old Main. The chancellor made it safely to his haven, perhaps with some amusement. The Alpha Gams recovered their possessions after the warm October breeze had done its job. Yes, life at N.W.U., from time to time, had its humor.

— Academic Responses

It was not always so much fun to meet the minimum academic standards prescribed by the university. Each semester, these standards exacted a toll which removed from membership-lists those actives and pledges who faltered. J. C. Jensen worried constantly because so much of his time became absorbed by conferences with young men whose records contained one or more grades of "D" or "F." After each "report date," the personnel deans scheduled consultations, after which they might need to inform parents of the cost of academic failure. The deans, and many members of the faculty, were "old hands" when it came to advising about study methods, attitudes toward instructors, subject matter, the benefits to be gleaned from good scholarship, and "life's purposes." When the registrar's office each spring and autumn revealed the relative standing of the sororities and fraternities, with the Pan-

Hellenic Council and the Inter-Fraternity Council relaying their respective ratings to The Wesleyan, Jensen often expressed chagrin because the lowest average for the sororities was nearly always higher than the best of the fraternities. Regularly, some sorority averages soared well above 2.00 (a "C"), and rarely did some fraternity average not dip well below 1.5 — once to 0.99. Jensen had reason to fret.

— Things To Do?

Wesleyan's "Greeks" never seemed to lack for things to do. Newspaper and annual have preserved the record — much of it: rush parties, pledge parties, and initiation banquets; spring formals, with dancing after autumn, 1937; teas for all sorts of occasion; picnics of grand variety — in fall and in spring; hayrack rides; treasure- and scavenger-hunts; "Founders' Day" celebrations; serenades to usher in holidays and to announce engagements; "sweetheart dinners; dinner exchanges; mixers with the "Barbs"; Sunday-night suppers and games; theatre outings; skating parties — both roller and ice; "open houses" — for many purposes; special Christmas feastings — some to entertain a few of Lincoln's poorest youngsters; "pheasant pheeds"; "all-nighters" before Thanksgiving, Christmas, and Easter vacations; after-football and -basketball "informals"; snake-dances and bonfires; and, of course, beginning in 1937, "hour dances" — particularly designed to assist "pledges" to acquire ease with the social graces. War put real crimps in the style, but peace brought immediate resurgence of traditional activities and schedules. "Social chairmen" became, in 1945-46, once again very busy young men and women. All along the way, too much socializing meant too little study; too little study meant too many of those unwanted "Ds" and "Fs."; too many of these latter cost the houses too many members and caused too many conferences for the deans. 'Twas no wonder the faculty had thought to impose a point system to limit extracurricular activities for those who had more recently entered the world of academe.

In 1933, twelve of Wesleyan's "Greeks" — guys and gals together — sardined themselves into a coupe, rode around the block, and then alighted; miraculously, each returned to former shape. It was not uncommon, as reported, for fraternity men to ring sorority doorbells (even at wee hours) while in search, so to claim, of "strays"; and, rumor might have confirmed that they found some. A fraternal proverb warned: "Early to bed and early to rise, and your girl goes out with other guys." If the fraternities had their "Hell Weeks" to complete the maturing of pledges, the sororities had their "Charm Weeks"; and the college's officials were supposed to believe that these were "Informal Fun Weeks." Girls were known to fill their rooms with dogs, cats, elephants, and other creatures — and, of all colors. As for the poor fellows who opted "to link up via ball and chain," a campus poet of some aspiration penned these comparisons:

The Crescents make use of Steven's Creek;
The Taus just use a hose;
The Delts, they duck 'em in a brook;
Oh, pity all of those. . . who get engaged.

— Budgets, etc.

House budgets were always tight and limiting, and "house managers" often found themselves faced with accounts in arrears — both incoming and outpaying.

Costs of special events were met by unbudgeted assessments. A downtown party in Lincoln, about 1933, would cost a member no less than \$7.00 per person; if in Omaha, \$10.00. The ante rose gradually in the 'thirties and increased sharply when a hired orchestra could enter the scene for dancing. Who among the Greeks could forget the annual on-campus "Big Snob and Old Grouch" party (and dance) when, supposedly, their most popular and deserving sister and brother could become celebrities. Nothing good occurred without effective and time-consuming planning. These special occasions exacted their respective tolls in time, energy, and scarce dollars; and, for some, both students and school administrators, the extravagance was questionable.

— Campus Politics

Dr. Jensen, as dean of men, made note of his anxieties concerning "campus politics" — a nearly crystallized division of Wesleyan's Greeks into two rival factions. Only rarely were the "Barbs," or Bleu Thonge, able to challenge successfully the power of the organized houses. Frequent editorials in The Wesleyan often left little unsaid when attempting to point to the inequities which determined in advance the outcomes of campus elections — for class officers, for members of the Student Council or Senate, and for such recognitions and honors implicit for Big Snob and Old Grouch, for "Ideal Plainsman," or for May Queen and Student Prince and their attendants. Critics observed that candidacy stood "for practically nothing — nothing but the honor"; that merit "had little to do with outcome"; and that offices were divided up "to keep a coalition alive." A call was sounded, and by October, 1938, the College Council had to roll up its collective sleeves "to clean out campus politics" and "to ban any alignments of groups." As reported, October 7, the members of Phi Kappa Tau, Delta Omega Phi, Alpha Gamma Delta, and Bleu Thonge favored "such action"; Willards and Crescents expressed their skepticism, but promised cooperation with "a tangible plan"; and the women of Theta Upsilon and Alpha Delta Theta chose to remain silent. Sentiment seemed to dictate that factions be permanently dissolved.

The Council suspended all procedures in progress for the elections of class officers, and it submitted "a plan." Nominating petitions could be freely submitted, but each petition must bear the signatures of nominee and fifteen "backers." Members of the Council would then examine each petition "to determine eligibility" of both candidate and signers; and, having weeded out any petitions not "properly in order," would proceed to weigh the merits of the nominees. The Council then had to exercise its collective wisdom to "narrow down to two" the candidates for each class office. Of course, absolute secrecy was to be maintained about all decisions. Elections, by the classes, were to take place in the following chapel-convocation, at which time the approved nominees would appear, as such, for the first time. All elections under the auspices of the Council, except those to itself, were to be governed by this new procedure. The students approved the plan — "in convocation"; and held their elections.

A time for assessment, as forced by circumstances, came in March, 1939. The "factions" had not wilted away, and dissatisfaction with the previous elections was widespread — particular among the losers. The presidents of the "Greek eight" gathered in solemn session to deliberate a near mandate "to do away with all political alliances and commitments." The goal was clear, to select deserving candidates for office — "to bring everything out into the open and to do away with

secret planning . . . to place underserving persons in . . . offices." Phi Kappa Tau, Alpha Gamma Delta, Beta Phi Alpha, Alpha Delta Theta, and Theta Upsilon endorsed the objective, but Crescent, Willard, and Delta Omega Phi remained mum. With no chance for unanimity, the five presidents who had agreed then formed a special committee, with "Tat" Bowman as head, to proceed to nominate "deserving candidates" for the pending "class elections." The Delts, Willards, and Crescents did not remain silent, but made their "counter statements." Their spokesmen insisted that the attempts "to clean up campus politics" had failed because "fairness in the Council" had not determined "the two" — in any instance. The dissenting presidents objected to "hushed up politics" and argued that no effective reform could come until the student body united "to promote healthy politics which can contribute to the fullness and growth of Nebraska Wesleyan University." They sought to draw a bold line. It had become increasingly evident that the Greeks had again ignored the members of Bleu Thonge and other "independent groups." Only the extractions of wartime would bring temporary respite from the shifting blocs of political rivalry on the campus.

— Brother-Sister Relationships

The winds of war which began to sweep over western Europe in September, 1939, had nothing to do with the less dramatic shiftings of political breeze which breathed in some change on the Wesleyan campus. The men of Phi Kappa Tau and the women of Alpha Delta Theta (soon to merge into Phi Mu) paid homage to their common roots in Orophilia, and the rest of the campus took for granted that their established brother-sister relationship would unite them when participating in campus elections. The old ties between the Crescents (as heirs of the Everetts) and the Willards kept these groups, nearly always, on the same side of the political track. The other four "houses" had been less firmly anchored and seemed to gain from their flexibilities as they played a balance-of-power role. Eyebrows raised a bit when The Wesleyan, November 17, 1939, carried the news that Phi Kappa Tau and Beta Phi Alpha had entered into a brother-sister agreement, and this seemed to have political implications. A week later, the men of Delta Omega Phi and the women of Alpha Gamma Delta, with much mutual celebrating and serenading, disclosed they had become brother-sister organizations. So, would these new linkages cause any noticeable alteration of the pattern for politics on campus? The following spring, one observer noted that the major dividend to arise from the brother-sister relationships was that more fraternity men were shoveling snow from the walks of the sorority houses. How noble! But, whatever, one should feel that politics on the campus went "just the same" — for a while.

Bleu Thonge

Ordinarily, "the Greeks" at Nebraska Wesleyan could claim in their collective memberships more than fifty per cent of the students. The "Barbs," as dubbed by the sophisticates of the organized houses, preferred their independence. Not until spring, 1934, did an approximate one-fourth of the students seek a common identification in Bleu Thonge. Both men and women entered its ranks, oldsters annually welcomed more than sixty newcomers with an impressive initiatory ceremony, and all enjoyed a social calendar of numerous parties, spring banquets, and, eventually, dances. These people prided themselves in their freedom from "house expenses"; they occasionally garnered some of the political plums

available via campus elections and served to prompt "the Greeks" to nourish well their coalitions; and their successors relatively suffered much less decline of memberships during the years of world conflict. In attempt to find a less puzzling term than "Bleu Thonges" or "Bleu Thongers," some members proposed they call themselves "Franks" — they being neither Greek nor barbarian and likened unto the germanic peoples ruled by King Clovis, the first of such chieftains to be baptized into the Christian faith, and from whom the nation of France would take its name. In the records of life on the Wesleyan campus no further mention of "Franks" appears after 1936. Bleu Thonge endured to greet the deluge of returning veterans and new students come 1946.

Y.M.C.A. and Y.W.C.A.

Students of later vintages may wonder that the "Ys" for so long maintained large and very active and involved memberships at Nebraska Wesleyan. The Y.M.C.A. annually sought to enlist 100% of the men on campus. The challenges of depression seemed to spur to greater effort the young men of this Christian association. Each autumn a watermelon feed tipped off the many assists and services which aimed to ease adjustments for all newcomers to the college scene. Parties and mixers came regularly throughout the year. A reading and recreation room on the first floor of the C. C. White Building was haven for all. The annual "membership banquet" was always a large affair. The men often aided in the search for suitable rooms, and the years of economic depression intensified the importance of the card file and bulletin board which registered available part-time jobs and other possibilities for employment. A very constant benefit to the entire campus was the publication each year of the "Directory and Handbook" — sometimes called the "WHO Book," a carefully edited compilation of general information about the school and a listing in alphabetic order of names, addresses, and telephone numbers. This booklet was a necessity, and its cost remained 25¢. The editors and managers sold advertising, and any profits from these sales provided funds whereby "the Wesleyan branch" of the Y.M.C.A. could maintain its recreation room and finance its many activities.

The limiting exactions of wartime brought an arrangement whereby "the University Place branch" of the Y.M.C.A. shifted its headquarters to the "Y room" on the campus. In 1944, after the physics department had moved into the Van Fleet Building, upstairs rooms in the north wing of the heating plant provided new quarters for the campus organization and for the Northeast Branch of the Lincoln Y.M.C.A. The university accepted the association's expenditures "to improve the facilities" as rental payments. Some burglaries and security problems which surfaced in fall, 1946, brought reconsideration of the agreement.

The young women of the "christian association" were as fully involved in campus activities as the young men. Until the administration reduced the schedules for chapel, the "Y girls" directed services on alternate Tuesdays. Their officers and cabinet were annually successful to recruit large memberships, and their programs of worship and music encouraged participation. By means of special teas, sometimes in cooperation with the W.W.E.C., and Christmas bazaars, they raised funds to support the Mothers' Jewels Home in York, Nebraska, and the Isabella Thoburn College in India. These young ladies met incoming trains and busses to welcome new students and to escort them to the campus; they assisted newcomers in their

searches for rooms; they served as "big sisters" to counsel and to ward off the pangs of homesickness; their many parties, of varied themes, sought to buoy sagging spirits; and their annual banquet, held in the basement of First Methodist Church, was occasion to recognize those who had contributed most to program and projects. After war settled upon the nation, they joined with the Red Cross to make and to fold sterile bandages and dressings — whether to assist the ladies of the community in the work room on the lower floor of the Rachel Ann Lucas Library Building or in their own "recreation room."

The two "Ys" did not operate in separate milieus on the Wesleyan campus. Each group had its officers and cabinet, but many ventures came from joint effort — all-campus "mixers," "walkathons" to raise money for missionary work in China and in other countries, carnivals and square dances, and special worship services. The young men were as enthusiastic as the women when the "Cookie Jar" came into being, and reports implied that the fellows always had greater appetites for the "goodies." Annually, their respective delegations attended the rendezvous in Estes Park, Colorado. They offered to new students practical guidelines anent the school's traditional "No-Nos." During the war, the girls assumed the chore to publish the "Handbook."

We shall treat further of this matter, elsewhere. An unusual opportunity arose in January, 1943, when Nisei students began to arrive from the concentration camps which confined Japanese-Americans. It was imperative that the prejudices of wartime hysteria be shelved and that the welcoming be genuine and without sham. Chancellor Schwartz had desired that Nebraska Wesleyan stand in the vanguard of those institutions which could begin quickly to heal the wounds afflicted upon a suspect minority. Japanese-Americans fell victim to the same angers and fears which had prompted in our nation during World War I an array of spiteful deeds against German-Americans. The times were parallel, for each offered evidence that fevers of patriotism may on occasion obfuscate that dictum of our heritage which asserts that one is innocent until proved guilty. That there was an educative breakthrough of marked success on the Wesleyan campus is attributable in part to the roles played by the Y.W.C.A. and the Y.M.C.A.

Blue Key and Purple Arqus

Through most of the 'thirties, the honor societies of Blue Key and Purple Arqus at Nebraska Wesleyan remained largely possessions of the fraternities and sororities, respectively. Each spring, eventually on the occasion of the May Fete, the graduating members selected their successors from the junior class. Each group had its own formula of standards, and each governed itself. Each responded to certain pressures for change. Common interests and objectives led often to cooperative endeavors.

Wesleyan's chapter of the National Honor Fraternity of Blue Key stemmed from a local society whose members had coined the name, "Purple Dragons." This group affiliated with the prestigious national fraternity in 1927. Qualifications for membership were manifested in high scholarship, in activities which were significant to enrichment of life on campus, and in leadership and "high moral standards." Rules required a minimum of eight members, and each house on campus had its two members. Exclusion of non-Greeks brought repeated criticism, and the rigid allotments prevented consideration of many deserving men from within

"the chapters." When financial strain in 1935 reduced the number of houses on campus to three, change had to come. The allotment procedure gave way to "open considerations," and a non-Greek might receive the accolade of nomination; for, leadership in Bleu Thonge had long served to identify worthiness of high merit.

To what extent was there a real stirring of change? A slightly wider inclusiveness occurred when outgoing seniors "tapped" nine into membership for 1937-38. In 1938, the eight new members fell three to each of two fraternities, one to the third, and one to the "independents." In 1939, came exclusion of the "Barbs" — with a three, three, two distribution to the "houses." In 1940, the tappings brought in a four, four and two force — plus one for the unaffiliated. It remained quite clear that the Nebraska Wesleyan chapter of Blue Key had budged only slightly from its being a possession of the "organized houses."

The Plainsman, for 1943, disclosed a membership of twelve in Blue Key, but "active ranks" had been thinned by departures of the men for "active duty." It was difficult for the chapter, during the remainder of the conflict, to muster more than four. Under the guiding hand of Professor Graham A. Barringer, Blue Key at N.W.U. maintained its continuity and stood ready to resume traditional activities in 1946. Returning veterans would swell the ranks to unprecedented heights. Fairer minded philosophies would weaken certain old biases.

The men of Blue Key regularly assisted the school's administration during registration and aided the dean of men to direct the procedures for "fall rush." They provided manpower to gather furnishings for the "lounge room" in the library. They inaugurated and continued to sponsor an annual "Parade of Personalities," later adjusted to become a "Parade of Plainsman Personalities" — for which were invited individuals and groups to display their talents as soloists, readers, orators, clowns, or dancers and as participants in skits, duets, ensembles, and choruses. An annual "Dad's Day on Campus" was for several years the product of Blue Key's ingenuity, and an annual "all-university stag" found favor for a while.

For senior women, the counterpart to Blue Key was Purple Arqus. The two honor groups often joined forces to sponsor and promote major events. Their pooled expertises regularly streamlined the schedule for Homecoming Day, with the awards for the winning house decorations; honored the football team with a banquet at season's close; directed voting for Big Snob and Old Grouch and planned the program of skits and performances which preceded presentation of the winners; put together and supervised the voting and pageantry required to make the annual May Fete a memorable spectacular with ivy chains, winding of the Maypole, crowning of the May Queen in the company of her princely escort and attendants, awarding of prizes to the best of the competitive songfest, and tapping of new members into their respective societies. In cooperation with "W" Club and W.A.C., they hosted an annual athletic banquet which gave special recognition to athletes who had lettered in basketball, track, and tennis. Members of both Blue Key and Purple Arqus found demands upon their time to be often too consuming. Combined meetings were frequent, but each group held to its own routine — always a noon luncheon each month at the school cafeteria, or at a local restaurant where the luncheons for 25¢, with a nickel more for pie, were quite inviting.

The women of Purple Arqus persistently rejected invitations to affiliate with "Cardinal Key," a national honor fraternity for senior women; these Wesleyanites probably desired to brook no interference with their own rules and

traditions. They could admit no more than one candidate from each sorority, and by 1935 this rule had reduced the membership to five. Criticism was widespread, for their secretive selective process seemed grossly unfair and undemocratic. The withering impacts of a stricken economy forced an amending of by-laws, and the forthcoming changes were potentially quite significant. The girls opted for a minimum membership of six, opened their ranks to independents, and adopted a rather meticulous point-system which required a high cumulative total. Fact-gathering revealed accomplishments in scholarship, services to the institution, and levels and qualities of participations in extracurricular activities; likewise to be measured were evidences of loyalty to the school and of "moral character." No more would a sorority be guaranteed a membership in the honor group. Not until 1938 did the group's members make public that selection of new members would be "without regard to social affiliation." So, into the ranks for the first time came an "independent" whose many qualifications included association with Bleu Thonge. The "tappings" of 1939 showed clearly that the women of Purple Arqus were holding to their new guidelines for qualification. So closely did these young ladies stick to their new standards, they by disciplined examination invited no more than five new members in any year — and often four, until enrollment increased after war's end.

Along with their joint and cooperative projects with Blue Key, the young ladies of Purple Arqus, too, assisted the registrar when enrollment and matriculation procedures were particularly demanding. They promoted the holding of all-sorority dinners, which eventually expanded to include "other women of the campus." The dean of women relied upon the services of Purple Arqus to supervise and administer the directives which governed all rushing events for the sororities — scheduling of parties and teas and dinners; matching of preferences with lists of approved names; and delivering of invitations "to pledge." These women had initiated the custom of "house decorations" for homecoming and the awarding of prizes for the winning displays. They remained the prime movers, year after year, to see that the annual May Fete met the standards of lofty heritage and tradition. With manpower greatly reduced on the campus because of the calls for military service, they enlarged the circle of their endeavors.

Other Organizations and Clubs

A plethora of "departmental clubs" greeted students at N.W.U. as late as September, 1932. The catalog listed the following: Blackstone Pre-Law Club; Theophrastian Botanical Club; Chemical Club; Geography Club; Physics Club, Alpha Gamma Beta; Agassiz Club (zoology); Association of Child Education (A.C.E.); Psychology Journal Club, Psi Chi; Sinac Etyoc (zoology); Commerce Club (economics and sociology); Dramatics Club; Et-Te-Lap (art). Of similar status were Women's Athletic Association (W.A.A.), Student Volunteer Band (missions and Christian service), and Oxford Fellowship (pre-ministerial). Of persistent significance were the so-called "honor societies" of Phi Kappa Phi (highest academic achievement), Pi Gamma Mu (high academic achievement in the "social sciences"), Theta Alpha Phi (outstanding contributions in dramatic arts), and Pi Kappa Delta (forensic accomplishments); changing times never dislodged these four, and Psi Chi (psychology) joined them in 1943.

Within a year or two, most of the "departmental clubs" had lost billing. A

few avoided such early demise. By 1935 the Volunteer Band had lost most of its footing, and the Oxford Fellowship soon succumbed as aspirants for both traditions responded to the call of the Student Christian Fellowship. Almost simultaneously the committed ministerial students formed a chapter of Kappa Chi, and recruits perpetuated their zeal through the years of war and into the years of peace and "cold war" which followed. The Christian Fellowship did not endure beyond 1943.

A few other incidentals attract our attention. A "French Club" rose in 1939, but its early collapse was reminiscent of the end in 1934 of Wesleyan's chapter of Beta Pi Theta. The "Psychology Journal Club" maintained status until Psi Chi gained recognition on the campus as an "honor society." In 1941 a new "Chemistry Club" sought to revive its antecedent, but this effort was hardly more than passing. The "Dramatics Club" gradually gave way to the alliterative name of "Plainsman Players." And, as the decade of the 1930s moved to its close, students at N.W.U. — preparing for careers in medicine — had formed "Nu-Med"; from this basis, a select few gained membership in the somewhat elitist society of Theta Nu. Under J. C. Jensen's tutelage, the Physics Club never seemed to waiver from its course, and in future Alpha Gamma Beta on the campus would join the ranks of the "honor societies." During the years of this chapter's review, this Wesleyan's women had not faltered to preserve and extend the interests and traditions of A.C.E. and of W.A.A.

The Classes

— Freshmen, et cetera

The class rivalries of yore seemed headed for extinction in the 1930s. Except for the fall "Olympics," the freshmen-sophomore games which culminated in the "flag rush," interclass competitiveness had withered. Upperclassmen traditionally regarded freshmen to be green and of relative insignificance, and sophomores believed quite conclusively that they should give unto the freshmen as

they had theretofore been so generously given unto. When school opened in September, the freshmen seemed to rule as kings and queens, but they were destined to become clay beneath the heels of the upperclassmen. If many freshmen exuded airs of impatience and restlessness and wished to move quickly and with "noise and bedlam" to remind others of their presence, that they were OUT of high school and IN college, many sophomores felt obliged to apply certain reins of restraint — in order to cultivate in the minds of the beginners an awareness of their greenness and "relative insignificance." For most it was good and innocent fun.

To arrive as a freshman at

a bumper crop



N.W.U. was to receive at railroad station, bus station, or reception points on campus warm welcome from members of the "Ys," from members of Blue Key and Purple Arqus, and from friends who were "Greeks." These were busy times, too, for A. V. Hunter and Adrian Edgar, successively directors of recruitment and admissions, and for the personnel deans. Each newcomer found himself or herself to be under the shielding wing of a guardian "Big Brother" or "Big Sister" who made certain that no one missed the "teas" and "game times," the breakfasts, lunches, and watermelon feeds, the "social hours" at the church, and the programs which featured Professor Oscar "Pop" Bennett to give song and to lead in singing and Professor Enid "Doc" Miller to recite some of her spirit-moving readings. "Mixers," often sponsored by W.A.A., featured contests, folkdancing, and "repeats on ice cream." It was a time when each freshman sensed the importance of being "among the elite."

As part of the registration procedure each fall, Professor Roy W. Deal administered "the freshman tests" — a series of three, the results of which were to indicate a new student's intelligence, reading capacity, and social personality. When evaluated and comparatively appraised, the scores offered useful data for academic advisors. Deal's analyses regularly noted that N.W.U.'s entering freshmen "were about 10% higher" on the average than those of other "like institutions," that none of these freshmen "with certain adjustments in attitude and endeavor" would be unable to do "acceptable college-level work." Other sources of information disclosed that most of the newcomers came from towns "of under 500 in population," that most were Nebraskan, and that most were Methodists — but with impressive numbers of Lutherans, Christians, Presbyterian, Baptists, Brethren, Congregationalists, Episcopalians, and Catholics. A large percentage of these entering students held the scholarships given to valedictorians of the graduating classes in the accredited high schools. These freshmen had reasons to take pride in their collective promise.

But, the euphoria of lofty and exultant esteem annually gave way to impositions of greenness and lessened laudation. Upperclassmen soon manifested their claims to superiority, and in varying patterns directed the poor freshmen to walk certain gangplanks and to pick up some traditional gauntlets. The College Council, later, as the Senate, reigned as deities from the heights of Mount Olympus and handed down "grim directives." The freshmen found themselves, during much of October, to be toeing an assortment of lines. First of all were the green caps, or sometimes the brown and yellow "beanies," to be sported by the boys. The girls had to have braids, the number often thirteen, beautifully tied up with green (or yellow and brown) ribbons. Such heady attire, according to tradition, must continue until the annual "Olympics" and "Flag rush" — and maybe until Thanksgiving vacation. A victory for the freshmen, as confronted by their sophomoric "betters," brought finis to any mandatory wearing of the green and of the caps and braids.

During the week, prior to the holding of "the games," freshmen faced a barrage of special "campus rules" — along with a host of "campus policemen" prepared to give enthusiastic enforcement. Having been welcomed as near royalty, the poor freshies had simply to "settle down to tedious and subservient monotony" — as "Scribblin's" put it in 1938. Woe to any freshman who dared put foot upon the "Senior Walk," that stretch of cement which led to the library from the southern entrance to C. C. White; woe to that freshman not in "proper attire" — whether coat and tie or overalls and no tie for the fellow, and simple cotton dress or skirt and blouse for the gal; woe to the freshman without beanie with hair combed or

uncombed, or without braided hair and prescribed ribbons; woe to freshmen caught walking together — for protection's sake; woe to any freshman who did not stand aside and properly greet an upperclassman, male or female, with a bow and a proper greeting, "How do you do?"; woe to the freshman lad who was unprepared to polish an upperclassman's shoes when so requested; woe to the new co-ed who spurned the overtures of a senior man, or a junior man, or a sophomore of the opposite sex — or were she observed to flirt with an "upperclass man"; woe to the new lass who had put on make-up, or had failed "to overdo it"; woe to freshmen who might be caught chewing the forbidden gum. To add to the complexities, the postings of "no-nos" and "do-dos" might change from day to day.

"Kangeroo Courts" were in session frequently during the fateful week; the judges were always prejudice-minded upperclassmen who always sided with plaintiffs and prosecutors; and punishments were certain and swift in execution. Those who had been so flagrantly disobedient or neglectful could find themselves directed to polish shoes, to carry books and notebooks for the offended, to eat crackers, to recite nursery rhymes, to sing songs, to scrub certain cement stairs or squares of sidewalk with toothbrushes, or to confess in public their wrongs and to make promise of suitable conformity. As late as 1942, The Plainsman made mention of "the hilarious punishments meted out," and earlier issues recorded that some of the more obstreperous were sentenced to take "the proper position" to receive "some paddle applications." Sometimes, bold markings of lipstick might brand the more daring of the recalcitrant. No doubt about it, tradition had decreed that for three or four days in early October, or later in the month, bedlam could reign on the Wesleyan campus. Each fall semester ushered forth its crop of new victims — happily.

Almost without exception, the freshmen in greater number simply overwhelmed the sophomores when it came to the "flag rush." One year, when armed with large quantities of pepper, the defending sophies caused such violent sneezing among the freshies that the "time limit" expired before a regrouping could produce re-assault. As the 1930s peaked and waned, enthusiasm for the "Olympics" and the "flag rush" slackened. The traditional rivalries came to a virtual halt. Attempts to revive the annual tussles brought little positive response — from the prospective warriors in either class. From time to time, there did occur a "spontaneous mound-milling" to see if freshmen could dislodge sophomores (or vice versa) from atop the stadium embankment. An era had closed. It had just "fizzled out."

Each September, the entering freshmen received advice, some of it sage, from all quarters. The Wesleyan usually carried greetings to urge the newcomers to "Get your studies first!" Of course, the experienced denizens of the campus knew that there was much more to college "than book learning," and editorials stressed the point. Extracurricular activities were of great value, but words to the wise noted that "spreading oneself too much" resulted in shallowness, ineffectiveness, and exhaustion. One author of concern recommended: "Get into one activity or two, and ride them for all they are worth." Chancellors Cutshall and Schwartz were unsparing in desire and design to direct the freshmen along straight and productive pathways. For those of us who entered in 1935, Cutshall missed none of the time-honored guidelines:

Do not let people interfere with your study schedule. Receive visitors during visiting hours only. Keep regular hours and retire early and rise early. Often the late riser is neurotic and lazy. Nature meant us to get up to see the rising sun. . . . Take nothing for granted Master the daily lesson. Review regularly. Study in a college is not the same as study in a high school. It is more exacting and the requirements greater. . . . Remember that religion and social contacts are deep ingredients in a well-balanced culture and that no one is truly cultured who neglects them. . . . Wesleyan stresses individual attention given each student. Do not fight through your problems alone. Our faculty wishes to help you.

We have noted that Schwartz was prone to challenge — even freshmen; he would turn them toward goals they had, as yet, not clearly envisioned.

Well, if freshmen were always “green and confused,” sophies were expected to be no longer green, but “feeling bigger and more important.” “Co-Eds’ Chatter” in 1940 complimented the sophomores for “their energy.” The Plainsman, 1943, recorded that sophomores “think they know a lot.” A campus poet in 1944 versified that the second-year sophisticates “cut capers” while the poor freshmen struggled with “term papers.” Sophomoric pride seemed to reveal that one had survived both the academic and financial “stresses and strains” of “the year before.”

Annual potpourris of appraisal reminded readers that sophomores were often “in the last stages of barbarism,” were no more than beginners of appreciation and of aspiration, and were “too inexperienced to act like juniors.” A step above the status of being no more than “a rag, bone, and hank of hair,” members of this class,



often so full of sophistry, were definitely “in the know” — concerning nearly everything. “Coking at Doc Mayo’s” was everlastingly one of their specialties.

Juniors felt qualified to pose as “a high and mighty bunch” and impressed “Co-Eds’ Chatter”er with “their tenacity.” Having accumulated the magic minimum of 58 hours of college credits, they knew they knew “a lot.” Sometimes exhibiting “good humor and easy laughter,” they looked forward with “great expectations” to their coming roles as seniors and their front-and-center occupancies of the seats for required chapel and convocation. They also “knew their directions,” for they had declared their “majors and minors” and were highly conscious that the pursuits of teaching, nursing, and marriage had considerably diminished their numbers.

Seniors gave evidence of impatience — to be through with schooling and “out on their own.” Conscious of “their dignity,” they felt obliged to keep the lesser inhabitants of Nebwesuni engaged in a game of guesswork — to ponder the extent of knowledge to which 93 hours of credit gave assurance. After all, comparative records showed that seniors were the better scholars — to be followed on less lofty plateaus by juniors, sophomores, and freshmen. It may have been with a twinge of introspection when a writer confessed that some seniors breathed “sighs of sadness” on occasion. ‘Twas probably with such “sigh” that the editor of The Plainsman, 1941, wandered sentimentally through the C. C. White Building: “When we climb those squeaky stairs for the last time as graduates of Nebraska Wesleyan University, we’ll bid farewell to four of the grandest years of our lives . . .”

Recapitulation persistently indicated that scarcely one-third of an entering class would four years later receive degrees. An old “academic code,” to be shelved in 1939, permitted professors to exempt seniors from final examinations — if their “grades” were at “B” or above. The seniors’ “annual sneak” came on a day late in April or early in May, and the personnel deans had so secretly approved it “in advance.” The near-graduates were virtually honor bound to leave “mischievous doings” and “prankish things” in hallways, in classrooms, and in the Greek houses — evidences of effective uses of the wee hours before departure. The seniors along with their “sponsors, might enjoy the wooded hills of Peru, shaded glens along the Missouri River, Arbor Lodge in Nebraska City, or the many attractions of Omaha and “a show” at the Orpheum. Chancellor and Mrs. Schwartz, annually in spring and in their home, received the seniors with program and refreshments and “warmth of friendship.” And, who would wish to forget the chant which the uppermost of the classmen sang so lustily before each session of chapel and convocation?

We are the Seniors of renown, of renown;
 We are the Yellow and the Brown, and the Brown.
 Oh! S - E - N - I - O - R - S,
 We are the class that spells success.
 Rah! Rah! Rah!

It was traditional for seniors to proclaim their superiority. Those of 1938 predicted they would be back in 1988 — “with canes on.” Many of them fulfilled the prophecy — without the canes.

Writing editorially for The Plainsman, 1939, Charles Sharp urged his classmates to realize they had not “finished or secured” their education, that they would “continue to learn until the end of their mental lives.” He summarized that he and his graduating comrades had battled, worked, borrowed, finagled, endured, obeyed, and adjusted in order to secure “enough honor points and hours . . . to entitle us to a testimonial . . . solemnly signed by those in power.” He acknowledged that graduating seniors owed much to parents, instructors, administrators, trustees, and sources of loans. With a touch of humor and an added wisp of something else, Sharp concluded that seniors were also indebted to another benefactor, “our Patron Saint,” who “had given no advice, had laid down no rules, and had invoked no punishments” — Ferdinand the Bull. A rhymester, for an earlier purpose, must have found some pleasure to inform prospective graduates that they were hardly more than transients in a passing parade —



Ferdinand

Seniors soon will leave,
Commencement time is near,
Oh well, let 'em leave,
There'll be a new crop next
year.

The years of war cooled enthusiasms for interclass pranksterisms, for minds of both young and old were fixed on the absorbing needs of the nation. In times of distress, custom and tradition provide posts to which uneasy minds may hitch for purposes of repose and relief. Ben Schwartz, as chancellor, saw to it that the annual calendar for the school remained intact and permitted no deletion which might weaken long-established relationships between students and members of the faculty. Slumping enrollments necessitated vigilance to a turning of each and every stone — particularly to communicate. His "annual address" in September and

the reception which followed in the evening were of uncompromising importance. Special focus was always upon "the new student," whose fears of college life were to be eased. Problems of identity seemed always to arise, and a self-appointed seeing-eye for the campus, "blaso-and-so" in "Strictly On The Bias," told of a going astray of a best of intent. In good humor, the account told of Eager Beaver, a freshman, who went "through the line" as the Chancellor's Reception, September, 1944.

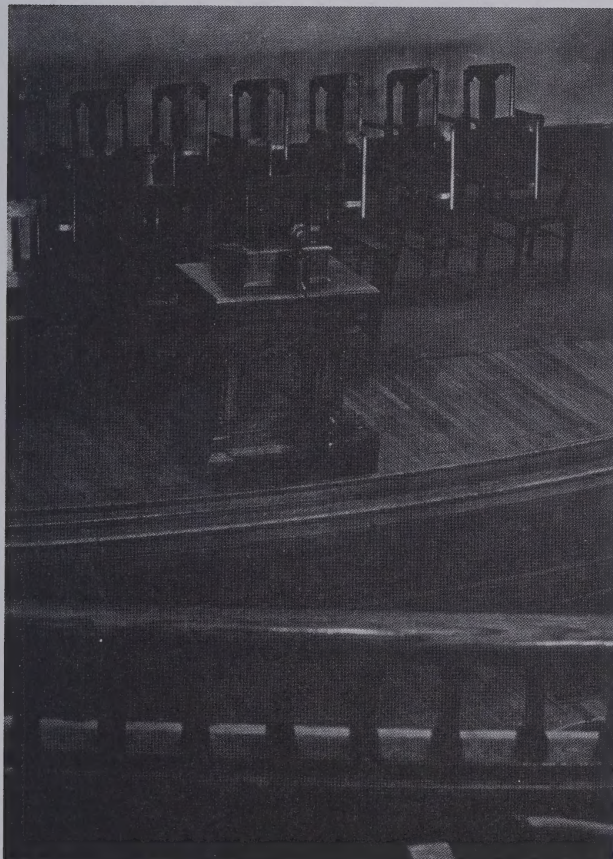
As he moved along the line, introduced in turn by each successive member of the faculty, his name changed from Eager Beaver to Earnest Muskrat, to Mr. Gopher, to Mr. Mole, and finally ended up as Daniel Boone. By error, Beaver went through the line a second time and ended up as Benedict Arnold.

Our writer failed to relate that Beaver's errancy probably enabled him to partake of the refreshments a second time, thereby giving him that initial, full satisfaction which would assure a happy educative experience at N.W.U.

The end of conflict brought efforts to restore certain lapsed traditions. Returning upperclassmen merged into the ranks and pressed to revive those "splendid routines" which had theretofore enabled freshmen to become fully collegiate — to act out nursery rimes, to sweep streets, to scrub lampposts, to display pigtails, to forego make-up, to leave shirttails out, to roll up trouser legs, and to keep off the "senior walk." Of course, a reconstituted "kangaroo court" would try the disobedient. Hardly more than "a tendency" in October, 1945, such tomfoolery

for freshmen became in 1946 a "Traditions Day" — a shortened version of the old and to be engaged in by only those who wished to enjoy the "real fun time." Furthermore, "class spirit," as such, stood in need of redefinition. For the university, a growing sophistication was on the horizon.

"Chapel Time"



The "Chapel Platform"

The deeply rooted tradition of compulsory attendance at chapel emerged from the years of depression and war somewhat battered and worn, but still unbent. It was a principle which had adapted with subtle flexibility to the recurring requests of minds less willing to conform to old patterns. The impacts of war accelerated certain adjustments to change. A preserving guideline placed increased emphasis upon common cultural experience and less upon need for religious enlightenment. Many a nostalgic graduate would, in later years and without apology, profess that among the most to be remembered and cherished of all experiences at Nebraska Wesleyan were the treks

to chapel when all paths led to the "hub of the institution," the auditorium in C. C. White. The liberal arts tradition sought to leave no facet of thought unburnished, and the well-being of the soul was at the heart of Wesleyan's purpose. However, enriching and strengthening may have been the common and unifying heritage to ascend from such imposed togetherness, compulsion of any sort tended to contradict the tenets of American democracy and freedom of choice. Also, there was questionable logic in the argument — that goodness of purpose and end justified compulsory means. As we shall see, pressures for relaxation of policy mounted, and adjustments came only with evident reluctance. The Tuesday hour remained one of worship, and the Thursday for recreation and entertainment. But, 1946 became a sort of pivotal year when untraumatic transition became vaguely manifest as the

school's officials granted permits of nonattendance — for reasons previously unacceptable. Despite some easings, "compulsory chapel" remained for many years a "hardy perennial" on the campus.

The Plainsman, 1934, stated that "chapel time" was "that pleasant half hour at midmorning . . . , when the students may relax and be entertained." The writer insisted that this was not a "stiff and stifled time for students." With a look backward, which spanned more than forty years, an alumna recalled that each session was "a good place to meet old and new friends." She raised the question, "Why did it ever end?" A modest review does not answer her inquiry, but it may serve as commentary on the certainty of change.

Across the years, some of the best talent of the middle west and persons of national fame brought the students up to date on issues of state, national, and international scope and importance — bishops and other clergymen, justices of the supreme courts of the United States and of Nebraska, editors, attorneys, political officials, professional lecturers, musicians, dramatists, persons who gave insight to the aspirations and unusual capabilities of the American Negro and the native American Indian, graduates who had made their marks of significant accomplishment, missionaries in the foreign fields, and members of the faculty and board of trustees. Intermixed were the pep rallies led by the Yellers of the Brown, the singfests as only a "Pop" Bennett could direct, the discussions directed by the "Y groups" on alternate Tuesdays, the concerts which featured band, or glee club, or special choir, or soloists, the excerpts from dramatic productions which alerted the entire campus to the best of amateur Thespian art, and the samplings of forensic power as exhibited by those who, under the careful grooming of Enid Miller, excelled in oratory and debate. Custom had long reserved Wednesday's meeting for worship, and the chancellor or his special guest delivered the homily. Dean Alabaster was chief architect of the schedule, and his hope was that "a spirit of indefinable and infinite influence would radiate . . . from the chapel platform." Not by accident did such luminaries as E. Stanley Jones and Kirby Page lift eye and mind to higher mountains — on the campus of N.W.U.

But, students lifted their voices to complain against the absoluteness of the chapel requirement and the sternness of the resistance to yield to their grievances. From time to time, the voices of discontent echoed old laments — that compulsory attendance was childish; that, once graduated from high school, students should be able to determine what was "good for them"; that as adults they ought to exercise their own initiatives "to take in such opportunities" — as were offered; that they should have the right to choose "what they want to get out of school"; et cetera. A frequent repeated rationale posited that such mandatory presence psychologically led to "day dreaming, actual sleeping, and missing chapel as often as possible." Others who gave voice to objection argued that the inherencies of man always tended to resist anything compulsory and that "dozing, reading, checking over notes in notebooks, and whispering to one's neighbor" were no more than natural responses to enforced attendance. Too, certain themes became popular with speakers, and students found themselves virtually bludgeoned from a series of assaults upon a problem; and, "college youth" became weary of being told that solutions for the resolving of a problem "lay in their hands." The Wesleyan in 1935 carried this bit of speculative grumble: "None of these speakers have told us how we shall go about cleaning up their mess. We suspect they don't know." (What's

new for us in the 1990s!) It was the age-old puzzler, "How do people get rid of the evils dumped on them by their predecessors?"

Editorials in the campus newspaper frequently took students to task for their rudeness — which often put "the acid test" to speakers. The faculty was always most polite and occupied chairs on the platform — behind the visitor. Students felt less conspicuous "below and in front," and their collective proneness to napping fostered explanation. A "medical authority" had been quoted for having said: "... hearing becomes more acute when the eyes are shut." So, Wesleyan's students were simply "trying this experiment in chapel." Such experimentation did not account for the noise and general clatter which often delayed an on-time opening of "the ten o'clock hour." Despite some evidence to the contrary, critics acknowledged that most of their comrades behaved "like ladies and gentlemen."

Schedules printed in The Wesleyan, beginning September, 1937, revealed several adjustments. "Regular chapels" were routine on Mondays and Thursdays; Tuesdays and Wednesdays had become "open" for all sorts of variations; and Fridays provided time for "convocations." The monitors were to take roll only on Mondays, Wednesdays, and Thursdays. Professor Jensen had altered "the controls" which had caused the bells to ring repeatedly during "chapel periods." A combination of donors had supplied 500 new hymnals. The Wesleyan, October 28, 1938, brought further enlightenment — some not necessarily new: attendance remained required on Mondays, Wednesdays, and Thursdays; after five "unexcused absences," each additional truancy could cost an offender ten "Honor Points" and could delay graduation; persons were to be in their "assigned seats by 10:00"; and "excuse slips" had to be signed "before absences." Tuesdays were now reserved for class meetings and other programs, and Fridays remained for convocations and special events.

Chancellor Schwartz desired to put to rest the matter of attendance at chapel, and he sought the assistance of the Student Council. Through questionnaires and solicited responses, he hoped to find a consensus upon which to formulate acceptable policy. The survey gained wide participation in January, 1939, and members of the faculty then pondered the recommendations. A careful weighing of complaints and desires ensued, but the "new policy on chapel attendance," publicized in time for the fall opening of school, disclosed that the professors, if possibly persuaded against their collective will, were "of the same opinion still." Obligatory attendance prevailed for "chapel exercises" on Mondays, Wednesdays, and Thursdays; Tuesdays remained open for assorted meetings and scheduled discussions; and "student interests and activities" had Fridays reserved. To assure a more pleasing variety of speakers and diet for the required sessions, a committee, composed of five members from the faculty and two from the student body, would assist the dean of the college, Dr. Roger P. Cuff, also head of the English department, to plan the schedule.

The revised policy eliminated a threatening loss of "honor points" for excessive nonattendance and introduced a rule which hopefully would bring "prompt and regular attendance" and a more "cooperative attitude" on the part of any one who might choose to be absent "without justifiable cause." If, within a six-week period, one were to be absent one-sixth of the required sessions, notification would inform parents or guardians that their "son or daughter" was derelict and had received "warning." Were absences to reach one-fourth the times, then the offender

would be placed "on probation for the semester." Further failure to abide "by the rule" could bring "forced withdrawal" from the university. The registrar was "duty-bound" to record such dismissal and its cause. Intent, too, was to inform students that such delinquency carried with it "a poor credit rating." So, monitors checked attendance three times each week, warnings were to be issued in writing, and "exclusion from future enrollment" was not an idle threat. Saving grace did permit appeal, and a dismissed offender could, after an interim of a semester, apply for readmission.

Subsequent responses revealed that students at N.W.U. had not noticed "their emperor was sporting a new suit of clothes," and they obligingly conformed outwardly and contrived inwardly to press on toward change — if not "perfection." When Dr. Cuff announced that none of "chapel time" could be used for announcements, protests brought compromise to an extent that part of Wednesday's "time" be reserved "for announcements" — provided such were properly submitted by certain deadlines and "upon the proper forms." Editorials, now and then, urged Plainsmen to be more polite as listeners, even when "speakers were boring." These would-be molders of campus decorum reproached their readers who had yielded to temptation, with discourtesy and rudeness, to visit with "one's neighbors" and "to compete with the speaker"; rather, came the appeal, "think twice, and then keep still!" When interviewed, few students expressed genuine satisfaction with chapel programs, for they found many of the speeches to be similar "to class lectures." Many pleas were for "greater variety."

Persistent mild rumblings registered dislike of the presence of the members of the faculty on the stage, seated for each required assembly in their rows of seats behind a speaker. These complaints passed relatively unnoticed until November, 1942, when Clara Jo Hopkins, editor of The Wesleyan, delivered full punch to the matter. She found the presence of the faculty on the stage to be distracting, to be "uncomfortable in appearance," and to be creative of a "bad speaking situation." She wanted "to get the professors off the platform." Was it unchangeable rule, or marvelous tradition, or just habit that kept them there? Chancellor Schwartz, in "a chapel homily" commented upon the criticism and opined that it tended "to turn the paper into a gripe sheet." Hopkins took editorial umbrage, felt the chancellor sought to limit "the freedom to voice our beliefs" and was about to create a "deplorable situation" with faculty censorship taking over, and threatened to resign. The issue became one of "democratic freedom," and the editor stuck "to her guns." Schwartz, no more than mildly amused, let the editor's challenge lie undisturbed; but, he suggested to the members of the faculty that they review "the custom" and make recommendation. Decision came May 5, 1943: the dauntless professors would attend the required sessions, and they would sit on the stage.

Well, professors and administrators had resolved the matter — for the moment, for they had taken up for restudy the "policy of required chapel." Maybe the worries of wartime were seeking balancing relaxations. Declining enrollments at home and indications of long conflicts in Europe and in the Pacific prompted reappraisals of traditional practices which might result in student-dissatisfaction. On that same May 5th, the faculty voted to submit a package of proposed changes to the executive committee of the board and requested the recommendations be approved and effected in September. Implementations would follow lines of "good reasoning." When given proper perspective analysis, the results become quite

surprising.

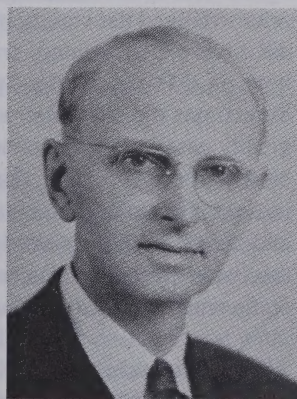
The package was not a Pandora's box from which would soar forth a band of mischievous furies. Rather, it was far-reaching compromise and reflected most of the adjustments which the Student Senate had, from time to time, urged members of the faculty to consider. In the auditorium, better lighting of the platform would reveal facial expressions of the speakers and would "avoid shadows." Seating again "by alphabetic order within the class sections" promised to lessen somewhat the tendencies to visit with "pre-selected associates." Monitors were to serve as ushers and to include in the attendance rolls those late-comers whom they would direct to "rear seats." The recommendation urged that "devices be used" to secure attention at the beginning of each chapel or convocation. An equal number of students and members of the faculty were to compose the "chapel committee." The professors were now to vacate the stage and to use the first two rows of seats in the "senior section" — front and center, of course. Last, and of startling dimension, was the proposal that "chapel periods" be lengthened to 50 minutes, that these come on Tuesdays and Thursdays at 10 o'clock — Tuesday reserved for worship and Thursday for convocation, and that attendance be required for both. The faculty also proposed that the schedule for classes be revised; they eliminated the "float periods" and adopted a six-period arrangement with classes to meet "at 8, 9, 10, 11 and 1:00" — with the sixth "to be fitted in." Implementations were immediately underway for September, 1943.



Gladys M. Lux

Change requires adjustment, and adjustment doesn't always follow prediction or expectation. From The Wesleyan we learn that many members of the faculty found that "looking upward" from their front and center seats put too much strain on their necks. So, decision came to leave the first four rows in front of the platform vacant, and the professors sat behind the students "in the center section." Professor J. C. Jensen saw to it that better lighting brightened the stage, and Gladys Lux received praise for her use of "ferns, plants, and changing items" to decorate the platform. Oscar Bennett

recruited voices for a "Chapel Choir," and this group became far more than a central feature of the Tuesday service. These singers performed throughout the Lincoln area, and Bennett's "Chapel Choir" furnished the music each Sunday morning for the "Methodist Hour" on radio station KFAB. The "organ music" of Paul LeBar gained universal praise, and editorials credited his pre-service playing for its having done more "than anything else to cause students to quiet down when entering the auditorium on Tuesdays at ten." Monitors served as ushers, directed stragglers to be seated quietly "in rear seats," and recorded those present. Commentaries made much of improved setting, performance, and quality; but, editors



Paul LeBar

continued to note that often there was too much whispering "during the homily."

The rule of required attendance continued to be a matter of irritation, and only the administrative council of the faculty granted exception "on a permanent basis." Policy dictated there be no "permanent excuses" except in rare and uncompromising situations. Planners often designed programs to meet the needs of those types of student who would profit most from the services. The personnel deans kept tabs on accumulated absences, warned offenders when they had reached a one-sixth line of waywardness, placed them on probation when truancies had reached one-fourth, and with continued violations informed the offenders that they could not register for the coming year. The policy showed no signs of weakening as the school turned to meet the opportunities of an America freed from the throes of depression and wartime and facing the challenges of reconstruction and "cold war."

Along the way, in 1944, under a heading, "Type & Tripe," had come poetic evaluations of the new arrangements for chapel. One treated of

the new chapel arrangement, it seems to me
is rather full of irony.

the A's and Z's are all turned around,
but those in the Middle can still be found
right where they used to be,
only backwards.

Another averred that

some chapel speeches are dramatic,
some funny, some emphatic,
while some can only be defined
as the typical chapel speech kind.

Enough cited, perhaps.

Two faculty-student planning committees had emerged from these efforts to reform — one to chart the chapels and the other to direct the convocations. Editors of both The Wesleyan and The Plainsman penned kudos which acknowledged the variety of distinctive programs arranged for convocations. Rarely did adverse commentary arise. Should "convenience" require use of the ten o'clock hour on a Friday, notice "well in advance" shifted the Friday classes to Thursday. Sometimes the alteration went the other way, to a Wednesday. Such flexibility had greatly eased the accommodating of crowded calendars. The new "Traditions Day" brought back the class skits of yore, and special feature for a convocation might present "muscular freshmen" — to reveal their "remarkable leg art" in a chorus line and then exhibit their newly acquired skills in a "Kiss and Run exit." One "such as this" was all the campus could assimilate — each year. Yes, variety meant variety, come what might.

Annual Calendar

The catalog, dated April, 1932, presented the calendar for the ensuing academic year, September to June, 1932-33. With some deletions and a few

additions, it would through the years keep well to its track. For the "first semester"

Freshmen Conferences, Tests and Registration; Completion of Registration; Organization of Classes and First Chapel; All-University Night, with YMCA and YWCA in charge; Chancellor's Annual Address, with Reception of Students in the evening; The Olympics; First Annual Meeting of Phi Kappa Phi; Home Coming Day; Championship Interclass Debate; Election to Phi Kappa Phi; Special Convocation for Senior Recognition; Thanksgiving Recess; Annual Oratorical Contest; All University Night Annual Christmas Observance; Christmas Vacation; Final Examinations.

For the "second semester" —

Organization of Classes; Twenty-fourth Annual Pan-Wesleyan Banquet; Election to Phi Kappa Phi; Special Convocation and Phi Kappa Phi Address; All-University Night — Social Event; Spring Vacation; University's Annual Banquet for the Seniors; Honors Day and Senior Class Play in the evening; Semester Examinations; Music Recitals; Phi Kappa Phi Banquet; Baccalaureate; Reunions; WWEC Annual Meeting; Oratorio; Senior Ivy Day Program; Alumni Banquet; Forty-Fourth Annual Commencement.

The "official calendar" did not include those annual happenings which rose from the social aspirations of the several organized groups.

In attempt to alert the freshmen of 1936 to some of the activities and situations which made up "college," Edna Souders, as editor of The Wesleyan and writing in her special column, "At Random," sought to aid them in their "orientation." To be encountered at this Wesleyan were —

Rush bids; physical exams; roll calls in classes; running to 8 o'clocks; 102 students on NYA projects; red fingernails; plaidskirts; brief cases; picnics; rushing; blind dates; teas; dinners; trunks; junk; 10:45 hours; study at the library; suppressed yawns; absent-minded professors.

She gave no forewarning of a chancellor's annual address and of the reception which would follow in the evening.

— The "Annual Address"

Always a sort of "state of the university" matter, the chancellor's annual address often dwelled on those concepts which would lift the eyes of students to the finer rewards of life. The evening's reception aimed at nothing less than to be "a gala affair" — with the women appearing in colorful gowns and the men suited up in their drab hues. Absence left one to be conspicuous, and members of houses and clubs turned out en masse. The "line" featured chancellor and deans, along with wives, and usually included new members of the faculty and their spouses. Of special importance were the freshmen.

A line might form in the memorial room of the library, or in Huntington

Hall, or in the extended rooms of the Educational Council and the Y.W.C.A. A program of music and readings, with the Bennetts and Enid Miller nearly always involved, served as pleasant prelude to the refreshments — variations of sherbets, ice creams, wafers, and punch. If the auditorium or Huntington Hall provided locale for the program, the refreshments found haven in the spacious rooms reserved for the W.W.E.C. and the Y.W.C.A. The pattern, in general, remained comfortably much the same from year to year, and the third Friday of the fall semester was almost a fixation for address and reception.

— Homecoming

Nebraska Wesleyan's "Nineteenth Annual Homecoming" occurred the third week in October, 1932. Mostly a Friday affair, it opened with a special chapel program, with former chancellor Clark Fulmer as speaker. Of major significance were the meeting of the alumni in the rooms of the W.W.E.C., an alumni dinner in the cafeteria at six o'clock, and a football game at 8:00 in "the bowl." Homecoming remained an event of late October or early November — with a sort of established format, but not necessarily. Fraternities and sororities held their open houses, and special banquets and parties were often Saturday attractions. Chancellor Cutshall, in effort to give added significance to greater response from the alumni, moved their homecoming banquet to a downtown hotel. The option remained available for future planning.

The on-campus events became more crowded as the decade moved along. By 1935, as instigated by the members of Purple Arqus and Blue Key, the decorating of the organized houses had become highly competitive; "impartial judges" designated the winning displays, one for sororities and one for fraternities, and the themes had always to combine two purposes — to welcome the alumni and to promote victory over the particular opponent (football). Added to the schedule, for both Friday and Saturday, was the "homecoming play," as produced by members of Theta Alpha Phi and "Plainsman Players" and as one of Enid Miller's promotive schemes. When football fell casualty to the attritions of wartime, the homecoming play became purely an evening event, for at first the Friday's performance had been a "matinee." "Torch parades" and bonfires came and went as means to heighten school spirit. By 1939, the "W" Club was revealing at half-time its "Sweetheart." With the ban against dancing on campus lifted, a "homecoming dance" became a great added attraction — for after the football game. The reductions of war confined the dance to a sort of "W Club Hop" in the Student Union. The game, the "house decorations," and the dance fell by the wayside in 1943 — "for the duration." To keep a "homecoming spirit" alive, Parents' Day, Senior Recognition, a "concerted open house" in the Union, and a theatre production combined to lure back those former students whose wartime commitments permitted their returns.

With war's end in 1945, the old fervor for a genuine homecoming ushered in renewal of nearly all former observances and activities. Of note was a special convocation to honor N.W.U.'s war dead — the twelve students, alumni, and member of the staff who had fallen. And, of course, football had returned. Homecoming was again in full bloom on the campus of the Plainsman.

— "Senior Recognition"

The ritual for "Senior Recognition" remained a linkage of breakfast, procession, presentation, oration, recession, and reception. Until combined with other events to increase the attractiveness of homecoming in wartime, this tradition

had been firmly fastened to the Friday before Thanksgiving. With war's end and return of many former students, practicality and fairness prompted delay in the traditional recognition. So, with credits for the fall semester recorded, along with those credits allowed from the various sorts of "military experience" and study, a "traditional recognition" of 41 seniors came the first Friday in February, 1946. The class selected Kaz Tada, a Nisei who had formerly been interned in a camp for Japanese-Americans, to give the oration.

— Dad's Day/Parents' Day

At the behest of Chancellor Schwartz, a "Parents' Day" marked the fall calendar, 1940. These special guests received "warm greetings" in convocation and then partook of conducted tours of the campus, "open houses" in various departments, meals, a theatre production, and a football game. Response nurtured repeat in 1941, at which time 170 visitors endorsed the event's continuation. Entry into war and rationing of gasoline reduced 1942's "Day" to a mere trickle, and "the idea" kept alive only as something shifted into a schedule for homecoming. Revival looked to an end to the conflict.

Ben Schwartz may have sought to resurrect a former "Dad's Day at Nebraska Wesleyan." As part of a general expectation that the football season was a time to enliven and increase the outreach of "school spirit," the men of Blue Key in 1933 had sponsored their "first annual day for dads." They planned a full program for each father — convocation, lunch, football game, and "open house" at his son's fraternity or his daughter's sorority. Response had been meager on that November 24, and success in future would depend upon better planning and more notice. So, the sponsors composed a letter to be sent by each student to invite DAD to a second annual "Dad's Day," 1934 —

I am planning so much on your being here Friday
(October 19) for Dad's Day. Just think, there will be in the
neighborhood of 400 Dads here. We are going to have a
special chapel speaker, a swell dinner, a big rally, and one
of the best football games of the season. Please, don't fail
me Dad. Love,

Lack of evidence seems to indicate that a "third annual day for dads" did not occur at N.W.U.

— Thanksgiving

Thanksgiving Day always meant a minimum of two days' relief from the regimen of class attendance; expected were trips home, chances for plenty of sleep, and much to eat — even of stuffed turkey; and the pre-holiday parties were often designed to keep things stirring until sunup — particularly in the "houses." When President Franklin Roosevelt decreed the "fourth Thursday in November," rather than the "last Thursday," it really made little difference to college students. When war came, with its many restrictions, most students followed the national guidelines and remained on campus during the short holiday.

— Christmas

The coming of Christmas always brought its round of parties, banquets, stags, candle-lighting services, serenading, and preparations for two weeks at home. Of note was the all-college "Christmas Party" which drew nearly everyone into the

gymnasium. Dancing to recorded music (beginning in 1937) became a chief feature, and the "floor show" for intermission brought the best of talent to the platform — instrumental and vocal solos, duets, trios, quartets, and the singing of carols by the Girls' Glee Club. Refreshments, served in the nearby dining hall, never went begging. The small gymnasium in the Van Fleet Building became the site for many future pre-vacation dances and programs.

The Wesleyan, December 12, 1941, gave instructions for the first "Plainsman Noel" — designed to emphasize peace, for the nation was now at war. Students, each bearing a lighted candle, were to process in file from their respective houses and "club rooms," coming in from all directions, to form a great circle of light round the large blue spruce "to the west of Old Main." At the base of the tree would be a triptych of the nativity scene, as prepared by Gladys Lux and certain members of her art classes. The University Place Lions Club furnished the lights for the tree, and the lights "went on" to the accompaniment of the singing of traditional carols. The thinking of Ruth Graves, new on the faculty of the music department and dean of women, Oscar Bennett, Gladys Lux, and Chancellor Schwartz had shaped the idea, and all student groups seemed eager to create a "meaningful spectacle." Members of the faculty and a host of folk from the town joined to fill the circle.

This traditional observance continued, with variations, through the years of war and into the following decade. "Pop" Bennett directed the singing of carols, and the Girls' Glee Club added more song and bits of pageantry. The "torchlight parade" found faculty and students intermixed as they merged from the many assigned assembly points. The "good spirit" which exuded from the ceremony seemed particularly vibrant in 1945, for the war had ended in May and in August. Yes, Christmas continued on the campus of Nebraska Wesleyan to be a time for spiritual renewal — something more than just a casual break in the routines of a collegiate experience.

— Founders' Day and Semicentennial

In effort to rouse more support from alumni who as yet seemed unwilling to give adequate financial aid to the debt-ridden institution, E. Guy Cutshall inaugurated a "Founders' Day" to honor the persons who had been instrumental in the establishment of this Nebraska Wesleyan. He set the stage for the first Friday in May, 1934, and called back several of the older graduates — to review much "from the school's past." A year later would come the "Second Annual Founders' Day" — with another array of older alumni on the platform. Perhaps the chancellor's mounting difficulties discouraged a third such effort to recall certain inspiring moments from the school's past. But, Cutshall had planted the seed, and later administrator's would harvest fruit from the tree. Yes, there was productive merit in the remembering of the institution's founders and of the goals which they sought to attain.

With so much thought concentrating upon the pending termination of Cutshall's leadership and upon the continued financial straits of the school, the trustees seemed to see little importance in an observation of the semicentennial of the university. Members of the faculty urged a suitable celebration, and many students, led by Delmar Nuetzman, refused to let the matter lie dormant. When January 20, 1937, passed by unnoticed, a few stirrings began to give evidence of a mounting need for commemorative action.

Commencement exercises for 1937 offered opportunity to observe the fiftieth year, and Bishop G. Bromley Oxnam centered his remarks, as speaker for the occasion, upon the founding of the school and upon its contributions over the span of a half century. The following September came a celebrating of the fiftieth anniversary of the laying of the cornerstone for Old Main. As for the building, one of University Place's older residents recalled: "The sound of those hammers went up like hymns of praise to Almighty God." The Wesleyan, September 17, 1937, presented an extensive review of the events of 1888 and of the "opening of the school" in October — for its first classes.

Enid Miller would not permit the fiftieth anniversary to pass unnoted by



Sally Deane as "Hedda Gabler"

her Plainsman Players — who had prepared six 20-minute cuttings from plays produced "on the Wesleyan stage." Miller titled these "vignettes" to be a "Fifty-year Dramatic Review," and she was probably unaware that policy had not permitted dramatic productions on the campus during its first twenty years. Staged in prepared areas of the attic of the C. C. White Building and presented to the daring souls who,

in overflowing numbers from the Lincoln Dramatic Club and the general public, risked breath and blood to climb all the stairs, the performances received favorable review. During January and February, 1938, the casts repeated their shows on successive weeks over KFOR radio. Special rehearsals adjusted "from stage to studio." It all gained much good publicity for the university.

Touches for a semicentennial observance came with preparation for commencement, 1938. Guest speakers and articles in the newspapers singled out many persons to whom the school owed its gratitude. Former chancellors and administrators, members of the boards of trustees and special benefactors, several graduates and members of the faculty became "examples of faithfulness, love, and efficiency." The school had endured because of sacrificial contributions.

Optimism underlined each expression, for enthusiasts for Nebraska Wesleyan expected Harry Lee Upperman, new chancellor who would give the baccalaureate address, to bring the institution quickly from the depths of its doldrums. Clark A. Fulmer, '98, would give the dedicatory address for the Rose Memorial Observatory. A. Otis Hinson, '96, would address the alumni at their annual banquet. Frank W. Farmer, prior to 1905 the leading tenor in Wesleyan's most renowned "touring quartet," would sing for the alumni. Dr. Earl E. Harper, '18, president of Simpson College, would be featured speaker at the commencement exercises. Of great interest to everyone was to be the return to the campus of Myrta Applebee McKee, one of the four graduates of 1890, the first class to graduate, and one of the original Willards. Oscar Bennett had prepared his university chorus to sing Handel's "Messiah." Confidence for the next half-century burgeoned.

— Spring Vacation

Spring vacation was a calendar event timed to correspond with the Easter season. It afforded a week for relaxation or "catch-up" and both professor and student welcomed the recess. This respite from the rigors of academe, except for Good Friday "off," became a casualty of wartime. Persons of the Wesleyan community attended in increased numbers the observances of Maundy Thursday at First Methodist Church and the Easter sunrise services and matins which remained traditional throughout the city of Lincoln. Of course, 1946 brought joyful return of the always-looked forward-to "spring break."

— Commencement Week

For "Commencement Week" during the 1930s, the calendar seemed to leave no free moment, and an array of breakfasts, picnics, dinners, parties, and umpteen other social events elbowed their ways into the scene. The departments of speech and music often reserved their better performers to appear in recital at year's end; the "Training School" presented its annual operetta; the annual Phi Kappa Phi banquet honored those seniors who had been the school's leading academic achievers; on "Ivy Day," the seniors planted a new vine and gave attentive ear to the words of wisdom, sometimes critical and sometimes full of praise, as expressed by the "class orator"; the singing, as directed by Oscar Bennett, of one of the great oratorios was always a chief attraction, and the auditorium was nearly always filled; "Alumni Day," with its annual meeting, class reunions, and banquet, called for renewed pledges of support from all former students; the ladies of the Woman's Wesleyan Educational Council gathered in annual meeting to assess and to redirect their benevolences in the school's behalf; and, of course, for baccalaureate and commencement services and ceremonies seniors and faculty donned their proper regalia.

The inauguration of Benjamin F. Schwartz, to serve as the institution's eighth chancellor, livened interest in commencement, 1939. This special event featured greetings given by Governor Roy L. Cochran, Lincoln's Mayor Oren S. Copeland, Chancellor C. S. Boucher of the University of Nebraska, and C. A. Fulmer and William J. Davidson (former chancellors of N.W.U.). The W.W.E.C. held a reception for Wesleyan's new chancellor, and the evening closed with presentation of Mendelssohn's "Elijah." On a following day, Schwartz preached his first baccalaureate sermon, and he was by nature a person of optimism. Fifty years later, nearly forty members of the "class of '39" assembled in reunion, they were "still holding," and they, too, were optimistic.

It may have been Myrta Applebee McKee's presence for the commencement celebration in 1938 and her return the following year to help mark the fiftieth anniversary of the founding of the Willard Sorority which prompted the executive committee of the Board of Trustees to vote, April 9, 1941, to award at commencement time certificates "to living members of 50 year classes." Reasons for these recognitions were obvious, and the board voted that such be "a permanent feature of each year's program." Soon to become an established tradition, it has continued to this writing; however, on some occasions, the alumni association has preferred to make the awards during the events of "reunion weekends" — usually in June.

First as result of the urgings of Chancellor Schwartz and then because of the imposed limitations of wartime, the school compressed its commencement

procedures into fewer and fewer days. The Phi Kappa Phi banquet on a Friday evening became a sort of starter of festivities, and the following Tuesday brought the concluding graduation ceremony. No one wished to exclude any of the traditional doings; so, a crowding of the schedule brought forced economizings of time. The new pattern seemed unaffected by the return to the lessened strictures of peacetime. Adjustments, in time, removed certain traditional happenings from the confines of "commencement week."

— Big Snob and Old Grouch

As gesture to welcome spring and the approaching Easter recess, The Yellers of the Brown, the "pep club," launched a great party in the gymnasium. It was March, 1932, and the occasion added a new wrinkle to the school's face of slated traditions. This "dress up affair" found many arriving in formal attire; a grand march displayed all the finery; a program of readings, musical numbers of all sorts, and stunts unleashed an array of talent; and votes cast by those attending, after having paid a small admission fee, determined who would sport the titles of "Big Snob" and "Old Grouch." The organized groups had submitted their nominees, and the climax of the evening's activities came when the emcee announced the names of those who were the "popularity winners" — the young lady who was supposedly "the snobbiest of the snobs" and the young man who was to be honored as "the grouchiest of the grouches."

The general format for this annual party persisted, but change crept in and brought transformation. A feature in 1934 was a singing of a new song, "Wesleyan Sweetheart" — composed for the occasion. Entertainment of the crowd had, by April, 1937, become a sort of "floor show." In 1938, it was dancing, for the first time, with competitive skits or performances to some from the sororities and fraternities during intermission. Judging of the skits in 1939 gave awards to the best from the fraternities and to the best from the sororities. Each group was as ardent in its pursuit of a winning skit as it was to have its nominee gain the vote for "Snob" or "Grouch." The added features of a hired dance band and of the skit-competitions had brought in the men of Blue Key to co-sponsor the affair — with The Yellers of the Brown. Added expenses had increased cost for tickets — to 75¢ per couple, and one had "to pay to vote." The "B.S. - O.G. Party" tended to become a matter for the "fraternal houses" to engage in their rivalries.

Wartime did not curb the enthusiasm for this annual selection of a snob and a grouch for N.W.U. The party moved into the "Union," and music from a nickelodeon took care of the dancing. "Voting at the door" followed buying of a ticket, and refreshments were part of the package. The "Pep Club" was again singly in charge, and the affair was again "all campus." Revitalization of the "Greek houses" would by 1946 indicate that an annual selection of Big Snob and Old Grouch had fallen to those who possessed connections via the Pan-Hellenic and Inter-Fraternity councils. This bestowing of such honors would not slip from the social schedule for forty years. The Wesleyan and The Plainsman have preserved the identities of the winners.

— The "Ideals"

Perhaps the drabness of the depression-ridden 1930s inspired counter shrugs to come from students who wished to call attention to the more positive aspects of life on campus. Having dismissed the coyote as the school's emblem, those who preferred loftier sentiments turned to the more human plainsman. Within

a year, a "Plainsman's Pledge" expressed such heightened aspiration, and it greeted the readers of The Wesleyan-Alumnus, April 12, 1935.

As a loyal Plainsman, I pledge myself to the ideals of Nebraska Wesleyan University. Realizing that my university cannot rise above the level of its student body, I will strive to be steadfast in my search for truth, strength, and honor.

The authors had also formulated a "Wesleyan Pledge" and promised "to give unfaltering loyalty and service to our Alma Mater" and to seek to follow "truth and to reverence God," as well as to show courage and sportsmanship "in all our campus life."

An accompanying "Plainsman's Creed" endorsed these qualities — a sense of humor, sportsmanship, scholarship, selflessness, tolerance, power to see it through, reverence, appreciation of the beautiful, poise, and humility. Truly, time had arrived for the selection of an "Ideal Plainsman" — that "one person" who had clearly demonstrated those "noble qualities" of loyalty, love, dignity, success, serenity, and happiness. Raymond Wilhelmi, a member of Delta Omega Phi fraternity, was the first "Ideal Plainsman."

But, do not women march to a similar drummer when they give evidence of possessing those same "noble qualities"? So, beginning in 1936, with the Student Council directing the election, the students made known their "Ideals" for the year, two members of the senior class, Victor Bailey and Eva Sams, to be featured in The Plainsman as "Ideal Plainsman" and "Ideal Plainswoman." Although procedures for selection changed, one of its nicest traditional recognitions continued on the campus of Nebraska Wesleyan, almost to the time of its centennial celebration — to honor two graduating seniors who personified certain high standards of conduct and contribution. The Plainsman preserves the record.

— May Fete

The Willards introduced the holding of an annual May Fete and for a quarter-century crowned one of their own to be queen. Persuaded by Clara Brandt to relinquish their hold on the colorful ceremony, it became an event of campus-wide participation. The adding of a "Prince" as consort for the "Queen" put an extra dimension of glamour to the festivity. Responsibilities to plan and to direct the annual rites settled quickly into the hands of the members of Blue Key and Purple Arqus. A careful meeting of minds made a gala affair of each fete. Thrones embowered beneath a floral arch awaited their royal occupants. An ensemble of violins gave high tone to the lofty atmosphere. Trumpets heralded the coming of solemn procession. Ornately attired pages set the line of march, and behind them came those who carried the ivy chains to form an aisle through which attendants and queen and junior prince passed. Once crowned and seated, the enthroned monarch could behold her subjects, and "the games" could begin. Freshman girls, conscripted from Mrs. Brandt's classes in physical education, carefully laid aside the chains of ivy and proceeded "to dance the maypole." Have diligently rehearsed the routine, these young ladies, gowned in their spring frocks of many hues, rhythmically interlaced the multicolored strands which radiated from the symbolic pole. Though varied from year to year, a program of further entertainment ensued — interpretive dances, songs of springtime to be sung by "Pop" Bennett or by a



"Welcoming Spring"

choral group under his direction, renditions by trios or quartets, dramatic readings, or short skits and stunts. To precede the recessional, a "tapping" of new members into Purple Arqus and Blue Key brought second focus to the spectacle.

Carefully administered elective procedures had determined the winning candidates to serve as attendants and to reign as queen and prince,

and the faculty advisors of the two "honor societies" carried the grave responsibility to make certain that no abuses occurred in the distribution or counting of ballots. In advance of the festival, only the winners were to be informed. Secrecy and suspense enriched the spirit of the celebration. Only when "tapped" would a new member learn of his or her "election."

For 1939, the sponsoring honoraries called upon the sororities and fraternities to compete in a "song contest" — men against men and women against women. Instructions left each group quite free to determine the nature of its act, insofar as a "time limit" permitted. A panel of "professional musicians" judged the performances, and the presidents of Blue Key and Purple Arqus presented awards to the two winners. A general format had been shaped, and it would endure for decades.

War did not make of Nebraska Wesleyan's annual May Fete a casualty of conflict. Shortage of manpower simply narrowed the field of competitors when it came to singers and to candidates for prince and attendants.

With peace came revision of rules for the "sing contest." Purple Arqus revamped directives for the sororities and Blue Key did likewise for the fraternities. To compete in 1946, a sorority must feature six, seven, or eight singers; singing would be a cappella; eight minutes was the maximum time; and a minimum of two songs had to be rendered — with no song to be repeated in successive years and one song to be "completely original" for the fete. The fraternities toed differed lines — two thirds of a group's membership must be in the chorus; two or three songs were to be offered within an eight-minute period; one song had to be "original," either in words or in music; and only one song could have been sung the previous year. An annual feting of May remained one of the more colorful and traditional events on the social calendar of the university — almost to the year of its centennial.

— "Formals" et cetera

The "Military Ball" at the University of Nebraska served each year in early December to usher in the "social season" for college campuses in Nebraska. Many affairs required varying degrees of formal attire and followed in crowded order once the spring semesters opened in mid January. Fraternities and sororities made the most of their banqueting, and spring of 1938 found the Wesleyanites happily

booking bands for their dancing.

Interspaced with these so-called "private parties" were two all-campus specials which lived up to their billings. Of early origin was a Valentine Party which eventually transformed into a program of dancing and refreshments in the smaller gymnasium of the Van Fleet Building and then into "the Union" so nicely housed in C. C. White. The decorations were always a chief attraction, and a combination of organizations sponsored the event.

To make the most of "the opportunity of Leap Year," the girls in W.A.A. introduced and continued annually to sponsor their "Spinsters' Spree." Launched in 1940, it grew in popularity and did not lose much momentum during wartime. The gals paid all expenses — for eating out, for special corsages for the guys, for the expense of a dance band, and for transportation when necessary. Circumstances in 1943, 1944, and 1945 forced abandonment of certain amenities, but full scale celebration returned in 1946 — beneath the aegis of a St. Patrick's theme and again to the music of a "live orchestra."

— Summary

The catalog, dated April, 1945, introduced a new feature, "Plainsman Traditions" — purpose for which was to remind readers of those events, symbols, and "institutions" which had been of major historic significance to Nebraska Wesleyan. Other opportunities pointed to "The Sunflower," "The Victory Bell," "The Student Prayer Meeting," "The Noel Observance," and "May Fete." Also of major importance was "Honors Day Convocation" — a "dignified occasion . . . to recognize outstanding scholarly achievements by students, faculty, and alumni." Not to be slighted were Tuesday's chapel service; Thursday's convocation; First Methodist Church; "Religious Emphasis Week"; the Y.M.C.A. and the Y.W.C.A.; "The Wayside Chapel" — a "little sanctuary," a "simple small chancel" whose door was never locked, on the main floor of the White Building; the Student Senate; the Inter-Fraternity Council; the Pan-Hellenic Council — whose annual spring tea brought all the women of the sororities together for a festive recognition of their year's accomplishments; and Bleu Thonge — whose large membership embraced "the non Greeks." These "traditions" had roots which reached far into the school's past. Ben Schwartz hoped that such reminders could keep the university on course to reach the ultimate goals of his fifteen-year plan. Furthermore, a rainbow of peace was forming in the sky, and its colors were increasing in brightness. A debt-free college turned with confidence to face its future.

Student Government

"Student government" had long been a tradition at Nebraska Wesleyan, and during these years of economic stress and of war the "College Council" served to direct certain affairs and to voice at any particular moment a consensus which reflected a general meeting of minds among the students. This Council, with its annual change of personnel, took issues before the faculty and seemed in nearly every instance to bring suitable adjustments with old rules which had become somewhat passe. The Council was a constant reminder that students of one decade are not necessarily of the same pattern of their predecessors. At no time did the members of the faculty become unglued or uprooted; rather, they sustained a suppleness which could bend with reluctant grace before the breezes of change. Transition came more as modification of continuity, and students often doubted the

efficacies of their representative body.

An authorized committee, after "long and special effort," submitted in November, 1932, proposals to restruct the College Council and to clarify its powers. No longer were members of the faculty to be "on the Council," which henceforth was to be purely "a student affair." The Council's roll would consist of the presidents of the four classes, the immediate past presidents of the four classes, and one member at large elected from each class. An "at large" member served for a yaer, and classmates elected their representative each spring. An incoming freshman class each fall voted in for the semester its first "at large" member of the Council. Each council, composed of its twelve members, was free to select its officers — President, Vice President, and Secretary-Treasurer, who would serve from spring semester to spring semester.

The revised constitution went into effect when approved by the faculty and when the students in chapel voted to accept. The document spelled out the powers — to preside over all interclass affairs, but always in conjunction with the Athletic Board and with the Publications Board when circumstances required; to conduct all elections, but not for the two "Ys," and always to use "Australian ballots"; to formulate and publicize all rules to establish "eligibility standards" and to designate "filing procedures"; and to direct freshman initiation "under . . . supervision of the sophomore class." Excluded from its purview were those matters which fell to the "inter-fraternal organizations." Members of the Council were always to be on hand to welcome guests on "visitor days" and when a "High School Day" drew to the campus large numbers of prospective freshmen and their parents.

— "Hours," for Women

A few weeks before the faculty admitted to its exclusion from the new council, the professors in their collective wisdom set down a few changes in rules "to govern the student body." Rule 9 immediately fell under fire — "Freshmen to be in their houses by eight o'clock on week nights; sophomores to have only one week night engagement." Advisory logic reasoned that such discipline would tend to lessen the poor scholarship so prevalent among freshmen and among those only recently departed from such status. The fraternal housemothers and the landladies of the rooming houses received instructions to report violators of the rule. Hours for women were set at 10 on school nights and at 12 midnight for Fridays and Saturdays. Almost annually came petitions which protested the rigors of "Rule 9," and those who complained submitted their appeals to both faculty and college council. Was it not counterproductive when the rule prevented freshmen from using the library after eight o'clock "of an evening"? Didn't the more relaxed hours at the University of Nebraska lure disgruntled students to transfer? Was it not unfair to pay little heed to "hours for the boys"? The girls were at times up in arms, and they did gain a concession — to request a "late leave" which the dean of women could grant when reason was valid and hour of expected return was "recorded." Also, practicality often left matters in the hands of the housemothers of the sororities, et cetera.

Despite the fact that few of the young ladies at N.W.U. ever overtly took liberties on hours, the faculty left the rules to lie unaltered. A new spark caused a burst of flame in the smoldering tinder box in the autumn of 1937 when, in effort to ease the growing burden of paper work in the dean of women's office, the faculty dispensed with the granting of "late leaves." Intent was to leave the burden of

decision to the discretions of housemothers and landladies. But, even the better informed of the students missed the subtlety of the adjustment. A narrowing of options seemed to be a step backward, or a giving of too much control to suspicious housematrons.

Edna Souders, in a bitter pre-Christmas editorial in The Wesleyan, took the faculty to task. Were it not bad enough that freshmen had to conform to "eight o'clock hours?" Had N.W.U.'s women taken liberties? "So seldom as to be almost nil!" The new ruling to end "late leave permissions" was an embarrassment, and the gals did not like it — "Decidedly not!" Her protest continued:

Isn't it nice to attend a sorority or fraternity party and have to hurry and rush in order to be home right smack dab on time? Late leave permission, if granted as a special favor, is a most desirable thing. . . . But now, any place we go we . . . have to leave early in order to meet certain inflexible requirements governing women at Nebraska Wesleyan.

The bout was hardly more than a one-inning affair, and adjustments and accommodations permitted life to go on much as before. As an alumna recalled for her classmates when they assembled for a fifty-year reunion in 1987, ". . . the evening movie at Havelock finished early enuf to walk back to the campus and beat the 10 o'clock curfew — on a week night."

Complainers had repeatedly pressured the members of the College Council to take issue with the faculty about "the wicked hours." Each passing year, no one seemed to know just what those councilors did. An editorial, in March, 1937, accused the Council of being "just plain lazy!" So little was stirring, according to the disgruntled writer, that "many students didn't even know of its existence." Were students afraid to take on responsibility? This critic believed the administration favored "an active council that can be consulted on student problems." In April came this bit of poetic commentary on "hours for girls" —

Heavy date,
Tete-a-tete.
Have a Wimpy,
In at eight.
Wimpy-burger,
Roses are red,
Violets are blue,
Early to bed,
Good-bye, Hugh.

Nearly four years later, this couplet echoed the troublesome theme, as a "word to the girls" —

Girls who retire at half-past ten
Are loved by their parents and elderly men.

H-m-m-m? Well, maybe a "reformed body" would better serve the cause for more flexibility.

— Reforms

The clustering of the sororities and fraternities, along with the independent role played by members of Bleu Thonge, continued to divide the campus into two political factions. It was doubtful if the College Council, at any moment, could reflect more than "short measure" of genuine desire for action. The "outs" were usually bedeviling the "ins," and the roles often reversed the following year. Autumn, 1937, became another time for reform, and the handiwork of Professor E. Glenn Callen was clearly in evidence. Two goals were in focus, to restore faculty presence "on the Council" and to assure fairness in "representation from students." So, restructuring and a new voting procedure caught the fancies of the moment. Oliver DeGarmo, Ruth Lewis, Delmar Nuetzman, Kenneth Nye, and Darrell Randall were the architects.

Fifteen persons would compose the new council — ten students and five members from the faculty. The formula preserved "class memberships." The "Hare proportional representation plan" provided a system to elect the ten students and two of the faculty — the chancellor, the dean of women, and the dean of men holding seats by virtue of their respective offices. Elections were to be "at large" and/or "by class." Four students would gain office each October, and six in May. The two professors won their accolades in May. Each "term of office" was for a year. Each May a council chose its three officers (always to be students) who would preside during the ensuing year. Other fibers were in the carefully woven fabric.

To qualify for nomination and to have "name on ballot," a student had to carry a minimum load of twelve hours, to have maintained a "C" average (one honor point), to be in at least one extracurricular activity, and "to be of good university citizenship." Nominations came by means of petitions, with each to bear the signatures of the nominee and those of seven qualified voters. To work effectively, the system depended upon numerous qualifying nominees from each class — both in fall and spring. The professors submitted at least four names from their ranks. Members of the faculty cast no votes for students, but both balloted on the professors. Voting consisted of a numbering of the nominees on a ballot "in order of preference" — first choice to be "1", etc. A counting of votes was time-consuming and complicated. The plan prescribed that each set of ballots be carefully "saved a full year," for a vacancy would be filled automatically "by the person next in line." A majority of the members of the council could propose amendments; but, two-thirds of the students and of the faculty, present in a "convocation-chapel" and voting separately, had to approve.

As perfected after considerable feed-back from the "several organizations on campus," the plan did not gain overwhelming endorsement — just 133 to 120. Elections for the new council would come in May, 1938. Skepticism abounded in some circles, and in others it seemed a bit imperious to discard by a slim majority-vote an operating system and then to require a two-thirds vote to alter its replacement. The promoters had prevailed because they argued the changes would eliminate the blight of factions. Surely, the dividends of democracy were to become self-evident. H-m-m-m?

When the fall balloting of 1938 produced its four class victors, an air of cynicism reached into the commentaries printed in The Wesleyan; inferences more than hinted that the factions had simply gone underground and that politics on the campus had in no way been altered by "the new plan." A year later, the paper's

editor, with a touch of realism, forewarned readers to be ready to hear the moans and groans from the organizations "whose nominees failed to win." Losers were prepared to accuse winners of "dirty politics." Too, what sort of valid decisions could be made when "not a high percentage of students voted." Whatever the complaints were to be, the Hare System would prevail.

Editorials in later issues made further notes. Elections to and within the council always transpired without any administrative interference. But, could it be denied that too many students in the council simply "followed the desires" of the members who were of the faculty? Did it really make much of difference as to which faction won an election? A role "in the Council" offered each student opportunity to exercise responsibility and to respond to expressed grievances and praises. Each was "a stockholder in N.W.U. business" and ought never permit to pass an opportunity to participate.

When, in May, 1940, only 161 "troubled themselves to vote," just one-third of the 482 enrolled, the message came through in bold revelation — the "sluffers" prevailed by a large margin. Laziness and lack of interest, so ran the editorial, were "probably the prime factors in the neglect." Student government on the campus of this Wesleyan lacked a broad base. Perhaps an absence of stirring controversies fostered indifference. Pre-election nose-counting often removed doubt of outcome. So, once the posturing had taken place, the formalities of election were of small consequence. Only the "honor" of holding office was in each instance at stake. Each "house" employed such honor to influence "rushes," and all organizations basked in the glows of prestige which came when members held offices. In general, a clustering of political allies had segmented the campus into three parts — Phi Taus, Phi Mus, and Delta Zetas; Crescents, Willards, Alpha Gams, and Delts; and "Bleu Thongers" and other independents. Could reform help? A revised framework took shape in 1941.

In early May, the students shelved their "Hare System." Nominees had yet to meet the standard qualification of a "C" average and a current twelve-hour load, but the registrar again was to prepare the lists of qualifying candidates. Should a vacancy arise — whether by resignation or withdrawal from school, or from failure to maintain the point-average, or because of "absences from meetings," the members of the Council, by two-thirds vote, would fill the position. In future, the students could amend "the constitution" by special balloting — and not when in chapel assembled. Two members, to be elected "at large," could initially qualify to run only if fifteen signatures graced their petitions; members from the classes needed no more than the ordinary seven. The Council, as revised, retained power to narrow to two the candidates to compete for each "class office," but a new rule required full publicity be given of all names "in advance of balloting." The College Council, by common usage, had become known as the "Student Council."

With autumn, 1942, came further adjustment, and a "Student Senate" emerged, and eleven elected students would compose the body. Excluded were members of faculty and administration, except for the chancellor — who would sit in "ex-officio." This representative group was charged "to correlate the ideals, interests, activities and organizations" of the students. Each of these senators had to meet the established standards of "C" average, 12-hour load, extra-curricular activity, and "good university citizenship." All elections — of its personnel, class officers, Big Snob and Old Grouch, the "Ideals," and the Queen and Prince for May

Fete — were to fall under this senate's supervision. Political factions were supposed to be only of the past. Would the decline in fraternity memberships, as the young men were drained away to enter the military services, afford such cleansing balm? Well, apparently not; for, within a year came a new plan to eliminate at once and for future "those irritating factions."

New on the scene at Nebraska Wesleyan would be an "electoral college," and the students "in the Tuesday chapel" before Christmas vacation, 1943, recorded their approval, 168 to 3. All elections — procedures, nominations and voting — moved from the senate's control to that of this new "college." Each fraternity and sorority had one elector, and the independents had two; so, nine electors in all. Each elector had to meet the qualifications of an office holder or senator; and were an independent elector to join a fraternal group, said person became disqualified to serve and would be replaced. The electors, after careful consultation with the registrar, were to select nominees for whatever office or offices might be at stake. Any elector could make a nomination, but a two-thirds vote was required to approve, and the electors voted "in secret." Only the registrar counted these ballots; and, if sufficient nominees (at least two) for an office failed to gain a two-thirds endorsement, the electors cast an additional ballot — and another when necessary. The registrar alone knew the results and then proceeded in absolute secrecy to prepare the ballots for a general voting. Elections took place in chapel-convocation, the electors distributed ballots to voters, and only then did the identities of nominees for the offices under consideration become known. Editorial endorsement acknowledged that the new system was complicated. Key to success, if the traditional "partisan back scratching" were to be ended, depended upon the honest labors of the electors and the registrar's diligence to safeguard in secrecy the compositions of the ultimate ballots. A first test came with the new semester when the classes chose their new officers.

The Wesleyan, February 17, 1944, revealed that the first elections under the new system had worked well — with a "very large percentage of the students voting." A "tie vote" for the presidency of the senior class required a second run; and a second tie necessitated a third cast. Commentaries continued to be favorable as other elections followed. The "electoral college" kept busy, for week after week it had to screen nominations, approve choices, schedule elections, and verify results. Factions seemed beyond recall.

With war's end came rapid increase in the campus's population. Former students rejoined the college ranks, and many were not pleased to find their former political ways "on the shelf." The secrecy of the identities of ultimate candidates became the focus of fiery debates. The Student Senate succumbed to the pressures of petitions and sponsored "an open discussion session" as means to give each plaintiff "unrestricted opportunity" to state his case. Opponents to secrecy concentrated their attack upon a common point, most voters could no longer know well the qualifications of the nominees and would have to resort to "blind voting." For nearly two weeks, in April, 1946, the senators received inputs from all directions, and they then arrived at a collective mind. The eleven members "decisively rejected" a proposal to disclose in advance the names of final nominees "for offices and for honors." But, when the results became known for seven vacancies "on the Student Senate" and for Big Snob and Old Grouch, little doubt remained that the factions had regrouped and had worked out voting schemes.

N.W.U.'s "electoral system" was definitely "under strain."

The Student Senate, as featured in the school's annual catalogs, served "as means of expressing to the administrative personnel the student interpretation of various needs and problems." The Plainsman, 1946, referred to it as being "strictly student" and as responsible for many activities — to exercise jurisdiction over "the electoral college" and the elections on campus; to be concerned with "improvements" in chapel programs; to write letters and to send bulletins to prospective students; to supervise fire drills in all buildings; to sponsor "Traditions Day," the activities for Homecoming, and the "Noel Celebration"; to hold a "sacrificial breakfast" during the World Student Day of Prayer; to sponsor and direct all-school mixers after games and to plan for "other parties"; and to manage and care for the appearance of the "Student Union." The senators were often in consultation with the chancellor and the deans. Their tasks were numerous and specified.

A Student Union

As for "a student union," it was an old idea whose time to come seemed long delayed at N.W.U. Construction of the Rachel Ann Lucas Library had prompted some hopes to arise that one of its rooms would provide space for a "social center." As late as 1933, the members of Blue Key repeatedly suggested that such facility become reality. Into spring, 1940, "talk" continued to articulate the students' desire to have on the campus a "central point of relaxation, refreshments and gatherings" — for themselves and for their guests. Needed was space for dancing, for games, for cards, and for a soda fountain, and members of Blue Key launched a search which peeked into every corner. These probers latched onto Clarence K. Streit's popular title, "Union Now," but their goal was not a banding together of the Atlantic democracies to stand against Axis aggression and threatening depredation.

Chancellor Schwartz joined in the survey, but he had some doubts — that a majority of the students really wanted such facility, for it could come only at considerable cost to them. Donations of money and furniture would have to provide for "initial equipment," and an additional fee of one dollar would have to be exacted from each registrant each semester to cover "basic maintenance expense." Nevertheless, the search pressed on, and suitors returned again and again to Old Main and to the C. C. White Building. The appeal would not "hush."

After the Japanese attack on Pearl Harbor and as the nation shifted its gears to meet the challenge of war, voices on campus surfaced to oppose a renewed "campaign for a Student Union . . . , for unified coke-sipping." Too, some dissenters hinted that extra funds ought better to be put to national goals, now "much more needed." Moreover, were not the rooms of the Y.M.C.A. and of the Y.W.C.A. sufficient to accommodate "demands for a Union"? A change in Lincoln's educative facilities soon put these second thoughts to rest.

An annual contract with the Lincoln Public Schools had for many years financed much of the cost to operate the graded school in Van Fleet and the kindergarten in C. C. White. Construction of Northeast High School brought end to the contractual arrangement. Wesleyan's Board of Trustees voted to close the "training school." The classes in Van Fleet ended in May, 1941, but Ethel Hatch's prestigious program in kindergarten continued an additional year. When The

Wesleyan carried the news, February 13, 1942, that the trustees would terminate at semester's end "the kindergarten department," speculation zoomed — that space for a "student union" was at hand. Actually, the idea had been lying dormant in a sort of limbo for several weeks.

Now to be in the open, up came the question, "What's to be done with the very large room along the east side of the basement in the 'White Building,' now that Wesleyan's long renowned kindergarten department will cease?" The cause of UNION NOW was again running "in the open." Chancellor Schwartz suggested that the men of Blue Key submit a petition to the trustees, who would be meeting at commencement in May, to request that the vacated room(s) become a "social room" and that fees be increased one dollar per semester "to cover additional costs." More than two hundred signatures underwrote the petition. The board's executive committee endorsed the request, June 8. Rethinking prompted these trustees to recommend, August 27, that the "student union" use Huntington Hall, rather than the former kindergarten room directly below.

Fun and furor set in immediately. Target date became October 2, occasion for the chancellor's "annual reception." Members of Blue Key had enlisted a veritable army of enthusiastic assistants who mounted ladders and brandished paint brushes. The alumni association searched for and found davenport, overstuffed chairs, occasional chairs, lamps, card tables, rugs, some light fixtures, and draperies — to make the large room an attractive place. The enthusiasts marked a section of the floor to be "reserved for dancing" and arranged for a nickelodeon to supply music. Concurrently, the school redecorated the former kindergarten quarters to accommodate the weekly student prayer meeting and to provide better facilities for band practice. The "Union" became "pleasant setting" for the chancellor's reception, and members of Blue Key and Purple Arqus served as ushers and guides. The demands of wartime kept this previously colorful affair on the level of the "strictly informal." Paul Scott, president of Blue Key, presented the Union to the chancellor.

The Student Council had full custody of the Union. Concerns settled upon hours to be open, times when the nickelodeon could be played, rules to safeguard "appearance and condition" of the furnishings, proper usage of the "coke machine," and supervision of the facility. As expected, "closed doors" prevented use of the Union during the three chapel-convocation periods and for the Wednesday evening prayer meeting. Otherwise, it was "open doors" — 8:00 a.m. to 10:00 p.m. Mondays through Fridays and 12:30 to 6:00 Saturday afternoons. To continue the mood of celebration, an all-school party, with a "hired band" for dancing at cost of 10¢ per person, made the place hum, Tuesday evening before Thanksgiving vacation. The members of Blue Key and Purple Arqus had again achieved mightily.

Dr. J. C. Jensen, as dean of men, was at first skeptical "about the new venture," but in his report to Schwartz, January, 1943, he concluded that the Union had created "a very desirable addition to campus life," that the new facility was "a great meeting place" and a "very wholesome influence," and that students were spending much more time "on the campus." Ben Schwartz used nearly every occasion to voice praise of the accomplishment. But, trouble soon raised its ugly head.

"Neighborhood kids" were certain to discover the pleasant haven, and the interlopers timed their incursions to find the Union when unoccupied by students.



"At the Nickelodeon"

The Wesleyan noted, February 26, 1943, that the Union had lost its nickelodeon because "the renter" had found the machine to be extensively damaged, had removed it, and refused to replace it. Attempts to bring "the boys" to justice had failed. When pieces of furniture became damaged, and even

broken, the Council acted to bar from the premises "all high school and grade school kids" and to station monitors to guard the doors. The more youthful pirates had stolen many of the magazines. A few culprits from the Huntington and Northeast schools had brought "open usage" of the Union to near collapse. Certain businessmen of University Place had given some of the furnishings, and they joined in the expressions of outrage. After setting down a battery of new rules to restrict hours and to guarantee effective protection of property, the Senate in April obtained a new nickelodeon. A "student-manager" now had a full load of varying responsibilities.

"Co-Ed Comment" in The Wesleyan, October 28, 1943, groused because the Union was being little used — "no more than the Y rooms. No Nickelodeon there!" This writer added more complaint because of "absence of plans" to make the Union "the center of activities." Departures for military service had caused a succession of inexperienced managers, and chaos was often in evidence. No one was charged to straighten the chairs, to pick up the magazines, to supervise cleaning, and to turn in lost articles. Editorial grumbling recorded in mid November that search for a nickelodeon continued.

Well, all the vending machines had fallen prey to slugs, tokens, discs, and other gadgets. Most of the machines did not "sell at profit" to the owners. This had become a national "wartime problem," and Congressman Carl T. Curtis, in his weekly notes from Washington, disclosed that federal legislation had made "such counterfeiting uses" to be "a crime." Nevertheless, N.W.U.'s Student Senate must have put its house into order. Commentary in The Wesleyan, December 16, 1943, praised the Union's managers, for a nickelodeon "without slugs" was working. Furthermore, suitable hours were available and "evening parties" could be scheduled — for a fee of \$3, and \$1 could rent "the additional room." But, the bubble broke, for by January 13, 1944, came warning; that "use of slugs" threatened to cause removal of the machine.

An all-school "leap year party," with the girls to wear "formals," drew nearly everyone into the Union, March 3. Games and other entertainments greeted

students and faculty in the "Y rooms" across the hall. Dancing was the chief feature within the Union. The paper's reporter failed to tell whether music came from machine or band. Perhaps there had been temporary surcease of the plaguing problems.

For whatever reasons, the manager of the Union resigned in mid April, and the senate announced it would not seek a replacement that spring. The best of advice urged all students to keep the rooms "policed and neat," and this appeal included the thirty-five men of the C.A.A. unit housed in the "old Smith house" across the street on Madison Avenue.

Hopes surged when school opened in September, 1944. Wallace Hickey had agreed to manage the Student Union; a new nickelodeon was playing; the business office, under Mr. Bartley's direction, was prepared to release funds collected from the dollar fee; the senate, now free to purchase and to expend, had acquired several new items of furniture; scheduled events promised much use of the improved facility.

To what extent the operation smoothly glided along is not publicized, but a pre-Christmas editorial took "the fifty men on the campus" to task for "hogging, in bad manners, the furniture in the union." These fellows, as accused, spread themselves over the davenport and rarely moved to make room for co-eds. And, of equal offense, the men hesitated not at all to put their feet, "shoe clad," up on the tables and chairs. This boorish behavior was causing serious damage to many pieces, and the senate had not collected revenues sufficient "to complete payments." Also, was the everpresent need to repaint walls and to make minor repairs. Later reports told of efforts to rent the rooms for parties and to off-campus organizations in search of a spacious chamber for meetings. The Student Senate and its manager for the Union sought additional sources of income to pay for maintenance and several items, as yet, financially unredeemed.

War's end brought rapidly increasing enrollment and sharp upswing in accumulated fees. Growing funds paid for arm chairs and sofas and "cleared the books" in "the business office." In his "Kasual Comments," October 11, 1945, Kaz Tada directed attention to the recently refurbished Union and the prospective feasibility of purchasing a nickelodeon. But, history repeated itself, for the school's senators continued to rent juke boxes and to warn that slugs and pennies would result in "immediate removal" of the instrument. Certain students abused their privileged access to the nickelodeon by ignoring "the quiet hours" reserved for the "Y meetings" across the hall, for prayer meetings, for recitals in the auditorium, and in the morning before noon.

With springtime, 1946, again came revelation that Wesleyanites were more than "a bit rough on stuff, from time to time." Much of the furniture in the Union was in poor shape, and the senate had failed to keep abreast of "accrued obligations." No one complained that the facility suffered from lack of use. Being tested was the efficacy of "student government." So, what lay ahead in future?

Publications

Significant to the atmosphere of Nebraska Wesleyan were its three "student publications" — the weekly or biweekly newspaper, the "annual," and each year's edition of the "handbook and directory." Separate teams of editors and business managers carried the burdens of these endeavors, and their financial resources

varied. A Publications Board approved expenditures and appointments of personnel and exercised general supervision. The handbook and directory remained exclusively a project of the on-campus Y.M.C.A.

— The Wesleyan

Traditionally titled The Wesleyan, the newspaper, except for special occasions and issues, remained a four-page publication; size of page varied accordingly as the format switched from five to as many as seven columns. When The Alumnus fell casualty to the depression, a much larger sheet emerged under the title, THE WESLEYAN-ALUMNUS, with page 4 reserved somewhat for news of the alumni and information for them. This was an "economy measure," and additional savings accrued from change to a biweekly schedule. The dual name endured for two years — from September, 1933, to September, 1935. Weekly publication resumed in September, 1937, when N. N. Stevenson, owner and publisher of the Uni Place News, agreed to combine editions of the two newspapers under two title-heads. This latter arrangement would continue until the end of World War II.

Chancellor E. Guy Cutshall had had a hand in the demise of The Alumnus, and he reported to the trustees, February 9, 1934, that the university enjoyed savings of several hundreds of dollars as result of the merger and reduced publications. His personal column, which he dubbed "Now," gave him opportunity to tell nearly everyone about "problems of the campus." He wished the newspaper to be "the official organ of the University." He also desired that editors desist from printing information about controversial issues, and he apparently kept watchful ear and eye. Those who found his leadership to be less than admirable accused him of undue and self-guarding censorship. The institution's financial ice being so very thin, Cutshall feared that any public airing of certain internal problems could melt away vital marginal support.

Wendell L. Hoffman, upon joining the school's staff as director of publicity, had negotiated the printing arrangement with Mr. Stevenson and had restored "weekly publication" of The Wesleyan. The trustees underwrote these improvements, budgeted an extra \$700, and hoped that increased subscriptions from the alumni would offset mailing costs. Advertisers were more willing to purchase spaces, for each ad now served two fields. As noted, this arrangement endured nearly a decade. Subscriptions to The Wesleyan remained \$1.00 "for the year," but during the war subscribers living other than in Lincoln and Lancaster County found their rate increased to \$1.50.

Through the years, the first page of the paper treated of news pertinent to the school; the following pages featured editorials, letters, doings of the social groups and "houses," special columns, playful gossip, and filler articles from other colleges and from further-reaching resources. When special events demanded more space, borrowed articles often went begging. Calendar events — chapel-convocation programs, athletic and dramatic happenings, debates and other forensics, try-outs and concerts for music, parties and "formals," and all traditional days — provided common print for readers.

Each successive editor offered "regularly deserved criticism" and sought to convey "fair, rational opinion." A sampling of titled columns reveals a spice of variety — "Quidnunc," "This is Bliss," "Co-ed's Comment," and "Kasual Komments." These editors were not without their rewards, as one noted, May 26, 1939:

"What have you done?" Saint Peter asked,
 "That I should admit you here?"
 "I ran the paper," the editor said,
 "At my college for one long year."
 Saint Peter shook his head in pity,
 And gravely touched a bell:
 "Come in, poor thing, select a harp,
 You've had your share of Hell."

The Publications Board, composed of four students, four members of the faculty, and Wendell Hoffman, had been pressing the new chancellor, Ben Schwartz, to endorse a change of policy — to permit "better coverage" in The Wesleyan of "issues on the campus." Hoffman's presence on campus had come in part from editorial requests for "instruction in journalism," his classes had stressed "freedom of the press," and "several students" had made various appeals to the Board of Trustees. By May 26, 1939, promise seemed to be that the school's editors in future would have a lessened "share of Hell." Well, perhaps.

"Campus gossip" was always source for fun. Again, a sampling of titles discloses both intent and extent of prying snoopers: "Millie, the Mole," had her "Dirt Pile"; Jerry Norton boldly signed his name to "Bizz Whangs"; and ghost writers furnished their readers with "Murder Board" and "The Low Down." When "many little boys and little girls paired up" to go to games or to go dancing, or to go to a formal, it hardly necessitated "ruthless observation" to detect who was whose, who's out with somebody else, who's now whose, and who's "not sure" — anymore. For those who complained when finding themselves caught up in the "latest social gossip," Millie wrote a poem:

From everyone we learn
 This column's not terrific.
 What you want, so you say,
 Is something more specific,
 And here it is my friend —
 We hope you don't feel hurt
 If, by chance, your sweet name
 Is all smeared up with dirt.
 'Tis gen'rally supposed
 That what you want is spice;
 But can we help it, folks,
 If what we say ain't nice? (1937)

Romances, fallings out, and new pairings always made news. There was no escape.

The Associated Collegiate Press of the National Scholastic Press Association kept its appraising eyes fixed upon the products of collegiate editors, and pride took an upward swing in 1935 at N.W.U. when its paper received "second class honor rating." When such recognition returned in 1936, Frances Bliss, as outgoing editor, made her pitch for "courses in journalism" and instruction in "turning out of a paper." Bliss asserted that such betterment would bring the paper "into first class recognition." It came to pass.

When Bruce Keith took over as editor-in-chief, September, 1939, he put together an editorial staff and a team of business managers who made things hum. Hoffman's excellent advice and the combination with Stevenson enabled Keith and his crew to gain "first class recognition." In April, 1940, came word that the Associated Collegiate Press had selected The Wesleyan to be one of four college newspapers, from among the more than five hundred in the nation, to be rated in the "Highest Rank." This accolade stemmed from the issues for the fall semester, 1939, and was a "real feather" in Keith's hat. He and his crew repeated their performance during the spring semester, 1940, and The Wesleyan, October 4, 1940, carried the news. Editorial praise by Keith's successor was in order and well stated. A "high point" had been reached.

During the months when the school sought to remember its fifty years of service as an institution of "Methodist higher education," The Wesleyan often reviewed events and persons significant to its varying experiences and fortunes. Old photos and testimonies from revered members of the alumni association were most appropriate. Editors and writers had pored over the earlier issues of the paper, of the annual displays in The Sunflower, The Coyote, and The Plainsman, and of some memoirs preserved in the library. The most ambitious coverage bears the date, January 19, 1939.

A question had often surfaced — "Of what good is a college newspaper?" One of the better editorial responses came March 12, 1942: "It provides a recording of the events of our school that can be conveniently preserved." Critics could claim that much of print was news already known; and, as went another grumble, persons often knew of interesting happenings and details and then guarded the information as though it were a sin to share. Whatever may have been the circumstances, The Wesleyan did preserve accounts of life on the campus. Year by year, its managers, through to mid 1946, had mailed copies to more than 200 high schools.

True, the "social pace" slowed considerably while the nation was at war. News of the men and women "in service" regularly occupied nearly a page of the paper as it worked for both town and college. Syndicated articles, along with photos of world and national significance, filled the spaces when paucity of local events left much to be desired. Editorials from other sources — magazines and newspapers — graced many a column. Improvisation might reflect hardly more than effort to cover, as may have been the case of this limerick in early December, 1943:

We don't know what to say
To make this column timely.
If it meets the fate
Of its preceding mate,
It may get printed finally.

Well, so much for "a couple of slugs" who wrote under the heading, "Type & Tripe." One could always dip into the bowl of "social news."

Part of management is to solicit and to sell advertising. Almost every issue of The Wesleyan inks indelibly the businesses of University Place and many of Lincoln. For years, Magee's ran an ad across the bottom of page 1 — "Where Plainsmen gather downtown"; and the store's annual "White Elephant Sale" was a shopping event of "sweeping reductions." In this passing parade of the 1930s and

When Down Town

Try

BRICK'S
GIANT MALTS

10c

1418 "O" St.

early 1940s, some entrepreneurs persisted throughout, others not so long, and many were hardly more than transitory. Most readers of this work will recall but a few of the following, who, along with Magee's, found that it "paid to advertise" in The Wesleyan —

Mayo Drug Co.
The Drug Store on the Corner
6-2222 1200 2nd. 42

Lena's Beauty Shop
6-2222 1200 2nd. 42

Childers Cleaners
& Tailors
6-1222 1200 2nd. 42

C. Kanzler Shoe Shop
1200 2nd. 42

Robinson's Cafe
Hamburgers & Luncheon
1200 2nd. 42

Hutchins Oil &
Garage Co.
1200 2nd. 42

Newman Studio
Portrait & Commercial
Photography
6-2114 1200 2nd. 42

Smith Bros. Lumber Co.
6-2222 1200 2nd. 42

Butler's Barber Shop
1200 2nd. 42

Citizens State Bank

Butler Cleaners
Use our cash & carry service
and more
1200 2nd. 42

Nelson's Barber Shop
1200 2nd. 42

Cottage Cafe
Wholesome Food
Pleasant Surroundings
1200 2nd. 42

Hart Variety Store
1200 2nd. 42

Drs. Taylor & Taylor
Physician & Surgeon
6-2222 1200 2nd. 42

Wesleyan Coffee Shop
Meet the Gang
1200 2nd. 42

Wesleyan College
Book Shopp
6-2222 1200 2nd. 42

University Place News
2719, No. 42

Wesleyan Barber Shop
1200 2nd. 42

Thomas Hardware
6-2222 1200 2nd. 42

Green Furnace
& Plumbing Co.
6-2222 1200 2nd. 42

Jones Elite Shoe Service
1200 2nd. 42

Dr. E. S. Mathers
DENTIST
1200 2nd. 42

Uni Place Beauty Shop
6-2222 1200 2nd. 42

Crook Clinic
Physician & Surgeon
6-2222 1200 2nd. 42

Meek Lumber Co.
6-2222 1200 2nd. 42

Chipperfield Drug Store
6-2222 1200 2nd. 42

We welcome former and new students to University Place and wish you a pleasant & successful school year.

First Building and Loan Association; Smith Brothers, lumber and coal; Drs. Taylor & Taylor; G. E. Green, furnaces and plumbing; Mayo Drug Co.; Drs. Crook & Crook; Dr. F. J. Vogelsang, dentist; Meek Lumber Company; Lyric Theatre, Havelock; L. M. Thomas and Son, hardware; Roberts Milk; Wesleyann College Bookshopp; Gold & Company; Lena's Beauty Shop; Snyder's Care; Dr. H. P. J. Selinger, counsellor; C. Kanzler, shoe shop; Hubert's, men's clothing; George Brothers, "Cupid's Plot"; Wesleyan Shoe Repair Shop; Day and Nite Beauty Shop; Citizens State Bank; Hotel Hamburger; Miller & Paine; Milton Gates Garage; Wesleyan Barber Shop; Butler Cleaners; Dr. S. J. Daily, dentist; "Senift", the jeweler; Ben Simon & Sons; Dole Studio; Pettit's home baking; Fairmont's Milk; Claflin Printing Co.; Continental Teachers Agency; Jim Arrigo Market; Uni Place Beauty Shop; Hart Plumbing Co.; Uni Place Radio & Electric; George Bros., printers; Eastman Kodak Stores; Evans cleaners; Kitchen Maid Bakery; Stuart, Lincoln, Orpheum, Colonial, Liberty, Capitol, and Sun theatres; Suydams, dining; Slonecker Grocery; Jones, shoe repair; Butler's Grocery; B. G. Kenny, drug store; Chipperfield drugs; Lincoln Oil Co.; Dr. Frank S. Furman; International Transit Lines; Dr. A. B. Walker, physician; Luke's Inn; Peerless Cleaners; Davis School Service; Hotel Lincoln; Harrington Realty Co.; Sears, Roebuck & Co.; C. C. Gates, Insurance; Leffingwell Real Estate Agency; Hart Variety Store; Grace Wilcox, Beauty Parlor; Harold Cox Studio; Iowa-Nebraska Light and Power Company; Nelson's Barber Shop; Dr. Gerald Butler; Arcade Garage; Munk Sisters, beauticians; Neva Cocklin, piano instruction; Adkins Care; The Pantry Shelf; The Crook Clinic; Castle, Roper & Matthews, funeral directors; E. S. Mathers, dentist; Beaumont's Restaurant; Unique Cafe; Hicks Radio Co.; Lowell's Watch Repair; Dine-A-Mite Inn; Band Box Cleaning; Hotel Cornhusker; Ayers & Hays, Men's Clothing; Boyden Pharmacy; Evans Studio; Wesleyan Coffee Shop; Weller's Transfer; Childers Cleaners; Howard & Sons, Radio

Service; Fred Gardner & Sons, jewelry; Jjoy Theatre; Cheapper Drug Store; W. T. Good Ice & Coal Co.; Eggers Market; Earl Wood's Dairy Store; Cottage Cafe; Hutchins Garage; Standard Reliance Insurance Co.; The Harrington Companies; and Butler's Barber Shop.

These advertisers, and others less consistent, enabled the paper to pursue its purposes. Meek Lumber Company introduced the revolutionary and amazingly washable wall paint, KEM-TONE, November 13, 1942. And, Plainsmen continued to gather downtown at Magee's.

— The Coyote and The Plainsman

Editors of college annuals have their tasks cut out for them. They must preserve the beautiful and the best of each year. The deadlines to be met — with photos, portraits, articles, tidbits of gossip, reviews of theatre and of athletic field and court, and summaries of both triumph and failure, along with the galleries of administrators, faculty, students, and organizations — harassed these willing servants of a campus to the very brinks of insanity. Whatever the product to emerge at year's end, it would remain a much prized possession of each owner. Registration fees, sales of advertisement, assessments of some organizations, and often a purchase price underwrote each budget. On rare occasions, at N.W.U., the Board of Trustees coughed up dollars when needed to balance deficits. Of course, careful planning was always to have avoided such shortage.

— Demise of "The Coyote"

Readers of our first volume will recall that, at the suggestion of Miss Professor Corinth Crook, daughter of Chancellor Isaac Crook, the sunflower became in 1894 the emblem of our Nebraska Wesleyan University. Miss Crook also suggested that the plant's most evident colors become those of the new university. So, yellow and brown — our emblematic colors — have been with us for a century. Only once, in 1907, arose serious effort to change our colors, but tradition prevailed. We could have become "green and white," but that episode, too, has been related.

Due to the nature of the game and what many Methodists had concluded were its debasing and corruptive influences upon their noble young men who might engage in the sport, Wesleyan's trustees in 1898 outlawed football — on the campus. Chancellor D. W. C. Huntington was staunch advocate of the ban. Not until his retirement in 1908 as chancellor would opportunity come for restoration of football as a competitive sport — on the campus. Students clamored and petitioned. Chancellor William J. Davidson did not share Huntington's disdain for the game. So, members of the faculty and the board of trustees granted consent, and the wearers of the moleskin took to the field again in the autumn of 1908.

It is reasonable to speculate that as our N.W.U. forebears became increasingly eager to compete in the more demanding of inter-collegiate games, "loyal rooters" would have found it increasingly awkward to cheer for "Sunflowers" to win victories. In expectation that football would not much longer be "on the shelf" of the campus in University Place, students and enthusiasts of the faculty uprooted the sunflower and selected the prairie coyote to be the school's emblem. They accomplished this change in time to name the annual for 1907 "The Coyote." You may have read of this.

For nearly 27 years, Nebraska Wesleyan's athletes gained their victories and suffered their losses as "Coyotes." Through those years, no less than four

captured cubs became mascots and displayed their reluctant support for the players who fought so valiantly for victory. Each of the poor animals disclosed little desire to adjust gracefully to captivity and to the heady influences of college spirit, not one gave evidence of appreciation for any term of endearment given to it as name, and not one stayed on the scene long enough to claim tenure. Two of the creatures were artists at escape and found the flaws and weak spots of their hastily constructed pens, caused havoc in neighborhood hen houses, and fell victim to the fate meted out by standards of democratic justice.

Any review of the history of athletic competition on N.W.U.'s campus must reflect the general enthusiasm reflected by students who played as or cheered on as "Coyotes." One can find no trace anywhere in the official publications of the institution a reference to dissatisfaction with the coyote. Why then, in the fall of 1933, did there seem to come from thin air a stroke of lightning which slayed the coyote and replaced it with a plainsman? It was a "campus coup" which surprised many of the "locals" and dismayed and embittered a host of the alumni. Nevertheless, a page of time had been flipped and there would be no turning back.

Professor Enid Miller, whose growing fame as a mentor of champion orators and debaters had already reached legendary heights, was, without doubt, the prime mover to promote the change. Perhaps her Nebraskan prairie-origin had taught her of the many despicable iniquities of the coyote. Some graduates of the school attested that long before 1933 she had expressed discomfort at the thought, even, of wanting victory for any sort of coyote. Her loyalty to the college far surpassed her objection to its emblematic beast. As a strategist in speech construction and forensic wiles, she surmised full well that a time would come, if she kept her iron hot, when she could devise a new brand. One of Wesleyan's most popular teachers and often called upon to give her amazingly effective "Row Out" appeal at pep rallies, Miller was certain to make the most of an opportunity to don her armor of persuasive argumentation.

Supposition leads one to conclude that Chancellor Isaac B. Schreckengast had been too long imbued with the traditions of "the Coyote" to lend much ear to Enid Miller's personal enmity toward the school's emblem, and even the aging chancellor's profound admiration of Miss Miller gave her no advantage when the matter of coyote may have been topic for discussion. Schreckengast's retirement in 1932 provided opportunity to lay a rug which could be quickly pulled from under the animal's feet. The new chancellor, E. Guy Cutshall, seems to have given willing ear to Enid Miller's reasoning; and, A. V. Hunter, field manager for admissions, was already in her corner. The time seemed ripe in October, 1933, and Cutshall was beginning his second year as chancellor.

First of all, the advocates for change had to dump the coyote. As reported in The Wesleyan-Alumnus, October 13, 1933, Miss Miller had, the day before in chapel, given her reasons for wanting "to kill the coyote." She had garnered many endorsements in effort to marshal support for her cause. Her speech had been followed by many pros and many cons — some bitter, some caustic, some of humor, some sincere, and some designed simply to have fun roiling the waters. Her victory did not come easily, and her margin had been slim. Chief question of concern had become: "What would replace the coyote?" Well, the sheep could be an emblem of "obedience to authority"; a "lion couchant" might reflect accurately the frequent lapses of enthusiastic college spirit; a "lion rampant" would reveal the innermost

pep and vigor which students were potentially prepared to release; a sunflower, or a lily, or a daisy had special qualifications, too. One backer for change found the coyote to be devoid of the nobility of character sought: "We want to see Wesleyan students and graduates out in front in character, in Christian leadership, in creating worthwhile lives for themselves and for the community in which they live." The brute had to go!

Two week's later, to make certain that the earlier vote had not been a fluke and out of step with prevailing sentiment on the campus, a more formal vote was taken "in chapel," and 65% opted "to kill the coyote." With their fait accompli behind them, the instigators of change next entertained nominations for a new emblem. The campus paper on November 10 reported that the students, "in chapel October 30" voted to adopt "The Plainsman" as symbol of the university. This proposal was nobly conceived, for the pioneer spirit had always been strong in Nebraska, Methodism had been nearly at the vanguard of the westward movement, and the buckskin garb of the trailblazers adapted easily to the colors, yellow and brown. According to the report, only one other nomination offered any competition to "The Plainsman" — "The Wellingtons." Historic speculation could suggest that England's great Duke of Wellington had administered the "Waterloo" to Napoleon Bonaparte; so, logically, ought not Nebraska Wesleyan's "Dukes" administer "waterloos" of defeat to their rivals on the battlefields of athletic combat. But, Wellington had had nothing to do with Nebraska — after all!

Dr. A. V. Hunter, while traveling the state in search of students for his alma mater, became inspired by proper spirit and put together "a musical chant" which he later offered "in chapel" to the students. With sweeping gestures and whooping tones, he presented his "The Call of the Plainsmen." The Wesleyan-Alumnus, December 8, 1933, preserved this version —

Ho! Ho! Plainsmen!
Ho! Ho! Wesleyan!
Nebraska Wesleyan — Nebraska Wesleyan!
Ho! Plainsmen! Ho! Plainsmen! Ho! Plainsmen!

The paper's editor may have refined the libretto a bit, for another version is clearly remembered:

YOO! HOO! PLAINSMEN!
YOO! HOO! WESLEYAN!
NEBRASKA WESLEYAN — NEBRASKA WESLEYAN
YOO! PLAINSMAN! HOO! PLAINSMAN! HOO! PLAINSMEN!

Hunter's chant did not long endure.

Soon after school opened its fall term in 1934, W. A. Fowler, band director, made a lasting contribution to the institution and to its enthusiasm for competitive sports. His "The March of the Plainsmen" remains to this day the chief "pep song" for Nebraska Wesleyan.

Plainsmen of Nebraska:
Shout for Wesleyan University!

Shout for Wesleyan University!

Plainsmen of Nebraska —

Shout the praises of the school that we love.

(Interim of drum)

(To be shouted —)

Win team! Win team! Beat _____!

Win team! Win team! Beat _____!

(Sung —)

Plainsmen of Nebraska —

Shout the praises of the school that we love.

Fowler soon added these lines, inserted before the interim of drum and shout —

Plainsmen changed the desert to the golden west;

Wesleyan alumni always stand the test.

Plainsmen of Nebraska —

Shout the praises of the school that we love.

Well, it has been memorable.

In a letter written some fifty years after the event, Ralph Olson, '35, noted that he had entered N.W.U. "a very immature Coyote" and then graduated "a proudly mature Plainsman." Some members of the Alumni Association accepted the switch from "Coyote" to "Plainsman" as a sign of "changing times and tastes." One philosophically penned that "universities were built for students," and that those graduates who had laid "first claim" upon a school should not let their sentimental feelings" deny their sons and daughters the same privileges of choice; thus, when a younger generation's "best endeavor" challenges tradition, change is certain to occur. Little mourning could have been detected in another commentary upon the death "of our little Nell, The Coyote." This oldster felt that those who did protest, too much, perhaps, were a little hard on the student body "who could hardly be expected to know" what the coyote had meant to the older generation. He further suggested that students of 1933 increasingly had less first hand knowledge of the coyote and had learned about it chiefly "from the Encyclopedia Britannica." And, perhaps from Enid Miller?

Whatever may have been the voices of acquiescence from alumni, the voices of protest were far more numerous. Helen Heiszenbittel Thuman, when addressing her classmates who had assembled for their fifty-year reunion in 1987, noted that the "reverberations amounted to almost 10 on the Richter scale!" One angry alumnus observed that many of our ancestral plainsmen were "hardly exemplars for tender youth," that many of these forebears were shiftless, improvident, and treacherous; and this writer opined that the coyote had "more virtue" and that there were those "who loved him." Another alluded to the coyote's staccato bark which would be heard no more on the Wesleyan campus; instead, he predicted, would rise the mellow cry of the plainsman calling his hogs — "Ph-oo-ey! Ph-oo-ey!" This alumnus then posed this question: "Why not adopt for the Wesleyan totem 'The Three Little Pigs,' who at least will still insist that they are not afraid of the big bad wolf?" Among many other objections came this bitter rejoinder: "If any student body has the right to lower the towers that have been raised by the hands of decades of students, then the alumni must drop their flags to

half mast . . .!" And, it had been so.

Little doubt remains — Enid Miller was key figure and chief instigator of the killing of Wesleyan's historic "Coyote." Regarded by its critics to be a cowardly, sneaky, and predatory beast, this denizen of Nebraska's prairies and hills was of too mean a sort to be everlastingly associated with the purer motives which had inspired the founding of this Methodist institution of higher learning in 1887. If error of judgment had prevailed in 1907, better judgment had triumphed in 1933. But, the coyote remained dear to the hearts of many grads.

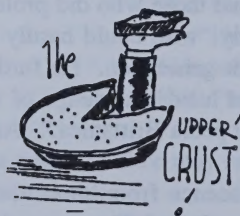
The coyote's successor would stand unchallenged for nearly fifty years. These critics of later year noted that "The Plainsman" was singularly masculine and unsuitable to be symbolic of those of the co-called fairer sex who carried the banner of the yellow and brown into competition. This serves to remind us that, when treating of the affairs of human kind, nothing of the mundane remains long sacredly inviolate — not even at our Nebraska Wesleyan. At this writing, there is no move to resurrect "The Coyote." — Well, a twinge, maybe?

— So, "The Plainsman"

The editors of The Coyote, 1933, had no inkling that a changing sentiment would sweep the title away from their successors. This issue, the last to bear the worthy name, did well the traditional tasks to preserve by photo and name all whose presences graced the campus — in all the several capacities. For 1934, the title became The Plainsman. As directed by Ruth Butcher, editor, and Leif C. Kronen, business manager, the publication for 1935 took a dramatic turn in format — as three "magazines" under the timelines of fall, winter, and spring, along with a binder to unite the parts. For this new look and its content, the National Scholastic Press Association awarded its "First Class" rating, the highest possible. It was a masterful achievement. Not until 1945 would editors return to a single-at-year's end publication.

The Plainsman, 1934, the first to carry the title, featured casual photos of three women and three men "who most typified the Wesleyan ideal." This set the stage to select the following year an "Ideal Plainsman" and to give him special recognition in the spring magazine, 1935. This, as we have noted, was a too narrow application of such honor, for co-eds matched the qualifications. So, in 1936 emerged the "Ideals," that young lady and young man who, by popular ballot, seemed best to exemplify "the high standards." Thus came an enduring tradition to the campus of Nebraska Wesleyan University.

Year by year, almost without exception, editors sought to make their issues of The Plainsman accomplishments of special value. A passing parade of honors disclosed innovations of creative editorial minds. For 1935 came a "King of Sport" and a "Queen of Sport," "The Social King and Queen," and a "Queen of Achievement" and a "King of Achievement"; 1936 offered the "King and Queen of the Mardi Gras"; 1937 identified sixteen "Top Notchers" — eight men and eight women of unusual accomplishments and contributions; 1940 had its "Upper Crust" — eight men and five women who deserved recognition as "campus leaders"; and in 1941's edition were the "High Brows" — three women and three men,



"notables on campus." We need a reminder, for in 1935 and subsequently special portraits each year identified "Big Snob" and "Old Grouch" and "May Queen" and her "Student Prince."

For her "winter magazine," 1942, Vera Harvey took full advantage of a project activated by Terry Townsend, '32, Wayne Stewart, '40, and Wendell "Press" Hoffman. With cameras in hand, these three set out to photograph "all the coeds on campus." They solicited the aid of a panel of judges "to deem the five most beautiful" and then dispatched the winning photos to Howard Greer, one of Hollywood's leading designers for clothing. Greer was a former Wesleyan student whose remarkable career as couturier had already brought him fame in the fashion centers of Europe and New York, and his task was to select the fairest of the five. He would not identify those who assisted him. These experts declared Doris Schrepf to be winner, and her portrait graced the cover of the magazine. Featured also in the issue were the four runners-up, and Harvey bestowed upon them a collective title, "Glamourpusses."

As the stringencies of the war's efforts interfered with supplies, printing schedules, and other normalities, delays from combinations of causes ensued. Editors of the annuals were nearly always behind some sort of "eight ball," but they could always blame Hitler and the Japanese for the problems. An end of war would bring relief from a multitude of uncertainties, hopefully, but only time would tell.

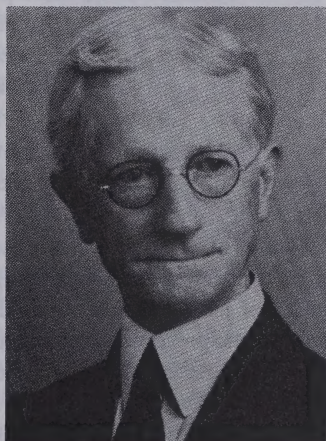
Year by year the business managers sought mightily to balance costs by selling advertisements. Each edition of The Plainsman became a sort of registry of the major business interests. As was true of the newspaper, a rereading of the pages takes one down the lanes of memory. Editors persisted in their reminders, that N.W.U.'s students patronize the advertisers. One must surmise that it paid to advertise.

— "Student Directory and Handbook"

Each edition of the "Student Directory and Handbook" is a gem, a valuable resource for any one who wishes to retrace the school's profile as of each fall semester. Here are recorded names of students and faculty; the fraternities and sororities; the "honor societies"; all clubs and organizations; phone numbers and addresses; the "Rules and Regulations"; campus "traditions"; calendars of major events for the academic year; and advertisements from merchants, professionals, and tradesmen. These pamphlets are bound by decades and carefully sheltered in the "Heritage Room" of the Cochrane-Woods Library. Credit for this excellent documentation fell regularly to the institution's "Y.M.C.A.," and to its "Y Women" who took up "the cudgel" during the leanest of the years of World War II.

— The Catalog, et cetera

The school's catalogs usually bore an April date, and until his full retirement in 1943 Dean F. A. Alabaster remained chief compiler and editor. This annual publication presented the information pertinent to the university which the public would desire and need to know. Normally, each year,

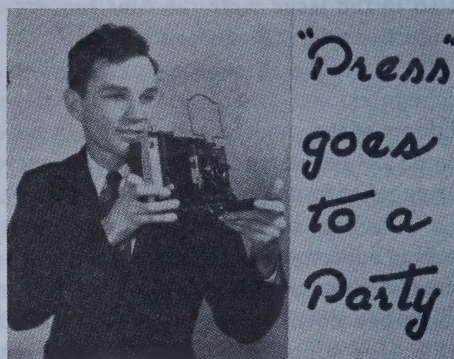


"Dean Ally"

some 2,500 copies rolled from the presses of the University Place News. Other bulletins treated of "the school of education" and its summer sessions, of the several programs in "fine arts," and of "the college of liberal arts." The Alumnus, until combined with The Wesleyan in 1933, had regularly met a demanding schedule of four issues per year — October, December, February, and April. Along with these "regular bulletins" was an array of folders, brochures, and "appeals" — often significant to recruitment of students and to clarify for benefactors the merits and needs of the institution. Chancellor Cutshall distributed thousands of copies of various printings in effort to move Nebraska Wesleyan from its doldrums of economic despair. Dean Alabaster rarely escaped from the responsibility to prepare and to have printed these special appeals. Wendell Hoffman virtually lifted this burden from the aged professor's shoulders.

— "Press" Hoffman

As director of publicity and teacher of "journalism," beginning spring, 1937, Hoffman rarely rested; he sought to prowl and to probe in order to prime all possible pumps to make flow all forms of publicity for Nebraska Wesleyan. Soon dubbed "Press" by his admiring associates, particularly students, he undertook for spring, 1938, an ambitious and effective "photographic exposition" titled "Campus." This was no ordinary college bulletin. He portrayed the



school from within and from without, and its practical purpose was to recruit students and to influence benefactors. Other editions of "Campus" came in 1939, 1940, and 1941 — each a surpassing achievement. Hoffman's enthusiasm for Nebraska Wesleyan was an affair of both conviction and devotion, for he had married Enid Miller.

— "Wesleyan Jubilee Songbook"

Another memorable publication made its appearance — also in 1938. Not since 1910 had any group taken upon itself the responsibility to edit and to publish a songbook for Nebraska Wesleyan. Hoffman may have nurtured the idea, but the girls of Purple Arqus undertook the project. The school had reached its fiftieth year, and "a time was at hand." Available at fifty cents per copy, the "Wesleyan Jubilee Songbook" descended on campus January 17. Hoffman had arranged with the Lincoln Journal to make the cuts; N. N. Severson printed the books at his University Place News; W. A. Fowler arranged the songs and made copies on a machine of his own contrivance, called "Typemusic"; and Oscar Bennett led the campus in a "special sing-along." The first surge, nearly 300 copies passed into the hands of jubilant subscribers. Between its yellow and brown covers, the twenty-four page work preserved some of the school's historic songs, along with others original to each of the Greek houses and to Bleu Thonge. It was exciting!

— Ethel Booth

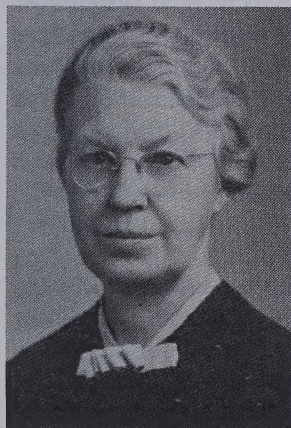
Professor Ethel Booth followed Alabaster to assume the task to edit the annual catalog. She proceeded to overhaul the publication — to weed out

repetitions and redundancies, to combine and condense, and to keep size under a hundred pages. As for content, the reorganization was not altogether dramatic, but a new logic guided sequence and groupings of segmented information. The Wesleyan, April 27, 1944, referred to “five parts” or sections — personnel and standing committees; general information about the school, its history, costs, and academic ratings; requirements to be met for degrees and certifications; the courses and their descriptions, department by department; and the report on the previous year’s commencement, with awards, honors, degrees, et cetera. Four pages of photos served to portray the campus. Not until the summer of 1957 would recur such extensive revision of the institution’s major bulletin, and Miss Booth would be at the heart of the doing.



Ethel L. Booth

The Library



Ethol Langdon Bishop

The catalog, April, 1932, stated that Nebraska Wesleyan’s library contained 24,900 bound volumes, about 15,000 pamphlets, and 250 “of the best educational, scientific and general magazines — bound each year.” Classification followed the Dewey Decimal System. The library and its contents remained under the care of Ethol Langdon Bishop and Grace Lenfest. The Wesleyan, March 7, 1946, disclosed that Mrs. Bishop had warned that the Rachel Ann Lucas Building was filling fast, that new acquisitions had brought the “volume count” to 35,223.

Statistics showed that the school had purchased annually, during the past twenty-two years, 865 books. Classified pamphlets numbered more than 20,000. Bound periodicals were beginning “to crowd.” Occasional “gifts” had contributed to the growth. Clearly, an expansion of space lay in the not too near future — of necessity, but not “too near.”

As recorded in the minutes of the Board of Trustees, Mrs. Bishop and Miss Lenfest sought to make the library “more usable,” to acquire a “balanced book collection,” to foster an atmosphere “conducive to study,” and to encourage reading and “the love of books.” Her rules and regulations seemed often to students to have made of Mrs. Bishop more guardian dragon than facilitator, and the “closed shelves” prevented all but “minimum of loss” because of strayed volumes. Within the building, only those



Grace Lenfest

rooms having "direct supervision of faculty members" were available "for studying." As of May, 1942, students still pressed to have "a typing room" — "somewhere in the library." With many years to come before the ballpoint pen, Mrs. Bishop's ink fund" was a constant "grounds to gripe." For a penny, one could refill an empty pen, and instructions to assistants made certain that no one drank from "the fountain" without paying. Too often, "the small empty box" could not make change for a nickel, and note-taking came quickly to "a screeching halt" when a pen stayed dry. Too, some professors were also a bit out of sorts, for all books purchased from school funds had to be ordered "by the Library"; ensuing delays arose because of the "single track ordering procedures."

Haphazard counts indicated that approximately 5,165 "individuals" used the library during "an average month"; and, magazines most used by faculty and students were Harpers, United States News, Time, Reader's Digest, Atlantic Monthly, Foreign Affairs, Current History, Business Week, and New Republic. Few persons entered the doors on Saturdays, and busiest days were Mondays, Tuesdays, and Wednesdays. Not until 1942 did the school install humidifiers over six radiators, along with gauges to record moisture content. As international tensions spread, acquisitions tended to follow the trends of "mounting interests." A "war information center" offered a rapidly increasing quantity of materials treating of China, Japan, England, Germany, the Soviet Union, governmental systems, et cetera. To conform to wartime directives, strict control kept room temperature always below 70 degrees F. Requests from the Student Senate brought some compromise with federal suggestions that hours be kept "at a minimum." For week days, the pattern was 8:30 a.m. to 10:00 p.m. "For the duration," Friday evenings usually brought a closed door policy, and the hours for Saturdays ended at noon. Peacetime brought readjustments. The team of Bishop and Lenfest continued.

Status and Ratings

The school's administrators took pride in what they claimed to be the adequacy and excellence of the library at N.W.U. They also insisted, and without apology, that the institution shouldered reputation of being among the better undergraduate colleges of higher learning. Its standing as member of the North Central Association of Colleges and Secondary Schools had never been in jeopardy, although two insufficiencies had been underscored — too few members of the faculty with an earned doctorate and absence of dormitories. Some question marks had called attention to the "number of graduates" who served on the faculty. The Senate of the Methodist Episcopal Church had bestowed upon the school its coveted "Class A" rating. The University of Illinois had also listed it as "Class A." The University of the State of New York followed suit. Many professional and graduate schools throughout the U.S. had acknowledged that applicants from Nebraska Wesleyan were fully prepared to meet entrance requirements. E. Guy Cutshall repeatedly asserted that the university was foremost among the colleges of the entire Missouri Valley "in preparing men and women for post-graduate work and the life of continued and insistent scholarship." A veritable battery of its professors were constantly "busy on the circuits as speakers" and consultants. Recognized for their research, publications, and related skills, the likes of Rose B. Clark, F. M. Gregg, B.E. McProud, E. Glenn Callen, J.C. Jensen, and Enid Miller rode the crests of their respective waves.

Roy W. Deal was not only director of testing, but he conducted numerous surveys for the university. His findings were in harmony with those of wider scope and substantiated the school's claim to excellence of instruction and "of educated product." Each year approximately one-fourth of its entering freshmen were either valedictorians or salutatorians of their classes in high school; approximately one-fourth who graduated from Nebraska Wesleyan went directly into graduate or professional study (medicine, law, ministry, education, etc.); usually, about one-third entered immediately into teaching in the public schools. Deal publicized in January, 1941, after use of a questionnaire, that of Wesleyan's students 108 intended to teach, 32 to enter nursing, 32 to engage in business, 20 to pursue engineering, 20 to become doctors and physicians, 20 to serve the church as ministers, 14 to seek careers in "social work," and 6 to become lawyers. On a par with previous years, from among the 55 seniors listed for graduation in 1941, ten had by mid May received fellowships and assistantships for graduate study in chemistry, biology, and physics; and 17 were similarly successful for entry into other fields, including law, religion, and sociology. Another corner of evidence had disclosed in 1939 that since Claude J. Shirk had assumed leadership of the biological studies at this Wesleyan, none whom he had recommended had failed to gain the coveted M. D., once admitted to a school of medicine; and, among the 147 who had majored in his department, 16 were college or university professors, three were missionaries, and two were ministers.

Releases from agencies whose studies were national in scope seemed to confirm Deal's findings. The "Journal of the American Association of Colleges," October, 1941, published statistical conclusions which enabled Chancellor Ben Schwartz to garner increased support to lift the burden of indebtedness from N.W.U.'s shoulders. The "facts," as recently gathered from among 337 colleges and universities, showed that Nebraska Wesleyan ranked 22nd in percentage of graduates who had pursued "graduate work." The school stood "first" when treating of those who had entered the field of theology and the Christian ministry. The percentage for the institution rested at 36.6 — all "fields" concerned. Two other schools in Nebraska received "mention" in this report — the University of Nebraska at 22.5% and Doane College at 12.5%, with figures based upon "adjusted enrollments." Editions of the "Association of American Colleges Bulletin" later gave the Wesleyan position "as 23rd." B.E. McProud had for decades made certain that Wesleyan's trained teachers met fully all standards as prescribed by and for the State Department of Public Instruction. J. C. Jensen repeatedly avowed: "Wesleyan does offer unusual opportunities for high school graduates of ability and determination." The proof was in "the eating of the pudding."

A narrowed survey further unfurled the school's sails in late 1942. Conducted by Pittsburg University, this study disclosed that, among the nation's 746 colleges and universities with undergraduate programs in physics, Nebraska Wesleyan ranked tenth "percentage-wise" of whose graduates had become recognized as "American Men of Science." The data covered the years 1919 to 1936, this Wesleyan had five of its graduates listed, and this figure made it 15th "without regard to size." The five were Paul E. Martin, '22, Arthur J. Johnson, '24, Paul L. Copeland, '27, John R. Dunning, '29, and Roland M. Zabel, '29. Since 1909, Dr. Jensen had headed the school's department of physics, and the report from Pittsburg seemed to underscore boldly his reputation as a great teacher. If the

college had “a spirit that can’t be beat,” its academic substance was no less than affirmation.

Recruitment and Enrollment

Sometimes referred to as a “school with convictions,” and, as Cutshall often averred, unstintingly supported by an “able and spirited faculty,” Nebraska Wesleyan, as we know, had settled into the quicksands of indebtedness — despite its reputation for excellence in many areas of academe. Its throes of financial agony had come, in part, from sharply reduced revenues from tuition and fees. Normal “slippage,” a term used by a reunionist who addressed his fifty-year classmates in 1986, usually whittled an entering class of freshmen to about 40% of their numbers by time for graduation four years later. Poor grades, finances, marriage, certifications to teach, and transfers to the non-tuition colleges and the state university accounted for much of the attrition.

The annual catalogs regularly concluded with a “summary” of enrollment. Earlier digests had dealt with registrations in the three categories of liberal arts, teachers’ college, and fine arts (art, expression, and music), and most students enrolled in more than one of the three. To be included in a count, a student need not have registered for both fall and spring terms; This meant that a summary was always more inclusive than persons enrolled for either semester. The total for “no names repeated” was likewise well in excess of “bodies present” at one time. Reorganizations of the university by 1933 had brought all departments and programs within the college of liberal arts, and Nebraska Wesleyan no longer met structural claims for “a university.” The annual count became simplified when freed from multiple registrations.

Somewhat padded as the annual summaries may have been, yet accurate enough when properly interpreted and understood, they disclosed the dramatic decline in enrollments and revenues from tuition and fees experienced by the university after its peak-year, 1926-1927, when exclusive of fine arts the figures totalled 1092. As given in April, 1928, with fine arts included, the number had slipped to 941. For 1929 (fall semester, 1928, and spring semester, 1929), the profile showed 825. Note further the trend:

1930 — 799	1935 — 464	1942 — 480	1945 — 394
1932 — 586	1940 — 482	1944 — 330	1946 — 472

Chancellors Cutshall and Schwartz always kept the trustees abreast of enrollment patterns. The Wesleyan, each semester, furnished its readers a more accurate “head-count.” Sampling shows lines similar to those of the catalogs, but with some divergence.

September, 1934 — 382
September, 1937 — 416
September, 1939 — 440
September, 1942 — 333
(180 men and 153 women)
January, 1943 — 283
September, 1944 — 293

(5 women to 1 man)
 January, 1946 — 359
 (212 women and 147 men)

Enrollments for summer sessions received separate attention. Figures revealed the meager enrollments in the graduate and extension programs.

E. Guy Cutshall kept reminding his constituents that Nebraska Wesleyan, with its faculty and facilities, could easily accommodate more than 200 additional students. He pressed vigorously to take advantage of every opportunity to advertise. He never spared himself from the "busy time" to work for the school — to visit the state's high schools and to make contact with thousands of prospective students, to touch base with every Methodist minister and to preach in each church, to seek to find and to enlist the support of each former student of the college, to carry word of the institution's record of excellence and to outline its needs to both known and prospective benefactors, and to round out his two hundred "friends of Wesleyan." To within a year of his resignation, he aggressively sought from trustees and Nebraska's Methodists agreement to engage in a sweeping campaign to raise cash and pledges to underwrite chairs of religion, philosophy, and geology-geography; construction of a dormitory for freshman women and another for men, as well as an observatory to be named after Professor C. D. Rose; endowment for additional scholarships and for increases of faculty salaries and campus improvements; and accelerated purchases of books and reference materials for the library. Members of the board and the leaders of the Methodist Conference faced a column of figures which exceeded \$1,200,000. But, 1936 was another dreadful year of drouth and excessive heat in Nebraska, and Cutshall seemed to be more than just a bit unrealistic. The board's response on May 28 may have disclosed a sagging of general support for his continued leadership: "... we do not think the present time expedient for carrying out the same, ... that we deter consideration of this plan ..."

Only A.V. Hunter could have matched the chancellor's record of miles travelled, speeches made, and encouragements of prospective students. As field secretary for recruitment, he often carried the portfolio for publicity. When Wendell Hoffman joined the staff to direct publicity, February 15, 1937, the "Wesleyan story" seemed destined for further outreach. The university continued to lack funds to pay the expenses of other members of faculty and staff who volunteered their times and talents to assist both to recruit and to publicize.

Each "Wesleyan Sunday" had found chancellor, field secretary, trustees, members of the faculty, and "gospel teams" of students out in the churches, and they carried a common message — in sermon and song and via other special talents. A "deputations committee" not only coordinated the assignments, but



Alfred V. Hunter

sent teams of performers to churches for many other occasions. Each "institute" under the auspices of the Epworth League was target for concerted attention. "Visitors' Days" followed in the wakes of these efforts to build interest in Nebraska

Wesleyan, and it was not unusual to have nearly 500 guests (youngsters and parents) arrive to be entertained, to move through the departments' "open houses," to dine, and to view athletic events or dramatics production. The school's survival seemed dependent upon its successful "cultivation" of the fields of recruitment and financial support.

Wendell Hoffman's special bulletins in 1938, 1939, 1940, and 1941, aimed particularly to attract high school seniors to the campus in University Place. Sent gratis to every prospective new student, "Campus" depicted life at Nebraska Wesleyan. Of some 20 pages, the bulletin for 1938 sold for 10¢ a copy; for 1939, it had doubled in size and carried a tab of 25¢; the two for 1940 and 1941 were "in between."

This "campus bulletin" received high praise, and Ben Schwartz, as new chancellor, made full use of it. He, Hoffman, and Adrian Edgar, who had succeeded A. V. Hunter as field secretary, concluded that the annual visitors' day had run its course as an efficient recruiting device; so, for spring, 1940, they adopted a new tactic, to invite seniors "from groups of high schools" to visit the campus on scheduled occasions. The following autumn, to make certain that parents did not feel left out, they initiated a "Parents' Day." Aim was to have mothers and fathers see the "regular activities in chapel, classrooms and on the campus."

November 14, 1941, marked the second such day for parents. "Things to See" included the White Memorial Building with its trophy case, Huntington Hall, "Y" rooms, chapel-auditorium, kindergarten department, small theatre, and music studios; the recently decorated reading room in the library; the "Science Building," which had formerly been called the Van Fleet Teacher's College and now housed the new chemistry laboratories on the top floor; the "Green House" which was home for an alligator and featured a lemon tree; the Rose Memorial Observatory with its seismograph; and Old Main, where the chancellor would greet all visitors. As for "Special Events," these included chapel at 10:00 in the morning; visits to classes; open house in all departments and tours of the campus — led by members of the "Yellers of the Brown"; a football game in the Wesleyan Bowl at 2:00 — with admission fee being 5¢ "to cover the federal tax"; and a "Plainsman Play" at 8:00 in the evening. Of course, all "courtesies" of the campus were available. Understood was that "recruitment" depended upon satisfied parents and retention of students already enrolled.

Schwartz presented to the trustees, February 6, 1941, a plan to organize a "Council of One Hundred" — persons in the State who would be willing to boost Nebraska Wesleyan "at each and every opportunity." Willingness to serve carried no monetary obligation or commitment, and chief objective was "enrollment increase." In addition, Schwartz and Edgar proposed to solicit groups of men and women to assist this new "Council." Possible effectiveness of this collective effort became eclipsed by the events which brought the nation into World War II. Nevertheless, the positive points for emphases remained: excellent faculty; smaller size of classes; a "set-up" for sororities and fraternities, free from the "many drawbacks . . . on other campuses"; friendliness of the students; a physical plant to match academic demands; many top-quality departments; and excellent student publications.

The school had used its fifty-year jubilee-celebration as means to gain the public's attention, and Hoffman's bulletins fit well into that purpose. And, as

prodded by students — such as Melvin Bowman, Delmar Nuetzman, and Chester Marshall, the trustees had sponsored certain banquets, programs and advertising events for spring, 1938. The prospect that Harry Lee Upperman would serve as chancellor had added to the exuberance of “the Wesleyan spirit.” When Ben Schwartz picked up his “reins of office” in September of that year, he soon caught the fever for celebration and used his vantage point as chancellor to look fifteen years into the future. By the following June, he had focused upon another time for celebration, the centennial of the creation by Congress in 1854 of the Nebraska Territory; and he thought in terms of financial expansion, debt retirement, endowment expansion, and promotional work — all for “the high calling of our great Church, and of the splendid traditions of Wesleyan.”

Perhaps it was failure to gain a sharp boost in enrollment which prompted editorial dissatisfaction, October 31, 1941. The writer took the school’s administration to task for appealing to prospective students with statements such as — “Come to us if you want to come to a small college.” Twenty years before, the campus paper had carried the subtitle — “For a greater Wesleyan!” From “those invitations” which seemed to apologize for the institution’s size, this critic found reason to explain an enrollment which was no more than “about 379.” The call was clarion, that Nebraska Wesleyan simply had to delineate and broadcast “a more positive profile.” Three weeks later, Terry Townsend, president of the alumni association, noted that N.W.U. was a “badly underpublicized” school and that its usual “reticence” made it difficult for its agents “to sell” their product — to increase enrollment and to raise financial support. Townsend opined his alma mater had kept too much “its light under a bushel.”

Within a month’s time, chancellor and trustees sought to give positive response to their critics. The Wesleyan, December 12, stated that the administration had taken seriously “some of the criticism.” On order were several signs whose purpose would be to direct visitors to the campus. One sign, “33 by 13 1/2 feet” rose at the intersection of North 48th Street and highways 6 and 77; seven smaller ones, 4 by 8 feet, also directed persons to the campus — from other points along the roadways entering Lincoln. In prospect was a neon arrow, at the corner of Baldwin and North 48th, to point to the university.

Adrian Edgar and Chancellor Schwartz, by late January, 1942, were displaying their “visualizers,” a series of posters leafed together to stand upright and to be opened and viewed. The several assemblies of photos and charts pictured the social life on the campus, presented facts and figures about the college, and illustrated the relationship of Nebraska Wesleyan to the Nebraska Conference of the Methodist Church. With sufficient copies to meet coordinated demand, these “visualizers” were available to ministers, district superintendents, members of the “Council of 100,” and “a few others.” Objectives were clearly to boost enrollment and to encourage support of the school.

Members of the faculty resolved not to be excluded from the act, and they composed an address “to Nebraska Methodism” — to be assembled in annual conference, September, 1942. The professors acknowledged “in this time of world crisis” a sharing with the ministry of great responsibility and pledged

... to show the relationship of God and His laws to the subject
matter in each field of knowledge as taught in our classrooms. . . .

to make Nebraska Wesleyan more and more a leader in scholarship and in conduct.

Asserting "the church lives or dies with its colleges," they called upon the ministers to send young men and women "sincere in the purposes and who are willing to take such training." Schwartz may have inspired the statement, for he was determined to leave no stone unturned in effort to lift the burden of indebtedness from the shoulders of the institution. Conference-giving was vitally essential. We know that Schwartz succeeded in his task. Increase in enrollment would have to await the end of conflict.

Edgar seemed tireless in his efforts to recruit, and he assembled for display a collection of enlarged photos. He constantly badgered students to give him names of their friends at home who ought to be interested in attending Nebraska Wesleyan. To the full extent that rationed gasoline would permit, he solicited for Oscar Bennett, Enid Miller, and their colleagues opportunities to judge music contests and tourneys for debate and speaking. The school hosted many of these competitions. On such occasions, the Student Union welcomed the visitors "for reading, dancing, and relaxations." Once the war ceased, he turned to a reviving of athletic programs as means to advertise the university. Before the effective date of his resignation, Edgar organized plans whereby members of the "W" Club invited and hosted nearly 350 high school athletes to visit the campus in April, 1946. Lincoln's Junior Chamber of Commerce helped sponsor the ingathering, and a chief attraction was the prospective rise of the new "O.N. Magee Memorial Stadium.

Tuition and Fees

Until changed in 1946 to be six dollars per credit hour, tuition for these years of depression and warfare had remained at \$75 per semester. Maximum hours included in the package were steadily at 17, but the minimum switched from 12 to 10 and back to 12, and then beginning in 1940 rode it out at 13. From 1933 on, each hour under the minimum and each hour over the maximum figured in at the rate of six dollars per credit hour, a 50¢ reduction from what it had been in 1932.

The dreary years of the 'thirties seemed often to be only of drouth, dust, and depression. The "tighter times" found some students "paying in kind" — for part of tuition and fees. These "products of the home" were destined for the cafeteria. On at least one delivery, a "student's mother" pleaded that her "marked jars" be carefully boxed for return. Values and "mark offs" had somehow to be harmonized. It worked.

For the university, a response to the increasingly painful bites of the financial slump came in 1931 when the trustees eliminated the fee to cover "student activities" — \$2.50. The catalog carried this statement:

Payment of tuition admits to all convocation lectures, intercollegiate athletic contests, glee club concert(s), band concert(s), and oratorical and debate contests, and entitles the student to a subscription to the "Wesleyan."

As times worsened, so increased the tuition's power to absorb other fees — for lockers in the gym, for typewriters, for the library, for registration (matriculation), and for "incidentals." By September, 1933, these absorbed fees saved a minimum of

What Will It Cost?

The cost of one year at Nebraska Wesleyan University can be determined fairly accurately. There are certain expenses, such as fees, which do not vary greatly. There are other expenses, such as clothing, board, and room, which vary with the individual. Some students, who work to assist themselves, are able to complete a year's work with a very small layout of actual cash. A student contemplating entering Nebraska Wesleyan would do well to study the budget for one year, printed below.

	Minimum Budget	Moderate Budget	My Budget
Room.....	\$ 45.00	\$ 60.00	\$
Board.....	180.00	198.00	
Clothing	40.00	75.00	
Tuition.....	150.00	150.00	150.00
Matriculation Fee.....	5.00	5.00	5.00
Fees.....	4.00	4.00	4.00
Student Activities Fee..	12.00	12.00	12.00
Textbooks.....	10.00	15.00	
Supplies.....	4.00	15.00	
Laundry (mailed home)	9.00	9.00	
Miscellaneous.....	15.00	75.00	
	\$ 474.00	\$ 618.00	\$

If you work for your board and room, the total of the minimum budget would be cut to \$249.00. If you have received a scholarship or work on the campus for your tuition, it would be cut to a still lower figure

\$10 per term. These few dollars drew for many the margin which could keep one in school. A waiving of certain laboratory charges eased further the financial pinching. Kirby Page, nationally acclaimed writer and lecturer, praised the school for its effort "to adjust college costs to student finances . . ." By 1935, enrollment had stabilized; and, despite expectations to the contrary, moderate increases set in and would continue until the coming of war.

A scrapping of certain fees was never meant to be other than temporary, and the discards began to reappear by 1935. For

1936, in September, a "matriculation fee" cost each new entrant five dollars; this was a one-time-only assessment, and it would endure. A "publication fee" of \$2.00 survived only its initial year, 1939-1940, but 1940 brought in significant adjustments. Curricular reorganization had placed all departments within the liberal-arts program, and tuition, still at \$75 per semester, put much into the following package:

Use of science laboratories, a maximum schedule of 17 hours of work in the College of Liberal Arts, Public School Music, Theory and History of Music, Music Appreciation, Orchestra, Choir and Glee Club, one transcript, oratorical and debate contests, and all campus privileges.

With financial improvement came return of a fee for "student activities" — a cost of \$6.00 per ticket. This revived fee covered

. . . admissions to all athletic, forensic and musical events, subscriptions to the "Wesleyan" and "Plainsman," Student Health Service, and Dramatic Club Plays.

Price "per ticket" advanced to \$6.25 in 1944. In process, each semester's figures had reflected the assessment for "Student Union" of \$1.00. Of course, the "old

standards" for library, matriculation, late registration, change of registration, special examination, diplomas, et cetera, persisted. Yeah, verily!

The "church-colleges" in Nebraska had maintained a close liaison when treating of policies relating to tuition and fees. When Ben Schwartz proposed to the trustees, February 13, 1946, that Nebraska Wesleyan "raise tuition" to a straight \$6 per credit hour per semester, he noted that Hastings College and Doane College had already so decided and that Midland College had probably "fallen in line." The trustees so ruled; and for a student who wished to register for 17 hours, it meant a semester's increase in tuition of \$27. But, times had become different in prospect and actuality.

The "P.K.s"

That the school had been able after 1934 to arrest its downward slide in enrollment and to begin "to slightly better than just hold its own" seemed to certain doubters to be almost miraculous. Chancellor Cutshall and A. V. Hunter, who had succeeded L. H. Kaub as field representative, had been tireless in their work. Many of the ministers of the conference had urged their young people to pursue higher education at Nebraska Wesleyan, and "working students" and "skimping parents" gave evidence of a degree of resolute response. It was almost common knowledge, that the most effective recruiters were the "students on campus," particularly those who were members of the Greek houses and whose double loyalties and commitments reflected their concerns for both school and fraternal group. Most of the "preachers' kids" were among these.

Standing policy of the university had been to grant to the children of Methodist ministers (included were the German, Swedish, and other recognized denominations affiliated with Methodism) a discount of 50% of tuition remaining after scholarships and "other credits" had been deducted. These preachers' kids, the "P.K.s," were on campus in great number, always. The trustees, with evident purpose, applied the discount in 1933 to children of ministers of "all Christian denominations." Cutshall informed his board, in May, 1935, that between 15 and 16% of the students in attendance during the year were under "ministerial discount." Policy directed that eligibility to receive such reduction depended also upon an applicant's having attained in high school a "C" average, or to have rank no lower than "the average" of a graduating class. Once at Wesleyan, a student, to keep a ministerial discount, had to maintain a "C" average. Children of faculty and staff received similar "credit"; and, as an alumna recalled, she had friends who occasionally referred to her as a "faculty kid" — or "F.K."

With reduction of indebtedness firmly in mind, the trustees followed Schwartz's recommendation to lower the ministerial discount to \$25, or to one-third of tuition "after credits." As result of a resolution submitted by the faculty, October 2, 1940, statement in the catalog would subsequently follow this line —

... children of ministers of all denominations and for children of the faculty . . . are granted a discount at registration time of one-third the regular tuition charged after other credits are deducted, provided they made a "C" average their last semester in college.

As this Wesleyan faced its future after World War II, approximately 100 of its

students qualified each term to receive the advantage.

Scholarships

Many students at Nebraska Wesleyan benefited each year from "honor scholarships," those financial credits granted to worthy students who graduated at the tops of their high school classes. Intent had been that a valedictorian receive the "church school scholarship" and that a salutatorian gain one for the "normal schools." The state's teachers colleges were "tuition free," and for purely financial reasons some valedictorians preferred them. An increasing number of superintendents and principals switched from the guidelines, and many salutatorians arrived on the campuses of the "church colleges" with the respective awards in hand. Each scholarship permitted credits totaling \$150, but to be used at the rate of \$18.75 per semester.

When Ben Schwartz took up his duties as chancellor, he found "a scholarship mess" on his desk. A. V. Hunter had been serving as "acting chancellor" and understood well the realities of the situation and had on several occasions forewarned trustees and faculty that Nebraska Wesleyan would have "to meet a variety of conditions in order to gain students." The school had to grant a number of concessions, according to Hunter, and he urged Schwartz to establish common policies with the administrators of the other colleges and universities in Nebraska. A series of liaisons followed, and eventually "things" came into focus by autumn, 1941. Conferees for the discussions had represented all colleges and universities of the State, Nebraska's State Department of Education, and other groups — including the Methodist Conference's Committee on Education.

In meeting, December 3, 1941, Wesleyan's faculty conformed to "new rules governing Scholarships and Prizes." Apparently, agreements left to the discretion of administrators of the high schools the awarding of church school and normal school scholarships. Wesleyan's professors reflected a review of much wider scope, and these points disclose thoroughness of study.

1. Church school scholarships to be honored at \$18.75 per semester, or at one-fourth of tuition; usable only if a "C" average maintained. Limited to \$150 altogether.
2. Normal school scholarships to be honored on the same basis.
3. The state's "regents scholarships" to be honored on the same basis; or, to be used for two years only at rate of \$37.50 per semester, or at rate of one-half tuition during four semesters.
4. Certificates of outstanding achievement in "4-H Club Work:" to be on par with the regents scholarship.
5. Children of ministers and of faculty members to continue to receive their reductions of one-third of tuition, after other credits deducted.
6. If "carrying at least 12 hours," wives of student ministers to receive discounts of \$36 per a semester. (Student ministers received the same credits toward tuition as did the "P.K.s," and some qualified as "honor scholars.")
7. A "Scholarship Committee," as selected, controlled "all approvals"; and, no student was to receive credits "more than \$37.50, or one-half of tuition, a semester."

8. The heads of the speech and music departments to continue to select the recipients to awards limited to their programs.
9. The Scholarship Committee to approve the granting of all awards coming from "Memorial Endowments"; these credits to come in units of \$15 each per semester. Recipients of these credits to maintain a "B" average if to receive renewal. (The committee was expected to take into consideration an applicant's need for financial assistance and his or her "superior qualities of character and personality.")

One of Schwartz's goals had been to bring forth with the other church-related colleges in Nebraska "a more uniform and less competitive program of Christian Higher Education." Understandings relating to tuition and fees and scholarships seemed to be in line with desired objectives.

A glance backward serves well to reveal the extent to which Nebraska Wesleyan needed to bring into proper balance its scholarship program. Not long after assuming his duties as treasurer, E. E. Stoffel instructed the trustees that the university was actually paying a large number of students to attend — being those who had church-school scholarships, ministerial discounts, endowment scholarships, et cetera, and worked on campus or in the cafeteria. He urged that "aids" be no more than 50% of what a student should owe the school each semester. The board endorsed his recommendation, but cushioned it with a proviso that the limitation be made "practical" so as not to work a hardship on any student.

Chancellor Cutshall placed before the trustees, May 30, 1935, some statistics which drew a revealing profile. During the academic year about to close, some 70 students had benefited from ministerial discounts, 115 from "honor scholarships," 60 from FERA jobs, and 80 from "Wesleyan jobs." Counting "other categories," the "value of assistance" for the two semesters had respectively been \$13,171.63 and \$12,448.60. As we know, the school was for a second successive year operating "in the black." The trustees further learned that an average of 95 students had held "one concession," 22 had held two, and only 3 three; but 45 had held one concession and one job, and 15 had held two concessions and one job. Estimates bore out the assertion that students who paid "their way in cash" — without scholarships, discounts, or work on campus — covered no more than 30% of their being enrolled at the institution. As late as September, 1943, Ben Schwartz informed the "Fifth Session of the Nebraska Conference of the Methodist Church" that tuition at N.W.U. covered but one-third "of the cost" and that the balance of \$300 (\$450 less \$150 for tuition) had to come from voluntary contributions, earnings from invested endowment, and conference benevolent collections. We should remember that the school's founders hopefully intended that students enrolling at their university never pay tuition, that benevolent Methodist giving always pick up the tab. The halcyon days of low tuition would continue for many years — following the return of peace in 1945. The catalog could continue to read: "The Nebraska Wesleyan offers educational advantages to students at a cost far below the actual expenditure."

Cutshall and Schwartz repeatedly urged Methodists of means, and other friends of the school, to establish "memorial scholarships." Increase in enrollment was somewhat dependent upon availability of financial assistance for "worthy and needy applicants" and students. These chancellors sought memorial funds in units

of \$1,000; and each unit, when invested, would average an annual income of \$30. Most donors left to the university's discretion the awarding of the scholarships; some were restrictive as to professional intent or to geographic residence of recipients. As stated in the catalog and as practiced, Nebraska Wesleyan awarded its memorial scholarships in units of \$15, and a student might receive more than one. The catalog for 1934 listed approximately thirty memorial funds; in 1945 the list had grown to about forty. The Woman's Wesleyan Educational Council in 1937 awarded its first scholarship. Schwartz announced in September, 1945, the availability of the new National Methodist Scholarships, and applicants had to be Methodists, seniors in high school and within the upper 15% academically, and of "Christian character" with promise of "distinctive serviceability." Qualifying college students could also apply, and renewals were available each year — upon application and always competitive. Decisions lay with the Board of Education in Nashville.

Many students needed financial assistance, and the matter of scholarships grew increasingly costly and frustrating. To administer the various awards was often complicated and very time consuming for school officials. Sentiment among college leaders reached a sort of consensus, that "state scholarships," provided for by the Nebraska unicameral legislature, should replace all the current programs and their prizes. Chancellor Schwartz agreed to chair a committee which, in turn, shaped its proposal to greet the legislators when they assembled in January, 1945. Basis for the proposal was a plan already in effect for students in some fifteen states. These Nebraskans requested that their state's "senate" fund "\$100 cash awards" sufficient in number annually for 20 recipients from each of the state's "electoral districts" for its unicameral assembly. Payments of \$50 each would be made to an awardee in September and in March. Each recipient had to be a citizen of Nebraska and enrolled in a college or university of the State. To be noted is that Nebraska's legislators have never effectively responded to the need for such a program, and Nebraska a half-century later, like the cheese of nursery rhyme and song, virtually "stands alone." How about that!

— Loan Funds

A handful of "loan funds" offered students at Nebraska Wesleyan the advantage of interest rates well below commercial levels. Cutshall's statistics showed for the spring semester, 1935, that 69 students had taken loans to the tune of \$4,886. As of 1940, the catalog listed six "loan funds," one of them bearing the names of Dr. and Mrs. Harry L. Upperman. From the treasurer's office, J.E. Bartley directed the granting of loans, and he was "responsible to collect." The W.W.E.C. had its own fund, from which it extended credit to qualifying students in need of small financial boosts. Once the rigors of wartime relented, benefactors increased rapidly the "loan funds" of the university. One of the most used would be that of the Methodist Board of Education.

— Promissory Notes

Not to be overlooked was the school's practice to accept promissory notes from many of its enrollees — to cover portions of tuition and fees. When J. E. Bartley took up his duties as treasurer, September, 1935, the books disclosed that former students owed the university approximately \$7,000 in unredeemed notes and interest. Within a year's time, Bartley's pursuits of payments had reduced the deficit to \$3,351. He also informed the trustees, May, 1936, that during the past

year students had signed notes totaling \$21,512.63. This was "big business," and less than \$200 remained unpaid. Mr. Bartley proved to be a near genius "at collecting," and not until September, 1938, did the trustees "charge off the books" the "notes of long-standing" as yet of "no return."

Policy and practice had ruled that the university release no grades or transcripts for persons delinquent in payments of fines, fees, and notes. The members of the faculty added in 1939 a proviso, that no one transmit a letter of recommendation for a student, present or past, who was "delinquent and uncooperative" with respect to unpaid obligations. Certain neglects continued, and the faculty, May 5, 1943, proposed to lessen additional "leakage" by ruling that those whose notes remained unpaid not be permitted "to take the final examinations." Excluded from this web were those students who were "cooperating" with the business office. Actually, the school suffered only minimal losses, with "interest paid" making up for any lag. James Earl Bartley insisted that payment of a note to the university was a "moral obligation," and he was unsurpassed in the diligence of his pursuits.

— Loyalty

That Nebraska Wesleyan's depression-time enrollment had stabilized at operable levels was to great extent due to the many financial aids and assists available through and from the school. Not to be dismissed as of minor significance were the family loyalties which had prompted the finding of ways and means to send, one after the other, numerous sons and daughters, and cousins of various degrees, to partake of the university's often lauded advantages. With the arrivals of "second generation" enrollees, there seemed to be a legion of familiar family names. The sons and daughter of alumnae were only more difficult to identify and to connect. By the mid thirties, some claimed to be of a third generation. This writer was much pleased in 1935 when Chancellor Cutshall greeted him as such, for his parents had been Wesleyanites and his paternal grandfather had served as trustee and president of the board. All private schools, and those tax-supported, can lay claim to such family lineages, and Nebraska Wesleyan probably fared better than average. Statistics, when recorded, disclosed that during the 1930s and through to 1946 from ten to 15 per cent of this Wesleyan's students were "legacies." Family loyalties and commitments were among the factors which account for the school's survival during these troublesome years.

The late Reverend Harold Coates wrote, April 17, 1984, that his son, Glenn, '85, had "survived teasing" because he had to attend Nebraska Wesleyan. After all, his father, an uncle, three aunts, three of his four older brothers, six cousins, and a cousin-in-law had been or were in attendance at the university. Yes, this was the way it was, and for dozens and dozens of others.

Whatever may have been the circumstances which challenged many a student to stay in college, one graduate averred that in 1937 several of his associates refused to take life too seriously, for they knew they would "never get out of it alive anyway." Another confessed that the day he first paid tuition at the "Wesleyan treasurer's office," his father began "to work his son's way through college." From the vantage point of an alumni reunion, one who had been on campus in 1940 echoed the complaint that Wesleyan professors too often changed texts simply because "something better was always coming along." The Wesleyan, January 17, 1941, rumbled this grumble:

We love the university
 In most ways she's a honey;
 But it pains our neck
 To have to fight
 To give our money!

Was this modern bard talking about lines and "queuing up"? Well, it could have been a conditioning for the perils of military service. Oh, well!

Restating Objectives

Whatever the school may have done to attract and to retain its students, the central thrust had to come from a clear concept of leading objectives and the curricular means shaped to attain such noble ends. Richard W. Smith, in an article, "College is Life," The Wesleyan, October 7, 1932, penned what could have been a sort of greeting to the new chancellor, E. Guy Cutshall.

Nebraska Wesleyan has earned a high reputation for producing outstanding students — students who have been able to succeed in graduate schools. This reputation is a natural result of admirable cooperation between students and faculty. Still Nebraska Wesleyan does not claim herself to be the apex in the world of universities.

Cutshall had just appointed a "curricular committee" whose purpose was "to move the university up the scale in its endeavors for higher standards." He admonished the professors "to seek to bring forth a program to harmonize the practical, cultural, and ethical life of a student." By early December, first fruit came in form of eight "curricular objectives"

1. A thoroughly developed physical body.
2. Foundations for leisure and work.
3. Generous cultural tools and perspectives.
4. Power to evaluate opportunities.
5. Stimulation of creativeness.
6. Wholesome appreciations and sentiments.
7. An attitude of social mindedness.
8. A Christian philosophy and practice.

For a decade, the catalogs would bear the list.

Dean F.A. Alabaster headed a committee which shaped its own "special objectives": to justify Wesleyan's claim to being an institution of higher learning, to maintain its status as a "senior college," to provide specializations in "the fields of concentration," to prepare students to enter professional schools, to make available "special opportunities" for superior students, and to restudy "the divisional plan." Cutshall urged his professors to place emphases upon training "in life" and not "for life," upon practical training "in the art of distribution," upon training for leisure time — "a liberal arts application of scientific break-throughs," upon training teachers for greater teaching, and upon giving religion a larger place "as a social

bond."

For as wide a field of readers as he could reach via The Wesleyan in late April, 1935, a senior chidingly opined that "liberal education" seemed better fitted for "a leisure class of aristocracy and not to an industrial and democratic life." This anonymous critic alluded to the "snobbishness of scholastic culture" and to its failure to teach through practice and through "trial and error"; and, needed were those disciplines necessary for "economic and social order." Weighing in balance were the merits of training versus those of education. Perhaps a changing America was demanding redesign. Almost four years later, and before he had served six months as chancellor, Ben Schwartz suggested that the school's trustees think in terms of "more personalized education" and that this become "a unique feature . . . at Nebraska Wesleyan University." Within the following year, members of the faculty undertook to debate this question: "Are the colleges of today preparing students for real living — moreso that those of 25 to 50 years ago?"

For February 16, 1940, a reporter for the campus paper did some interviewing. Some of the school's professors had referred to "broadened curricula and offerings" designed "to do with ordinary everyday life" and to "bread and butter subjects" to meet the needs of "utilitarian purposes." Whereas the "old programs" had permitted little "smattering," the new should provide more vocational training and specialization. The road ahead seemed clearly to lead to a rethinking on objectives and desired goals.

As the drainages of wartime left fewer students for classes, the faculty turned with freer time to a restating of academic aims. A visiting consultant advisedly suggested that "a church-related college" ought to send forth laymen who possessed "integrity of character," who had "experimented in the fields of general education and personal guidance," and who would be "constructively critical." Of course, basic to all such aspirations was "a theology adequate to the present world." The professors completed their task January 14, 1943, and the trustees in February approved the new objectives and directed they be printed in the forthcoming issue of the catalog. The Wesleyan had quoted from a recent statement of Wendell Willkie, Republican candidate for the presidency of the United States in 1940, who had praised liberal-arts education as that which could "set the moral and human tone for our society in the future" and which ought to avoid "the type of education which made it so easy for . . . Hitler . . . to commandeer a whole population." Chancellor Schwartz, in his "Corner" for January 15, had been only too happy to endorse Willkie's "positive appraisal."

So, Nebraska Wesleyan proclaimed it accepted "its full responsibility"

1. To maintain an academic community which expresses the spiritual ideals of the church.
2. To provide a broad range of opportunities for the development of wholesome life interests and appreciations.
3. To guide students in the processes of personal self-discipline.
4. To offer adequate means of developing human bodies as sacred instruments of self-realization and service.
5. To furnish thorough, scientific, professional, and vocational training for a worthy contribution to a Christian democracy.

Following these general objectives came those for the three academic “divisions.” Subsequent issues of the catalog iterated them for wider reading. (We shall later review the professorial doings whereby evolved these three “divisions.”)

THE HUMANITIES (art, English, foreign languages, music, philosophy, religion, and speech):

- Aesthetic enjoyment of familiar things.
- Ability to comprehend and evaluate the records of human experience.
- Appreciation of other peoples and other times through a study of their cultural contributions.
- Habits of expressing thought and feeling in conscious accordance with approved method.
- A Christian philosophy as a basis for personal stability and social usefulness.

THE NATURAL SCIENCES (biology, chemistry, hygiene, mathematics, physical education, and physics):

- Mastery of a body of scientific knowledge.
- Technique of scientific learning.
- Understanding of the scientific method.
- Practice in experimental procedure.
- Integration of the sciences as instruments of human welfare.

THE SOCIAL SCIENCES (business administration, economics, education, geography, history, political science, psychology, and sociology):

- A sense of identity with the world community.
- Ability to understand social, political, and economic conditions in their perspectives of time and space.
- Habits of critical thinking as a basis for competency in social action.
- Desire and ability to participate in movements for the general welfare.
- Understanding of the Christian ideals of democracy, and full devotion to their attainment.

These were noble ends in and of themselves. Implementation might easily provoke risk of stress and strain. Two years before, an editorial had listed some “signs of a mature person” - suitable objectives for one who might pose to be educated:

- to carry money without spending it.
- to bear an injustice without retaliating.
- to do one’s duty even when one is not watched.
- to keep at the job until it is finished.
- to make use of criticism without letting it whip you.

The Plainsman for 1943 had focused attention upon an improved “counseling system,” upon the needs of individuals, and upon matters of health and nutrition. With the war concluded, the faculty listened attentively, November 1, 1945, when Oliver H. Bimson, ‘14, Assistant Superintendent of the Lincoln Schools, addressed

them on the subject of "Adult Education." There would be objectives aplenty for the years ahead.

Reshaping the Curriculum

Shortly before the retirement of Isaac B. Schreckengast as chancellor, members of Wesleyan's chapter of the A.A.U.P. submitted recommendations for curricular change and for requirements for graduation from the college of liberal arts. An adopting of the "Chicago Plan" and of certain of Robert Hutchins' liberal guidelines had put N.W.U. firmly on the track of "divisional organization." Alterations instituted by the faculty during the next fifteen years sought to refine and perfect the basic structure as outlined March 4, 1932.

Constant were the B.A. and B.S. degrees — with their respective requirements for majors, minors, and "upper level" credits. The blendings of programs in business administration and commerce, in art, in music, and in expression into the structures for the bachelors' degrees brought experimentations leading to these: B.S. in Business Administration; B.F.A.s in public school music and music education; Bachelor of Music; and B.A. with music as a major or minor. The degree in business administration and the B.F.A.s did not long endure. A B.S. in Education persisted until adjusted to become a B.A. in Education. As the school emerged into the post-war year of 1946, it offered its students an array of five degrees — B.A., B.S., B.A. in Education, B.A. with music as major or minor, and Bachelor of Music.

The varying prescriptions for the degrees demanded careful scrutiny on part of student and of advisor — to make certain that requirements were met and limitations not exceeded. Faulty planning in selection of courses, or change of program after the sophomore year, could force one to engage in an additional term or summer session, or more. The school reserved a bachelor of science "in nursing" for those who qualified. The author of "Type & Tripe" suggested March 16, 1944, that the faculty approve an "A.P. degree" — in apple polishing. There may have been some who were earning it. Oh, well!

Each department quite freely prescribed "the course work" for its majors and minors. Students seeking a B.A. faced the old staples of twenty-five hours for a major and fifteen for a minor. Those in pursuit of a B.S. lumped their concentrations a bit differently — 20 hours in the major and 10 hours in each of two minors. Credits earned at "D" level could not count toward a major or minor. Of the remaining 85 hours which rested on the bottom line for a degree, the grand total being 125, the "absolutes" for the general course in 1933 called for 20 hours — 4 in physical education, to be taken the freshman and sophomore years; 6 in "freshman English"; a minimum of 4 hours from two specified studies in literature; and 6 for a year's study in French, German, Greek, or Latin. These "absolutes" remained constant until 1942 when the professors shelved the language prescription and reduced the "absolutes" to 14 hours.

Along with the absolutes were the "group electives," and altogether they composed a program of "general education" — a sort of "core-curriculum" common to nearly all the degrees. This was part of the reform shaped by the professors in March, 1932. For 24 hours of credit, a student had to elect a panel of three-hour courses from eight of ten subject areas — bible, biology, chemistry, economic development, human geography, history, philosophy, physics, political science or

sociology, and psychology. One could exclude the fields of religion and philosophy, but had to include two of the "social sciences" and one of the "natural sciences." The faculty did not limit these "electives" to specific courses, nor did the teachers require a laboratory experience for the qualifying "natural science."

With 1935 came change. The professors increased the fields to twelve — by adding hygiene and speech; they boosted the areas to be covered to ten and raised the total of hours to 30; and, they specified that one elective had to be "a science with laboratory." Furthermore, by number identification, they designated by department those courses which alone could meet the "general requirements." Perhaps rumblings and grumbings from students — who likened themselves to "swimmers in a flowing sea" and "never able to rise high enough to see around and about" because the heightening waves of "general requirements" were leaving too little time for music, art, dramatics, debate, pep-club, and other desired activities — caught the ears of attentive teachers. As one author of lament put it: "It is well to remember that the best consists not in doing extraordinary things, but in doing ordinary things extraordinarily well." Nonetheless, for whatever reasons, the faculty in 1936 made adjustment and reduced the required fields to nine and the hours to 27, preserved the science-laboratory provision, and adjusted the dates at which times the changes became effective for the classes.

When Dr. J. L. Seaton of Albion College completed his "Academic Survey" of Nebraska Wesleyan and submitted to the Board of Trustees his findings, February 10, 1938, he pointed to several problems. Not only did he insist the school cease to call itself a university, for it was in reality no more than a college, but he urged it to "remove the sham" of referring to its "separate schools of teacher training and fine arts." Seaton further recommended that the faculty mold a "stripped curriculum" to lead to a single bachelor of arts degree. He was not impressed by "the minor changes" which had been effected. He had found no "practical application" at Wesleyan of divisional organization, for each department had continued "to go its way" — with excessive padding of courses not often taught, with many "duplications" of effort throughout the several programs, with certain professors attempting to handle teaching loads in excess of thirty hours, and with very light enrollments in many classes or studies. Seaton implied that this Wesleyan had too many entrenched "Professors" and too few in lesser ranks. He noted that it was foolish for the financially belabored institution to maintain its programs in industrial arts and in journalism, to ignore the collapse of demand for courses in Greek and Latin, and to promote, beyond its capacities, far-reaching participation in competitive athletics.

Both faculty and trustees heeded with solemn resolve certain of Seaton's suggestions. Simultaneously the expectations for embetterment which came with the election of Harry Lee Upperman to be chancellor cushioned the urgency for much of curricular reform. Then, almost by the magic of some sort of Methodist legerdemain, Ben Schwartz assumed the office of chancellor, September 1, 1938, and any penetrating tampering with the curricular framework seemed hardly appropriate. When called upon to give the oration for "senior recognition," November, 1939, Wayne Stewart employed alliteration to chide the faculty for its "Indecision," for he opined the most popular courses in Wesleyan's curriculum to be "dawdle, dabble, and depend." Stewart had discerned that too many of his classmates were reaching graduation without knowing "just what they intended to

do with their lives." But, the undaunted professors kept their eyes firmly fixed on the central issue — What ought to be the objectives of a liberal-arts curriculum?

Members of the faculty did persevere in their efforts to take seriously Seaton's criticisms and observations. They moved with effect to converge all programs onto a liberal-arts track, but they also sought to preserve certain flexibilities which found expression in a "B.A. in Education" and one in music. To assure conformity to the best of liberal-arts intent, they placed limits to the "elective credits" which candidates for degrees could apply within the minimum of 125 hours. These narrowings focused upon courses in education, in manual training and practical arts, in applied art and art history, and in applied music and music history and theory. The catalog for April, 1940, bore the news, and freshmen and new students who entered in September faced into a different wind; upperclassmen, particularly juniors and seniors, remained privileged to complete their old programs or to switch to the new. (By 1945, the faculty permitted limited hours in shorthand and typing "to be counted" — even certain credits from Lincoln School of Commerce.)

As the clouds of wartime increased in density, the faculty steered away from further pursuit of dramatic overhaul. But, we should not overlook at least four adjustments made as these academicians pressed on toward curricular perfection. We have already noted their abandonment of a requirement in "languages" — even to such measure that it did not remain as an "elective field" within the "group requirements." Subsequent catalogs posted this reminder —

While foreign language is not prescribed as a requirement in the earning of a baccalaureate degree, students who are anticipating advanced professional and graduate study should consider their own needs. Many professional and graduate schools require a reading knowledge of one or more foreign languages.

In 1944 came an additional option — which loosened somewhat the directives leading to a degree. The faculty added mathematics (1) to the designated fields within the group requirements, but left as before the specification of twenty-seven hours from nine of the fields. Astronomy (1) or (10) had long been a qualifying study in physics, but it lacked the prescribed laboratory.

A third adjustment, the second in effect for September, 1944, established a "Divisional Major." Purpose was to permit a student to exercise greater freedom in the selection of studies to meet "rather definite plans for . . . future." With a student's best interest to be served, the advising professor and the chairman of the division had to approve registrations. A candidate had to complete fifty hours in the chosen division (natural sciences, social sciences, or humanities) and twenty-four hours of the fifty had to be earned at "the upper-level." The formula prescribed no minor, but it did meet the absolute and group requirements. The divisional major, as usually structured by student and advisor, could quite easily meet the guidelines for a bachelor of science degree, the B.S.

The catalog, April, 1946, noted our fourth adjustment, a matter of cosmetics. The faculty had changed the term "Group Requirements" to "General Education Requirements." The new nomenclature had some purposeful implication. If popular trends appeared to dictate greater concentrations for specialization and training, Wesleyan's professors wished to preserve the goal that a liberal-arts student

be somewhat learned in many disciplines.

— Admission

Publicity released by the school's administrators often referred to the "high quality" of student who sought admission to Nebraska Wesleyan. "Entrance requirements" conformed closely to the lines drawn by the State Department of Education and the University of Nebraska. Applicants who came from accredited four-year high schools met easily the basic 12 entrance units for 24 points — preferably to be lumped into the subjects of English, Latin (later "foreign language"), physics and mathematics and natural sciences, and the social sciences. When schools in the cities and larger towns began to shift to a three-year high school, with the ninth grade topping the three years of a junior high school, requirements for admission to college remained virtually the same. Applicants who came from nonaccredited high schools, or those who lacked in their basic units, could gain "conditional admission." One could have "full standing" upon satisfactory completion of a semester's work. Understood was that one's transcript of work in high school indicate promise of successful study at college level.

— Advanced Standing

The faculty in 1937 adopted a procedure to grant "advanced standing by examination." Purpose was to attract the more able and aggressive applicants who wished to bypass an introductory course requisite to engagement in a more advanced study. An aspirant faced both oral and written examinations, and the instructor of the course and the dean of the college had to approve an application. An entering student who felt sufficiently prepared to do well with the examinations had also the option "to earn credit," and the fee was one dollar "per hour desired" — with payment to precede any taking of the tests. The registrar's office made permanent record of the results. Excessive use of the opportunity never became a problem at N.W.U.

— Accelerated Study

The pressures of wartime prompted nearly all colleges and universities to inaugurate programs of accelerated study. By January, 1943, Nebraska Wesleyan had arranged with numerous high school principals to enroll for college work certain seniors who would be receiving their diplomas by June and who were in the upper ten per cent of their classes. Thus, high school seniors might get "a head start on their college program" and become more advanced before enlistment or draft had placed them in one of the branches of service. Ten seniors from nearby high schools immediately took advantage of the opportunity. With modifications, and as directed by Wesleyan's "admissions committee," the facilitation continued — and after the war.

— Lower and Upper Levels

Once admitted to Nebraska Wesleyan, a student needed quickly to understand that courses fell into one of two categories — "lower division" and "upper division." Professors designed their courses at the lower division to meet the more basic needs of freshmen and sophomores and to be introductory to advanced studies. The courses bore numbers 1 to 99. For juniors and seniors, and for those sophomores who could qualify, the advanced studies lay in the upper division, and these carried the numbers 101 to 199. To meet requirements for a degree, a student had to amass 40 hours of "upper division credit," and 9 of these had to be in the major. Certain lower division courses could be translated into "upper division credit" should one do satisfactorily the required "additional work." The

administrative council of the faculty approved all such accommodations, each instructor was honor bound to maintain high standards, and sophomores were the chief recipients of the favor. Of course, in each case, an application form with the required signatures was completed and kept on file in the registrar's office.

Use of the term "division" to designate both academic classification of departments and level of instruction of courses gave rise to confusion and complaint. Not until 1943 did the professors take heed and adopt clarifying change — to "Upper- and Lower-Level Classes." Then, October 4, 1944, they altered substantially their "scheme to number courses." The lower-level courses remained for introductory purposes and as "basic surveys" sought to acquaint freshmen and sophomores with the various fields and disciplines; numbers 1 to 99 continued to identify these studies. Next came those of the "intermediate level," and these were more advanced; were open to sophomores, juniors and seniors, and "qualifying freshmen"; carried numbers 100 to 199; and in many cases could be boosted to upper-level credit — upon application and satisfactory performance of the required additional work. Of true "advanced status" were the upper-level courses — as designed for juniors and seniors at work to complete their majors and minors; identified by numbers 200 to 299, these studies put clear focus upon this requirement for a degree — 40 hours of credit at the upper-level and with a minimum of nine in the major. The professors did not tamper with the bottom line of 125 credits for a degree. These "levels" went into effect September, 1945.

— Career-Training

A growing importance of career-training regularly found emphasis in the school's catalogs under the heading "Pre-Professional Courses." Orchestration of the several programs found expression in detailed outlines, semester by semester, designed to lead to various desired goals. Those to cover one or two years were somewhat terminal within themselves; those for three years could bring a bachelor's degree from Nebraska Wesleyan upon the completion of a first-year study in a professional college; those of four years aimed to round out qualifications for a degree. In 1932, the line-up included the following: Business Administration, 4 years; Secretarial Training, 2 & 4; Dentistry, 1 & 3; Engineering, 2 & 4; Journalism, 2 & 3 & 4; Law, 2 & 3 & 4; Medicine, 3 & 4; Nursing, 2; Social Work, 4; and Christian Leadership Vocations, 2.

The tightening nooses of the depression's economies narrowed somewhat the options, but not greatly. Within a few years, listings for "special courses" offered plans for those interested in pharmacy, in employment as electrician or farm mechanic, in personnel work, and in vocational guidance. Changing times may have prompted shifts in descriptive terminology, for references switched to "Special Vocational Courses" — which, in turn, translated by 1944 into "Preparation for Professions." The catalog, March, 1946, presented these areas: business, conservation, engineering, law, library science, medicine and dentistry, medical technology, nursing, the Christian ministry, scientific research, social work, and teaching.

— Graduate Work

"Graduate work," leading to a master of arts degree, remained until 1937 a feature of the institution's academic program. Requirements remained as earlier defined, and never was more than a handful of aspirants involved. The trustees made it clear in 1934 that at Nebraska Wesleyan "the best effort of the faculty

belongs . . . to the purposes of the colleges rather than to the graduate department." By action of the faculty, December 3, 1937, a coup de grace descended as resolved:

Since the offerings in courses of graduate level in the departments of Biology, English, Political Science, and Psychology have been withdrawn, the graduate committee recommends to the faculty that no work be offered toward a masters degree from Nebraska Wesleyan.

Thus came to a close this part of academic purpose which had been instituted at the school's founding, fifty years before.

— Academic Divisions

The school's financial straits had by 1932 practically dictated that it reorganize "on a strict college basis," and the so-called "Chicago plan" suggested a means of transition. E. Guy Cutshall pushed for the move, and the faculty lumped their departments into six general divisions — within "the college of liberal arts." The trustees, May 31, 1934, approved of the "labors for reform": I. Language and Literature (English, French, German, Greek, and Latin); II. Music and Art; III. Philosophy (biology, psychology, religion, and philosophy); IV. Physical Sciences (mathematics, astronomy, physics, chemistry, and geology; V. Social Sciences (economics, geography, government, history, and sociology); and VI. Speech and Dramatics. The Teacher's College and "education" remained in a pasture apart and away from the embrace of any division.

The members of the faculty, ever mindful of John Wesley's admonition to press on toward perfection, seemed not for long to be satisfied with their lumpings. In readiness for the fall term, 1939, an array of eight divisions disclosed alterations and shiftings —

- I. Language and Literature (no change).
- II. Fine Arts (dramatics, drawing and design, and speech).
- III. Natural Sciences (astronomy, biology, chemistry, industrial arts, mathematics, and physics).
- IV. Political and Social Sciences (as before, but add journalism).
- V. Religion, Philosophy, and Psychology.
- VI. Education.
- VII. Music.
- VIII. Health and Physical Education.

One may wonder why the professors had left biology for five years in the ranks of "Philosophy" before putting it more comfortably within the fold of the "Natural Sciences."

As thoughts began to turn to the possibility of a "divisional major," further restructuring — with certain consolidations — came in February, 1942. The clusterings rounded out to four, and some of the shiftings may have lifted a few eyebrows —

- I. Language and Literature (English, literature, speech, foreign language, debate, and journalism).
- II. Social Sciences (history, geography, sociology, political science, psychology, education, religion, economics, and philosophy).

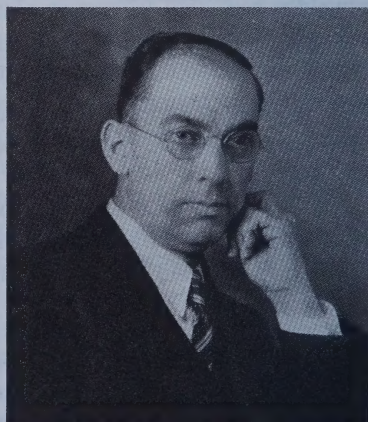
- III. Natural Sciences (biology, physics, chemistry, mathematics, industrial arts, astronomy, geology, and physical education).
- IV. Fine Arts (music, drawing and design, and dramatics).

After a visiting team of consultants had reviewed the framework and had suggested further streamlining, the faculty, by February, 1943, had refocused its collective mind, and something more akin to perfection had emerged. Each department found itself classified into one of three divisions: HUMANITIES included art, English, foreign languages, music, philosophy, religion, and speech; SOCIAL SCIENCES contained business administration, economics, education, geography, history, political science, psychology, and sociology; and NATURAL SCIENCES embraced biology, chemistry, hygiene, mathematics, physical education, and physics and astronomy. The professors had reached a plateau of stability with their new structure, and they pressed on to shape a legitimate "divisional major," one that could match in excellence the traditional requirements for departmental majors and minors. Ethel Booth, Rose B. Clark, and Claude J. Shirk respectively chaired the three divisions.

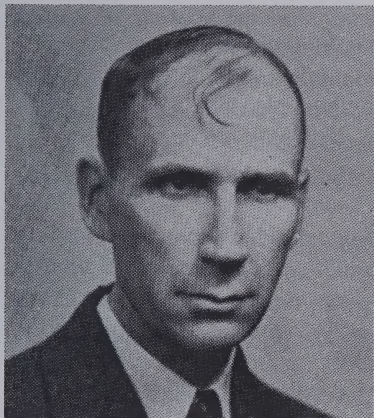
— The Departments

The several academic departments remained during these years as small kingdoms beholden only to themselves and quite unaffected by the divisional reorganizations. In most cases, leadership of long tenure seemed to provide stability on a high plain, and feedbacks indicated impressive products from instruction of excellent quality. Limitations imposed by depression and wartime permitted small margins for experimentation beyond the borders of proved programs. Nevertheless, a sampling does reveal some venturings and some declines.

As students sought more to be able to live happily and successfully in "our present world," the classical languages languished because so few pursued them, and Dean F. A. Alabaster with sadness witnessed the withering away. Chemistry, according to popular discussion, remained the "hardest subject to take," but Adam Durham denied it — as did his successors. Professor Gregg's frequent excursions to institutions for the mentally ill and his exciting experiments in psychology came to a close at Wesleyan when he retired in 1939; but, R. W. Deal kept up the momentum and would later introduce a study in "race psychology." Professors Jensen and Shirk never wavered from their respective standards in physics and biology, and Shirk even persuaded the trustees to permit him and his assistants to use the laboratories "at night." Enid Miller never permitted the pace to be slackened in forensics and dramatics. Rose B. Clark, until the war's confinements prohibited her excursions, seemed tireless as she embarked with students to study the geological evidences which abounded in the Black Hills, in the Ozarks, and in Minnesota and Wisconsin. The untimely death of Edward R. Lewis resulted in the venue of John Rosentrater to Nebraska Wesleyan, and the latter presided



Edward Rust Lewis



John Rosentrater

over the uniting of the departments of religion and philosophy and to the introduction of new courses, such as "Religions of Mankind." Wendell Hoffman witnessed the board's decision to eliminate his new department of journalism (February, 1940), but the subject kept struggling to survive as an offering in the department of English. Professor Joe A. Parsons had so accommodated his department of industrial arts to meet rising demand that the trustees dared not follow Seaton's recommendation to end the program; wartime did bring halt to courses in woodwork, metalwork, black-smithing, machine shop,

woodturning, woodfinishing, drafting, architectural drawing, upholstery, millwork, and descriptive geometry, but "manual arts" would rise as the phoenix of lore from the ashes of discard and serve well into the 1950s the students of N.W.U. Gale W. McGee, a young professor in the department of speech (and later to serve as U.S. Senator from Wyoming), found his wartime class in "parliamentary law" to be composed entirely of young women, an experience where "shy souls on the campus learn to be brazen." E. Glenn Callen looked ahead to the postwar world and shaped new studies in international organizations and political reconstructions. Callen lent eager ear to the Nebraska Conference's pleas for ministers who understood "rural sociology" and who would be better prepared to lead in "an effective rural ministry"; the Reverend Clyde N. Rogers was on hand to direct this program and to assist in the recruitment of students who desired to help meet the goals of the church's Town and Country Commission. If some of these samplings indicate decline or innovation, the record in its entirety displays a persistent stability. The college, with all its departments, seemed much stronger in 1946 than it had in 1932.



Joe A. Parsons

Grading System

All along the way, whatever may have been sensed from the faculty's restructuring and reprogramming, students were ultimately concerned with a bottom line, the grade. Perennially a question for review, the "grading system" remained somewhat of a piece de resistance against change. To strive after fairness and evenness of judgment, the professors defined their guidelines, and "a grade" was to represent an analysis based on attitude, initiative, study techniques, scholarship, and individual improvement. Some of the teachers may have found comfort in "the curve," but it is doubtful that anyone rode long with ease in such saddle. Eventually

this "guide sheet" had emerged to assure uniformity "in the scoring of student achievement and progress," and it prevailed during these years.

"A" for work "approaching perfection" — about 7% of an enrollment.

"B" for superior work, clearly above average — 24%.

"C" for average work — 38%.

"D" for inferior work — 24%.

"F" for "failure in the class" — 7%.

Well, this appeared to be "a curve," but it was result rather than directive. The chips, as they had fallen "over the years," had simply clustered into these percentages.

Two other marks remained always on the fringe. First was the "I" — incompleted work arising from circumstances "beyond a student's control." Granted a year's time to complete all requirements, one would then receive a grade "based on quality of the work." Work left unfinished remained on record as "I." For work "unfinished because of volition," a "U" became the appropriate mark. This, too, carried a period of grace for a year, but an eventual grade could be no higher than "D"; and, if not satisfactorily completed, an "F."

A year's time to remove these conditional marks afforded much procrastination, and the faculty moved by 1940 to grant no more than "a reasonable time." Such vagueness created an administrative limbo. So, in 1942, the professors decided "one month" was sufficient extension of time to complete work and to remove an "I" or "U." Of course, on application, a student could receive an extension of time from the faculty's administrative council. On this plateau these matters rested for several years.

From about 1936 to 1941 the faculty made use of two special marks, "WP" and "WF" — to denote withdrawals with status of work passing or failing. Reason for disbanding these "grades" was not stated, and practicality would in future lead to their revival.

— "Honor Points"

Vital to one's qualifications to graduate was an accumulation of "honor points." For each hour of "A," came three points; for an hour of "B," two points; for "C," one. Established policy required no more than 100 points for graduation, and this permitted one-fifth of the 125 credits to rest at "D" level. With no more than a smattering of grades at "A" or "B," a student could gain a baccalaureate degree with more than one-fifth of the credits below the "C" level. Not until 1939 did the standard reach to higher ground, when by resolve of the faculty the "honor point average" stepped upward to "C" level — the accumulation of points to be a minimum of 125. But, the school's professors were not content to leave their academic screw so loosely tightened, and in 1944 they added a twist whereby each hour of "F" resulted in a loss of an honor point. Students of the postwar era would be facing into the winds of higher academic standards at N.W.U.

— Absences

Wesleyan's professors always took dim views of absences, and they never seemed to be long satisfied with any "policy" which they shaped. Nor were students in accord with the same, whatever or whenever. Over the years, it seemed almost to be a performance of "musical chairs" as chanted to the rhythm of

Good morning to you; Good morning to you!
 We're all in our places,
 With bright, shining faces.
 Oh, this is the way
 To start a new day.

Tuition was considered to be relatively high, certainly when contrasted with the state schools, and Wesleyan's teachers felt duty bound to insist that students be regularly in classes to receive their money's worth. So, came policy and adjustment, and adjustment, and adjustment.

The catalog, April, 1932, disclosed the setting of the stage. Each professor was honor bound to record absences and tardies, beginning with the first meeting of a class in a semester; to make weekly reports to the registrar; to count as absent any student who had not paid or arranged to pay tuition and fees; and to refuse all "excuses" not approved by the dean of the college. The registrar kept the records, applied all penalties, and directed appeals to the dean and to the administrative council. A battery of guidelines disclosed the weightiness of her task.

- three tardies counted as one absence.
- 15 absences, from all sources, resulted automatically in a loss of 1 hour credit; absences above a "15 block" were not carried into the next semester; a registration for less than 15 hours would find the "block" reduced accordingly.
- Absences in excess of one-tenth the times a class met in a semester brought an automatic "drop with F," unless the professor were to approve reinstatement and to administer a "special examination" which required payment of a \$2 fee."
- Absences before and after vacation counted treble.
- Students with ministerial charges were relieved from penalties when their duties interfered with attendance.
- Students whose names were on approved lists for absences due to athletics, debate, oratory, glee clubs, etc., suffered no penalties — when thus engaged.
- Illnesses and unavoidable causes, when acceptably reported, brought no penalties.

Faculty and registrar endured the regimen for three years.

Well, new rules "to deal with class skips" came in spring, 1935; and, like unto the old, these were based on an assumption that "college students come to make the most of their opportunities for obtaining an education." Of course, "legitimate reasons" nurtured "legitimate excuses," and the personnel deans held the reins of authority. A few wrinkles in the alterations are worthy of note:

- the general policy applied only to "lower-level courses."
- should absences accumulated in a course reach one-tenth of the scheduled meetings per semester, the registrar would lower the term grade one unit — for example, a "C" could become a "D."

- For classes at “upper division,” each instructor could formulate his or her own policy, but was expected to inform the registrar should a student do less than “C work.”
- Each six weeks the registrar was to inform the respective deans of those students whose work was delinquent or threatened by absences.

Additional easings followed before long — in effort to give ear to voices of protest and suggestion.

Editorials in The Wesleyan kept alive the issue of the “attendance rule respecting skipping classes,” and the faculty, with eye on the need to keep students in the school, made valiant effort to provide some liberalizing flexibilities. Voices of fret and grumble had, by early 1937, echoed upon the variations of policy permitted under the altered rules. Some professors were making their own special rules; some seemed to have none at all; some had turned to longer and more difficult “comprehensive examinations” — with special emphases upon materials treated in class sessions; some resorted to a “make-up quiz” for each absence; some drew the same bold line for their advanced studies as they followed for their “introductions”; and some were firm believers that those whose unexcused absences became excessive ought do “additional work,” “make up work,” or “special assignments.” Matters had come to some sort of head by February 9 when the faculty resolved: “Each instructor shall have full jurisdiction over attendance and discipline in his classes.” The new directive stated that standards of attendance and punctuality were to be “consistent with good scholarship.” Each professor had authority “to terminate registration” when excessive absences warranted.

This most recent loosening seemed to permit all policies, and youthful critics began to strum for a stability which might come from more definiteness. One concession granted by the faculty did meet with hearty approval — to expunge from the records “any reduction of grades, since September, 1935, that had been made because of absences.” So, the registrar restored “the original grades.” The professors continued to urge themselves to inform, for consultation purposes, the deans of men and women “by name those students whose absences were excessive.” Too, consensus suggested that absences before and after vacation should be of “no special significance” — provided there had been no “scattered absences” preceding.

With too many loose strings now flapping in the breeze of uncertainty, the faculty decided to restore some stability. In September, 1938, students were greeted with a new statement on class absences, an “Interpretation of Rules.” Instructors were to resume their weekly reports to the registrar; personnel deans were to use these reports for purposes of consultation and advice; each accumulated block of fifteen “unexcused absences” at semester’s end would cost the errant offender an hour’s credit; three tardies would again count as an absence; and absences before and after a vacation “counted double.” The statement made note that when an attendance record so warranted, an instructor had the power to drop from a class the truant “with a grade of F.” To make known that members of the faculty were much in earnest, the revised “code” called for the posting — on the bulletin boards outside the doors of the deans’ offices — of the names of students with excessive absences in both chapel and classes. No longer were offenders to be sheltered by a blanket of oblivion. Excessive absences were to go public.

Publicity fostered reaction, and few students liked the “idea of compulsory.” The pendulum had made a return swing to a more traditional point.

Editors of The Wesleyan gathered statistics and opined that, were it not for the abuses of a relative few, "compulsory class attendance" could be cast aside. Basically, good teaching ought to assure a full class. One writer averred: "We don't know what to think." Another settled back with this poser: "Is it better to lead the horse to water even if he won't drink — than to leave the poor critter to his own judgment?"

As the fall semester for 1939 drew to its close, a mathematical finding showed that 9 men and 9 women had collectively missed 270 hours of classes, that each class period carried a monetary value of 25¢, and that these truants had wasted a grand total of \$68 — almost a semester's tuition for one person. For editors, the question remained "a weedy issue"; and some students seemed unconcerned about "getting their money's worth." Failure in classwork could result in suspension or dismissal, and a poetic warning reached the campus press, May, 1942 —

If excessive skips have caused you sorrow,
Don't worry.
Vacation might start tomorrow,
and last, and last, and last!

Policy held firm during the years of war. The faculty returned to a former practice which could drop from a class roll, with a grade of "F," anyone whose unexcused absences exceeded the credit hours at stake. Any student "on probation" — because of class or chapel attendance — could not represent the school in any athletic, forensic, or musical event, or be an officer in class or organization. The dean of women continued to post the names of offenders, and publicity was expected to give sufficient notice and warning. In certain respects, 1946 was not entirely dissimilar to 1932.

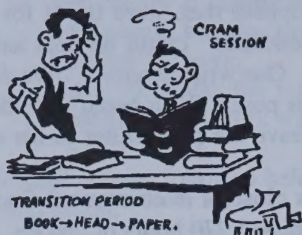
— Examinations

Whatever may have been the policy anent absences, examinations remained invariably constant and firmly ensconced, and in nearly all cases as inevitable as death and taxes. Testings which reckoned with six-week and mid term purposes fell randomly as the instructors chose; the faculty carefully scheduled semester's "finals" to avoid "conflicts." A professor could forego "a final," but each teacher was expected to put the "scheduled time" to valid purposes — "with the class." But, for nearly each student, these examinations were always occasions to be preceded by much cramming and the burnings of "midnight oil." Poetic murmurings frequently gained audience via The Wesleyan. For example —

Exams are just like women,
Which is exactly right;
They ask such foolish questions,
And keep you up all night.

For another —

Now I sit me down to cram,
To study for this darned exam,
And if I cannot learn this junk,
I pray the Lord I still won't flunk.



Editorial comment opined: "Only a man who has suffered could write like that."

One of the most memorable hurdles was the "departmental exam" for freshman English, and it was full of "perils and pitfalls." Old grads vividly recalled their experiences with these trials, for "to flunk" the examination was "to flunk" the course, and such equated with "total disgrace and a repeated study of grammar and of

punctuation." A special "clover leaf arrangement" of chairs enabled the professors to have full trust in their students' honor. Happiness came when one could intone this ditty —

The joyous words
In all the world
Are not enough en masse
To tell of our emotions
When prof says —
"You pass!"

And, of what good were the dreaded "finals"? When queried, most professors insisted they were "necessary things" — like them or not. Too, was there "a better system available"? Several teachers "saw positive good in them," for these challenges forced students "to review and to organize and to rethink"; and, preparation for an examination encouraged "self-discipline." One anonymous confessor may have admitted with reluctance: "These major tests keep us on our toes." Some of the professors argued that the heaviest burden always fell upon them, for they had to prepare, to read and correct, and to evaluate; and they had always to strive to be fair. Often answered without satisfaction was a chief complaint, that members of the faculty were prone to prefer that responses on examinations reflect their own opinions and conclusions and permitted "little leeway for the student to take." Editorials sometimes stressed that "a good instructor" would welcome valid treatments and interpretations which differed, and would encourage "independent work and thinking" on the parts of students. The issue was never to lie long at rest.

— Academic Delinquency

Well and whenever, too much trouble with examinations resulted in "academic probation." To be sure, other factors entered the picture — lateness in reports and "papers," being in arrears with laboratory experiments and analyses, and absences. The faculty's policy on delinquency departed little from that stated in April, 1932. At the end of each six- and twelve-week period, the professors reported by course and hours those students whose work stood at "D" and at "F." If any combination of "Ds" and "Fs" embraced one-half of one's registration, or if "Fs" in two subjects equalled one-third of a commitment, said student went immediately "on probation." A student's failure to move upward from probation could bring dismissal from the university at the end of the next report period. A semester's end was the usual time for such reckoning, and dismissal for academic delinquency

joined with a directive which specified a lapse of a full semester before "re-enrollment." A student facing such dismissal could always appeal to the administrative council of the faculty. The policy rested upon an assumption that failing work indicated "either proof of inability or unwillingness" to meet a standard of performance. For "extenuating circumstances," the committee was congenial to the granting of necessary waivers. Procedure also directed that students with "D" standing be warned that their responses were close to failing.

Members of the faculty did not hesitate to notch in adjustments — as need seemed to arise. Grades of "T" and "U" entered into the reckoning as "failures," but could change a picture if "removed in time." As effort to salvage more of their delinquents, the professors in 1939 approved a process whereby a student, dismissed "for the first time," could immediately re-enroll for no more than nine hours of credit. If, by end of twelve weeks into the semester, improvement were lacking, dismissal would be "without further consideration." So, as recorded in the minutes of the faculty's administrative council, probationers could "lift," could "continue," or be "out."

Wesleyan's mentors had kept up to date their "guide sheet for diagnosis," a listing of causes "for student failures." Its original purpose had been to assist advisors in effort to keep freshmen in college. By the later 'thirties, they had rephrased the "causes" — in spots — and had found them to be as pertinent to upperclassmen as to the younger sort.

Lack of a daily program.

Poor study habits.

Insufficient vocabulary.

Not ready to take a subject.

Low ideals of scholarship.

Lack of ability in reading, composition, and spelling.

Imperfect health or poor eyesight, or hearing.

Insufficient sleep and exercise.

Overestimated self-rating.

Lack of self-reliance.

Wrong eating habits.

Overemphasis upon extra-curricular activities.

Lack of interest in school work.

Uncertainty about vocation.

Intellectual dishonesty.

Too much or too little money.

Timidity or unwillingness to talk things over with advisor, dean,
or professor.

Lack of co-operation with Wesleyan ideals.

The professors kept their eagles' eyes focused upon "extra-curricular activities." We have treated of their effort to structure a "point-system" to rate participations and to limit ventures should "overemphasis" interfere with academic achievement — the scoring to be ready for the fall semester, 1940. The writer of "Type & Tripe" added yet another "cause":

four books to read
 three term papers to write
 two reports to hand in
 and exams in sight.
 lord give me emancipation
 i am the victim of procrastination.

For most, it was a matter of discipline; or, as Professor Jensen noted, "indifference and laziness."

— Honors

The other side of the academic coin featured the profile of a student whose academic achievements warranted "honors." The faculty tampered little with the standards and rules already in effect by 1932. Anyone seeking to graduate with "General Honors" had to make such declaration early "in the junior year," had to maintain an honor-point average of 2.25 (minimum), and had to engage in a reading program of thirty books — chosen from lists compiled by the several departments and with no more than three books from any one department's recommendations. Heads of the several departments would then examine the written reports and discuss with the applicant the contents and meanings of the selections. Of course, all reports had to be completed before graduation, and "General Honors" would distinguish the diplomas of the deserving graduates.

"Departmental Honors" were more dependent upon work done in the major and minor subjects, with the general average, too, to be no lower than 2.25 points. One's declaration of intent had to come early in the junior year, was to receive approvals from the involved professors, and would culminate, prior to graduation, in a public oral examination already preceded by a comprehensive written examination. These honors came in three levels — "With Distinction," "With High Distinction," and "With Highest Distinction." Diplomas carried the inscriptions. J.C. Jensen, who nearly always presided before the annual "Honors Convocation," repeatedly registered small lament that too few students sought to graduate with "honors."

The faculty, January 31, 1945, moved to tighten the standards a bit. An applicant for departmental honors, henceforth, had to meet a minimum of 2.5 points in the major and minor subjects, and an oral examination before "a visiting professor" could not be scheduled until a candidate had passed the qualifying written examinations in the major and minor fields. For "General Honors," an applicant had to complete successfully at "B" level qualifying examinations in five subject areas, after which would come an oral examination before a committee of five. Restored were two levels for these honors — "With Distinction" and "With High Distinction." "With Highest Distinction" was reserved for the very few who could qualify under the program for "Departmental Honors."

— Weekly Schedule

The weekly schedule for classes was one of compactness. We must remember that attendance "at chapel" was mandatory, and these sessions gradually boiled down to two per week, Tuesdays and Thursdays at 10:00. Hearsay had attributed to Dean B. E. McProud, of the teacher's college, the improvising of "floating periods" which sought to leave no gaps for classes in the morning hours. Also in need of consideration were courses which brought credits of two, four, and

five hours — rather than the usual three. As adjusted from time to time, the weekly schedule reached this level of perfection in 1943.

1st period	—	8:00		T	(W)	T	F
2nd period	—	9:00	M		W	(T)	F
3rd period	—	10:00	M		W		F
4th period	—	11:00	M	T		T	(F)
5th period	—	8:00	M		("1st float")		
		9:00		T			
		11:00			W		
6th period	—	8:00			W	("2nd float")	
		9:00				T	
		11:00					F
7th period	—	1:00	M	T	W	T	F
Labs	—	1:00 to 4:00					

—Student Load

The faculty insisted that a "student load" should not exceed 17 hours (ordinarily), and freshmen were rarely permitted to attempt more than 15. To be eligible to participate in "school affairs" or to be active members of a fraternal group, a student had to be successfully carrying a minimum of 12 hours. Statistical records revealed the greater academic excellence of seniors — with juniors, sophomores, and freshmen trailing behind in order. A multiplicity of causes and effects accounted for improvement which came with academic aging.

— "General Reading Course"

Considered by many to be quite avant-garde was the "general reading course" which nearly each department availed to its majors. Agreed-upon rules specified that an enrollee, to earn an hour's credit, read a minimum of 1500 pages from an assortment of books and "journals," all to treat of a common topic or of a suitable combination of related subjects; and, then to submit on each selection an analytical and evaluative report to the "major professor" who had approved the project. A junior could register for no more than one hour of such work a semester; a senior for two. Thus, it was possible for one to earn six credits, but none of them could apply toward "a major" — all to be "elective" within the total of 125 required for a degree. Intent of the faculty seemed clearly to permit an advisor to shape a course "not consistent with that given in the catalog."

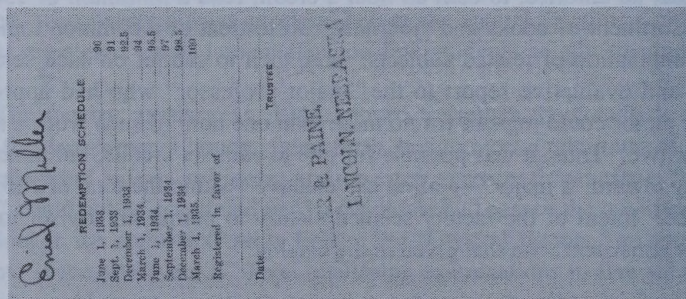
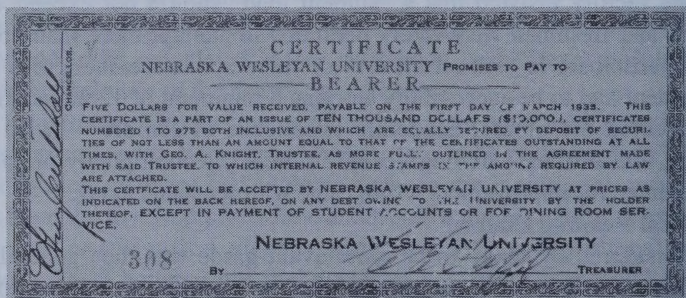
The Faculty

The pillars which held up and together the academic platform across which marched the parade of students were the professors. Graduates, in reunion, never tire of comparing notes and appraisals as they conjure up visions of their favorites and their not-so-favorites. Only decades after they had trod the paths of the campus did these alumni learn of the financial sacrifices made by their teachers and administrators in order to keep their alma mater in operation. Along with certain members of the Board of Trustees, Chancellors Cutshall and Schwartz frequently made note of the solid spirit of loyalty, super morale, and strong faith which sustained these people as they survived with their "meager living wages" at "bare minimum." Professor Claude Shirk was quoted as having summed it up in this way:

"We are all in this as a family and we'll share and share alike." Nebraska Wesleyan would endure only if its program could be kept intact, and such pledge of loyalty was indeed "an historic event in Wesleyan History."

— Salaries

We have reviewed the school's financial straits and its struggle to survive. As "refunds to the school," the faculty by 1935 had accepted voluntarily three cuts in salary — two of 20% and one of 10%. Full professorial salaries, for heads of departments, had stood, as late as 1931, at \$3,000. These had dropped to \$1,500. Of course, associates, assistants, and instructors fared less well. Even with these reductions, the institution's commitments reached beyond income; and, for two years 20% of pay came in script, "I.O.U.s" — which, if cashed before stated deadlines, at stores or banks, if such would accept them, brought discounts up to 10% of value. The need for script ended in 1934, but there was no allowance for improvements in salaries. Pennies remained scarce, and some slight increases came in 1936. "Instructional costs" remained at one-half the figure for 1931, and Cutshall offered just a bit of promise — that any increases in revenue to come from unexpected enrollment would be shared with the faculty.



Ben Schwartz, as a new chancellor, September, 1938, was greatly concerned because of the woeful salary levels which were in such contrast to "the superb and unquestioned loyalty" of the faculty. He warned the annual conference of the Nebraska Methodists that it would be very difficult to find "good teachers" at such low levels of income. Embarrassed, he lopped off a portion of his own salary, in order to be on a "standard" more harmonious with the professors. By 1941, the upper professorial salaries had eased upward to \$1,700; the chancellor's was \$4,000. He continued to protest before the assembled Methodists against the financial burdens imposed upon the faculty who, as individuals, had been "contributing to Nebraska Wesleyan University . . . more money than any of our

other benefactors." He was dismayed that "the church" should accept such sacrifice "without appreciation." He hoped the Conference would contribute an additional \$5,000 for salaries, but no increase came. Nevertheless, with successes to refund the school's indebtedness, with prospects brightened because of increased "farm income," with steady enrollment, and with strict adherence to policy "to hire no replacement," except when absolutely necessary, for an employee who left the institution, Schwartz and the trustees resolved to grant salary increases — some to range upward by \$300.

Schwartz was relentless in his drive to reward "the faithful" who were loyally seeing the university through its many years of narrowed finances. His goal for 1943 was to lift salaries to within 80% of their former levels. The trustees announced, February 3, 1944, that Wesleyan's top professorial salaries were being stabilized at \$2,500, and this meant that other scales were approximating 84% of the pre-depression figures — as yet, hardly suitable reward for the faculty's "glorious sacrifices of dollars." The chancellor instructed the Methodist Conference the following September that for the teachers of lesser rank, salary improvement had ranged so as to recover nearly 94% of the figures cited in 1931. As for his, only a 70% recovery.

Schwartz used the clearing of the debt as additional reason to press for embetterments of salaries. When the academic year ended, May 1945, Wesleyan's trustees faced the pleasant reality of a surplus of \$18,000. So, \$5,000 went to the members of the faculty and staff as "bonus," \$6,000 focused upon "campus needs," and the remainder found haven "as reserve." The chancellor remained far from satisfied, and he girded for further battle.

Methodists of Nebraska, in annual conference, September, 1945, received from Ben Schwartz further evidence to underscore the shortened rewards which had been meted out to "the most loyal and courageous people I have ever met." He had gathered statistics and had drawn some heavy lines. The dollar of 1945 was worth no more than 70¢ when compared to the dollar of 1929. Therefore, a professor's salary of \$2,600 in 1945 was to be equated to \$1,820 in 1929. Their Wesleyan had a good distance yet to go on the track of "real wage." In the United States, N.W.U. was among thirty-three Methodist colleges "out of debt," and its salary rates ranked the school as 35th "among 52 Methodist institutions of higher education." For "instructional purposes," Nebraska Wesleyan expended 46% of its annual budget, but "the norm" was 60%; for administrative purposes, the respective figures compared at 12% and 16%. For "miscellaneous expenses," this Wesleyan expended 18% as contrasted to a norm of 1%. The chancellor's goal was to restore "the salary figure" of 1931. This appeared to come to pass the following spring when a "salary schedule" reflected the recommendation of the board's Personnel Committee:

\$3,000 for heads of department with full academic training and tenure;
 \$2,500 for associate professors;
 \$2,200 for assistant professors; and
 \$2,000 and down for instructors.

As for "real wage," a task remained. But, Ben Schwartz could leave his office, as chancellor, knowing that he had won his game, that of restoring the salary figures to their former height — at Nebraska Wesleyan. Several other matters for the

institution remained on hold, for its "annual budget" was at a figure less than for 1936 — approximately \$135,000 as compared to \$151,000.

— Retirement

One of E. Guy Cutshall's earliest recommendations as chancellor was that Nebraska Wesleyan adopt a pension system for its "retired professors." He suggested that a fund be created from payments made by the teachers and administrators, that the school match the payments, that retirement be mandatory at seventy years of age, that spouses be included as beneficiaries, and that all money paid in would be returned, plus 4% interest, were one to quit employment before seventy. He believed the university would be the first Methodist school to adopt such a plan. When his proposal became public, The Wesleyan offered commentary: "Men may draw pensions from Wesleyan, but who ever hears of a woman professor attaining 70 years of age — and acknowledging it?" Humor aside, the chancellor had put his idea into the hopper.

Financial problems ruled out any chance for the university to adopt a pension plan, but by May, 1935, the trustees had settled upon a "modest system" — one that followed that of the Methodist Church in Nebraska for its ministers. One's eligibility "to receive" would begin after ten years of service, and an "annual pension" would be equated on the basis of \$14 per each year of employment (or "service). "Minutes" do not specify extent to which the meagerly salaried members of the faculty might contribute to any funding, if at all. And, they did not — yet.

Changes in federal law brought independent colleges into the scope of the Social Security Law. Beginning September, 1939, 1% of a salary was to go into "the system," with the school to match the sums. In light of this new wrinkle, the trustees had appointed a special committee of three to review "the age retirement provision" for the university's professors and full-time employees. The committee sought to submit an adequately comprehensive, yet "suitable flexible," plan. Teaching and staff members might retire "on pension" at 65 years of age, but could continue until "year's end" following their 70th birthdays. Full employment for a minimum of ten years was requisite for eligibility. An "annuity rate" was to remain the same as for the Methodist ministers, "\$14 for each year of service"; but the Board of Trustees for the university was, in its collective way, to "review each year" the amount of the annuity. The "Pension Committee" received instructions to study the extent to which N.W.U. could match an employee's withholding of salary for purpose of increasing his or her annuity "upon retirement." Were such option to be exercised, it was clearly understood that one's individual additional input of funds was to be fully returned were said person to sever relations with the school "before retirement."

Within two years, the trustees found that the needed expenses to cover all "retirement Allowance" — the school's and that of Social Security — had brought an increase of nearly 10% in the budget for salaries. Furthermore, to conform to the conference's new ruling which placed mandatory retirement for ministers at 72 years of age, up from 70, the trustees granted that professors could be "upped to 72 years." Thus, matters would stand for three years.

Ben Schwartz remained critically dissatisfied with the school's "painfully inadequate" pension program for its faculty and staff, who had rendered such "sacrificial service." He persuaded the trustees to move, May 29, 1945, to add a minimum of \$5,000 to the budget — to match a sum to accumulate from a

withholding of 5% from the paychecks. Such program was subject to approval by the members of the faculty. Schwartz later informed the Methodists, meeting in Annual Conference, that the university would need additional endowment — nearly \$400,000 — to provide for its expanding “retirement commitment.” He made it clear that moneys spent for pensions could not be “used for salaries.”

Schwartz knew that “retirement” was coming into fine focus at Nebraska Wesleyan, for the executive committee of the board had just adopted (September, 1945) a recommendation from its “personnel committee” — that the school enter “the plan” offered by the Teachers Insurance and Annuity Association. October 1st would mark the date “of participation.” Coupled with Social Security, this new system would promise a more pleasant future for the school’s retirees, particularly those who could accumulate several years of annuity through T.I.A.A.

For involvement “in T.I.A.A.,” the directives followed these lines:

1. Only full-time staff members and employees to participate.
2. A participant to retire on June 1, following a seventieth birthday. Trustees could extend one’s services, “yearly.”
3. Participants to contribute to the nearest dollar five per cent (5%) of their monthly salaries — “of their regular compensation”; the university to contribute the same dollar amount, for each. Were a participant to be on leave “with part pay” and opt to continue “to contribute,” the school would do so in equal amounts.
4. “Under certain specified circumstances, as put into written contract,” Nebraska Wesleyan could withdraw a person from the plan.
5. The annuities became contracts between participants and T.I.A.A.

The old plan, which had followed conference guidelines, ended. For years of service, prior to October 1, 1945, a Wesleyan professor, or other employee who qualified, upon retirement would receive “the pension” — as theretofore specified. Minutes for the Board of Trustees, May 28, 1946, recorded that “the pension rate” for the school’s retirees was to remain at “twelve dollars per year per number of years of service.” Somewhere along the line, there had been a reduction, but this ruling may have referred only to those who were to qualify for annuities with T.I.A.A.

(Mamie E. Corns, who had joined the faculty in 1929, was the final person to receive this pension. She retired in 1961 — with her benefits to have gathered from Social Security and from T.I.A.A. As Professor Emerita of Business Administration, for a quarter-century, she had been recipient of her annual pension, from N.W.U. It may have been just \$180.)

Nebraska Wesleyan’s affiliation with the Teachers Insurance and Annuity Association was for its faculty and staff a forward step of major significance. Benjamin F. Schwartz, as chancellor, had been chief promoter.



Mamie E. Corns

— Persons and Friends

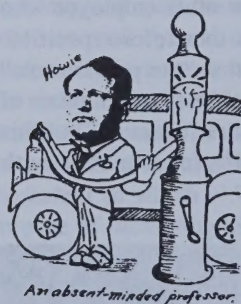
Editorial statement in The Plainsman, 1945, averred that the Wesleyan professor was "more than a pedagogue," but rather "a real person and a valuable friend." Graduates, peering back across the fifty years that had passed since they walked the campus and hallways, have professed: "We probably remember the faculty members as persons better than we remember the subject matter they taught." Others opined they had experienced "finer teaching" in no other place. To explain their long tenures at Nebraska Wesleyan, these teachers, when queried on occasions by roving reporters, put together a collection of reasons — association with the forces of Methodism in the state; an environment conducive to a development of character; desire to remain part of the progress experienced by the institution; pleasures which continued from associations with outstanding students; the persistent emphases always associated with the institution; a pursuit of learning coupled with Christian ideals; a feeling of genuine fellowship and "human sympathy" which prevailed on the campus; a congenial respect from and for their colleagues; and faith and trust in the leadership of the institution as shown by its chief administrators and trustees. With an undergirding sense of mission, these people locked arms to preserve the university. They felt "called" to serve and to sacrifice.

— "Qualifications"

In the late 1920s when A.A.U.P., A.A.U.W., and the North Central Association began to place major emphasis upon faculties with earned doctorates, or upon qualifications which could equate with such, Chancellor Schreckengast alerted his faculty to its relative lack of outward credentials. E. Guy Cutshall seemed almost to harass those heads of departments, except for "fine arts" and "physical education," who were not engaged in a pursuit of "the ultimate degree." When

classes opened in September, 1932, Cutshall pointed with pride to the nine members of the instructional force who possessed the coveted doctorates, two of which were honoraries. These highly esteemed few were G.A. Barringer (History), E. Glenn Callen (Political Science), Roy W. Deal (Education and Psychology), Guy Bayley Dolson (English), Edward Rust Lewis (Philosophy and Religion), Claude J. Shirk (Biology), John M. Howie (Mathematics), Francis A. Alabaster, Litt. D. (Greek) and Dean of the College), and Bertram E. McProud, Ped. D. (Education). Deaths, departures, and retirements tended to reduce the number at more rapid pace than acquisitions.

Rose B. Clark (Geography) gained her doctorate in 1933; Fred M. Gregg (Psychology), in 1935; John C. Jensen (Physics), in 1939; Enid Miller Hoffman (Speech), in 1941; and John Rosentrater (Religion), in 1941. Others gained their doctorates, but soon departed for greener pastures — G. Robert Coatney (Biology), Robert A. Hardin (Manual Arts and Education), Charles Horton Talley (Speech and Dean of Men), and Roy J. W. Ely (Economics). A few came with their doctorates, but did not stay long — Roger Penn Cuff (English and





Roy J.W. Ely

of the institution had of necessity to press vigorously to bring in members of the faculty who possessed the earned doctorate.

Dean of the College), William Sherman Gillam (Chemistry), Martin Robert Broadbrooks (Chemistry), and Lewis E. Miller (Chemistry). So, in 1946, these remained: Barringer, Callen, Deal, Jensen, Miller, Rosentrater, and Shirk. Gerald H. Kennedy, minister of St. Paul Methodist Church in Lincoln had joined the faculty, part time, to instruct in religion, and he possessed his Ph.D. Wesleyan's six professors emeriti had their doctorates, earned or honorary — Alabaster, Clark, Gregg, Hopper (D. Litt., conferred by N.W.U. when she retired in 1938), Howie and McProud. Even with the rest of the instructional force quite solidly equipped with the M.A., future chief administrators



Phoebe May Hopper



Rose B. Clark



John M. Howie

— A.A.U.P. and A.A.U.W.

From 1928, members of the faculty maintained a chapter of the American Association of University Professors. As for the American Association of University Women, absence of a suitable dormitory for women barred Nebraska Wesleyan from receiving more than an associate membership. When the A.A.U.W. announced in 1945 that it would end in 1948 its List III "classification," this Wesleyan stood to be dropped from the roll. The school had to have a women's dormitory if it were to remain in the Association, but with "full recognition."

— Committees

For members of faculty and staff, work on the many "standing committees" consumed much of the time not spent in classroom and laboratory, etc. The committees rarely numbered fewer than twenty, and changing problems and surveys and studies prompted by "North Central" brought increases. These were the committees for 1942-43:

Alumni Contacts; Chapel; Continuing Study; Courtesy; Deputations; Extra Hours; Freshman Week; Honorary Degrees; Honors and Scholarship; Intercollegiate Athletics; Loans and Self-help; N.Y.A.; Professional Schools; Publicity and Student Publications; Rooming of Students; Schedules and Examinations; Scholarships and Prizes; Student Organizations; Student

Personnel; Student Prayer Meeting; Summer School; University Social Life; Visitors' Day; Visual Education; and Administrative Council (chancellor, administrative and personnel deans, registrar, and divisional chairmen).

Added during the war were committees on "Curriculum," "Documentary Evidence of War Work," and "Postwar Planning." With war's end came reorganization and consolidations into ten "Committees of the Faculty":

Continuing Study; Curriculum; Honorary Degrees; Honors and Scholarship Awards; Intercollegiate Athletics; Publicity and Student Publications; Religious Life; Self-help and Financial Aids; Social Life; and Summer School.

Of course, the Administrative Council persevered.

— "Faculty Auxiliary"

The Wesleyan Faculty Auxiliary also persevered. The "Club" was composed of all women "connected with the university." The objective of this group was "the encouragement of social intercourse among its members." These ladies not only directed their meetings and teas, but they were highly effective when planning the various parties for the faculty. Seasonal modes were usually in vogue. They regularly hosted special occasions for the female students of the campus.

— "Peekings"

Whether armed with their doctorates or with lesser degrees, these professors did not escape the pokings of campus humor. Generally, all were accused of being "two-faced," because each seemed to have eyes "in the back of the head." Collectively, they required students to be on time for classes, yet would be oblivious to "the dismissal bell" and would carry on with inspired eloquence and make it difficult for their captive audiences to make it on time to the next classes. Some of the more prestigious teachers repeated old jokes and expected lots of laughter in return. Some believed their courses to be the only ones taken by students, and they then made assignments "accordingly."

Each teacher exhibited certain idiosyncrasies which brought forth from watchful students treasures for the record. Well, some recalled that Dr. Barringer had a "back-in-Indiana recipe for turnip sandwiches"; that Dr. Callen could turn his class in criminology into one on "cribinology and craminology"; that Ethel Booth would "take off points" if one put a period "up side down" on the paper; that Ethel Hatch liked to wear pink smocks for her "gardeners"; that Dr. Jensen might resort to

"shocking things" to awaken his students; that Dr. Howie urged his victims to "keep kool" when wrestling with his difficult equations; that Dr. Gregg often never made it on time to get his picture taken; that Enid Miller always named her German shepherd puppies "Houdini" because they were always disappearing; that Adam Durham had a secret formula for hand lotion, a concoction prepared in his laboratory; that May Hopper was



J. C. J.



F. M. G.

known for her comments on the margins of papers — one of her most noted being “Thou shalt not kill!”, red-inked to a student who had in winter written about “Slaybells”; that Dr. Shirk often entertained his learners with “eight-syllable unpronounceables”; and, that “Dean Ally” had his epitaphs at tongue’s tip to underscore points of meaning — two favorites being

Here lie the remains of Solomon Pease,
Resting quietly under the trees,
Pease is not here, only the pod,
Pease shelled out and went to God.

Here lies my wife, Samantha Proctor,
She ketched a cold, she wouldn’t doctor,
She could not stay, she had to go,
Praise God from whom all blessings flow.



Albert F. Sievers

Wesleyan’s youthful scholars were, as one confessed, “peeking at their profs,” and they preserved apropos stories.

Alumni, via notes and conversations, for an assortment of reasonings, have offered remembrances. Along with those already “poked at” are these professors whose names appeared on the “most wanted” lists submitted by their former students of depression and wartime: Oscar “Pop” Bennett and his wife, Geralyn, vocal music and violin; Clara Brandt, women’s P.E.; Mamie

C o r n s ,
accounting and

business; Ruth Graves, music and dean of women; George Farley, coach; Vernon Forbes, brass; Bernice Halbert, English and dean of women; Paul LeBar, organ; Gladys Lux, art; Gale McGee, speech; John Roberts, men’s P.E.; Clara Mills, music; Albert F. Sievers, director of music conservatory; Pauline Slonecker, piano; Dwight Thomas, coach; Laona Underkofler, biology; and R. W. “Raw” Deal, education, psychology, and dean of college.



Pauline M. Slonecker

Administration

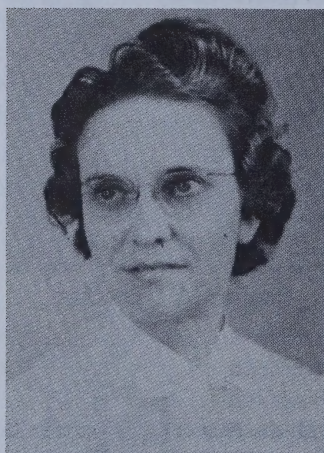
Added to the above were those who, along with the chancellors, were held to be in administration. Most of these seem to have paired off: E. E. Stoffel and J. E. Bartley, treasurers; Ethol Bishop and Grace Lenfest, librarians; Zazel Sloniger

and Helen Luschei, registrars; A. V. Hunter and Adrian Edgar, recruiters of students; and "Press" Hoffman, publicist.

Working almost as gloves over hands, the school's chief administrators joined the teaching faculty to press on toward fuller realizations of the objectives implicit and explicit in the stated purposes of the school. The chancellor was at the helm. Cutshall's panel of advisors and consultants composed an "Administrative Executive Council." This group became more commonly known as the "Administrative Council."

In 1934, when the faculty reorganized along divisional lines, this council had as members the four deans (of the college of liberal arts, of the teacher's college, of women, and of men), the director of the "Fine Arts Department," the treasurer, and the registrar. Holding the positions were respectively F. A. Alabaster, B. E. McProud, Bernice Halbert, C. Horton Talley, Albert Frank Sievers, E. E. Stoffel, and Zazel Sloniger; and, each was responsible directly to the chancellor. The collective responsibility of these executives was "to carry out the spirit and intent of general policies." As a committee, they acted upon students' requests and appeals, approved or rejected "extra hours," denied or accepted excuses for absences from chapel and classes, determined matters treating of probation, suspension, or expulsion, granted waivers respecting curricular requirements, approved "substitutions," reinstated delinquents to "normal status," permitted readmissions of those once dismissed because of academic or disciplinary shortcomings, and passed upon all baccalaureate degrees. During the war, this council often shaped decisions which dealt with departures of students for military service, with the admissions of Nisei applicants, and with the granting of credits for returning veterans.

The groupings of the departments into the several divisions had virtually no impact upon the make up of the administrative council until 1942. The bringing to an end of the School of Fine Arts in 1940 and the Teacher's College in 1941 created voids to be filled by the chairmen of the reorganized divisions — reduced to four in 1942 and to three in 1943. Come 1945, the Administrative Council had for its regular members the chancellor, the dean of the college, the deans of men and women, the registrar, and the chairmen of the three divisions — Humanities, Social Sciences, and Natural Sciences. The "business manager - treasurer" was often party to deliberations.



Helen M. Luschei

Along the way, some of the posts had frequent changings of the guard; others had few. We are acquainted with the three chancellors — Cutshall, Upperman, and Schwartz. As treasurer, E. E. Stoffel was succeeded by J. E. Bartley in 1935. Helen Luschei took up the reins as registrar in 1943 after the departure of Zazel Sloniger. As administrative dean of the college of liberal arts, F. A. Alabaster rounded out twenty-five years in 1936, was succeeded by C. Horton Talley who had just earned his doctorate, but who within two years went to Texas where the financial grass was greener; "Dean Ally" resumed the deanship temporarily until Roger P. Cuff arrived in 1939 to be dean and to head



Zazel Sloniger

the department of English; within two years, Cuff's resignation brought Roy W. Deal in as dean of the college, and he proved to be more durable. The school, 1932 to 1946, had five deans of women — Bernice Halbert, Susan Lewis, Ruth E. Graves, Marietta Snow, and Marian McBair. As for deans of men, two — when Talley took leave, 1934, to pursue his doctorate, J. C. Jensen assumed the tasks; when Talley returned with his degree in 1936, he and Jensen sort of shared the burdens of the office; from 1938 to 1946, Jensen shouldered the load — along with his other nearly overwhelming responsibilities. Bertram E. McProud's long tenure on the committee came to a close with the termination of the teacher's college. Oscar Bennett, in 1936, followed Albert Sievers as director of the school of fine arts and remained until 1943 as

chairman of the "fine arts division." When Ben Schwartz resigned in 1946 as chancellor, the three divisions were headed by Ethel Booth (Humanities), Rose B. Clark (Social Sciences), and Claude Shirk (Natural Sciences). Both Clark and Shirk had reached retirement.

We should not lose sight of A. V. Hunter, D.D., graduate of 1912, who served nearly a decade as field secretary to recruit students. When he opted in 1941 to return to the active ministry of the church, he was also serving the university as its director of public relations. He had twice aided his alma mater, along with Walter Aitken, as "acting chancellor" — during Cutshall's absence from the campus following the latter's resignation and during the short interim, in 1938, after Upperman had retreated and before Ben Schwartz assumed the duties of the chancellorship. Hunter had always worked in close liaison with the executive committee. Adrian Edgar followed Hunter as "field secretary." Edgar filled the post until January 1, 1946, when he returned to an active ministry with the Nebraska Conference. David Mickey, '39, held these reins until September, 1946.

The Trustees

As were the cases with so many of the smaller private colleges, which managed to survive through these years of depression and war, endurance had depended not only upon the grim loyalty of a body of faculty and staff, but also upon the resolute, collective will of a board of trustees. When Chancellor William J. Davidson submitted his letter of resignation in 1910, he urged N.W.U.'s trustees to secure "for their membership" persons of means who, in times of need, could and would enhance the school's program or tide it over and sustain it through times of trouble. Davidson had found that Nebraska's Methodists were somewhat lacking both in will and in substance to enable the school to flourish. As friend and as consultant in a variety of capacities, Davidson frequently returned to the campus. He kept a steady gaze upon the ups and downs of this Wesleyan's financial health. In March, 1933, he urged Cutshall and the trustees to find more members "who would take their trusteeship seriously," who would "make greater givings to the school," and who would "find the necessary funds to keep the school as a high grade

institution." Free as the university was from "other Methodist competition within the State," N.W.U., as Davidson saw the picture, ought never to have found itself mired in such a financial swamp. Clearly, a "resolute, collective will" had proved to be woefully weak and, therefore, inadequate to meet the challenge of a financial crisis. Was composition of the board at fault?

E. Guy Cutshall, soon after becoming chancellor, pointed his index finger at a "problem of in-breeding," and he focused his eyes upon both faculty and board of trustees. Any examination of the school's annual catalog disclosed that many of the professors were alumni of Nebraska Wesleyan, and most of these had turned to the University of Nebraska for their graduate programs and advanced degrees. As for the trustees, the school's Articles of Incorporation, as amended, seemed to assure a sort of self-perpetuating control by Nebraska Methodists fully infiltrated by graduates of the institution.

Of the 42 members of the board, ten were there because of their respective offices — the chancellor, the bishop of the Nebraska Conference, and the eight district superintendents appointed by the bishop to serve the conference. The annual conference selected, on a rotating basis, 12 additional trustees, and this meant that one-half of the board, "as a whole," was of conference origin. The Alumni Association, except for the few years that Cutshall reduced the representation, maintained its four members. The remaining 16 members, as regularly "elected" in foursomes each year, gained their office by will of the board itself. Cutshall was quick to note that few other schools were as "close organically to a conference" as was Nebraska Wesleyan. Cutshall felt stymied by the arrangement and turned to create his "friendship group," as a "living endowment," which he hoped would provide annually a vital sum of \$20,000 to "move the school" from its condition of financial ineptitude.

When the northern and southern jurisdictions of the Methodist Episcopal Church reunited in 1939 to form, along with the Methodist Protestant Church, "The Methodist Church," Nebraska Wesleyan's trustees had to adjust the school's "Articles" to be "in harmony with the changes in name." References now treated of "The Nebraska Annual Conference of the Methodist Church." But, this bit of change tampered not at all with the relationship between conference and college. Rule of thumb and tradition in general continued to direct that of the 32 trustees — not *ex officio* — sixteen were to be of the clergy and sixteen of the laity. One should not wonder that Ben Schwartz, as chancellor, had constantly to plead with the delegates to the Nebraska Annual Conference that they increase substantially financial support for their struggling institution of higher learning.

An examination of the annual catalogs reveals the identities of trustees whose long years of sacrificial service account for, in part, the survival of the institution. For these years of critical challenge, the three men who successively presided over the board were not alumni of the school — George H. Gray, Walter Aitken, and Lowell R. King. Ernest L. Smith, '10, began his stint as president in 1946. When Aitken, pastor of St. Paul Methodist Church, Lincoln, retired from the board in 1942, the trustees bestowed upon him the title of "Trustee Emeritus." A.L. Johnson, of Crete, had served on the board since 1895 and would complete more than a half-century of benevolence to Nebraska Wesleyan. Judge Bayard H. Paine's membership began in 1913. Few others could match the record of John M. Stewart, also not an alumnus, whose forty-six years on the board came to a close, by his

request, in 1937; his son, Don W., took his place. A sort of rotation of musical chairs found W. Lee Greenslit, Ernest L. Smith, George A. Knight and Laura Ryons, all graduates of N.W.U., filling the positions of vice president and secretary.

One of Nebraska Wesleyan's claim to fame had long been that it sent each year into the active ministry of the church a large number of its graduates. An impressive percentage of these ministers returned to Nebraska. At one time, they held six of the eight appointments to be district superintendents. In any year, approximately one-half of the trustees could be identified as graduates of the school. Along with Greenslit, Knight, Ryons, and Smith, the following alumni turned in their varying years of service as trustees —

William A. Albright, Bert A. Bessire, Oliver H. Bimson, John H. Calvert, Melville D. Cameron, William A. Crossland, Charles A. Dafeo, Kenneth H. Dryden, Clark A. Fulmer, Clarence H. Folsom, Marvin E. Gilbert, Charles G. Gomon, A. O. Hinson, Harry F. Huntington, G. Robert Huston, Helen Hinson Jackman, M. Allen Keith, Earl M. Kendall, Raymond R. Kreps, George H. Lemon, Rachel Stander Low, R. J. McKenzie, Fay C. Mills, George S. Morrell, Joseph L. Owens, Harold R. Partridge, Frank E. Pfoutz, Ralph P. Rasmussen, William L. Ruyle, Bert L. Story, Harry A. Taylor, Albert F. Tyler, Clare Van Metre, Benjamin F. Wallace, and Allan K. Williams.

Somewhere along the line, 1932 to 1946, each had lent helpful hands to keep the beleaguered college afloat and on course.

The Alumni

Both Cutshall and Schwartz knew that "helpful hands" alone could not waft the university from the grips of its financial doldrums. Each felt nearly mad-driven to appeal for wider and deeper contributions. Schwartz would be able to lay claim to modest success. Cutshall aimed early to increase monetary support from the alumni. As a special feature within the events of the first commencement of his sojourn as chancellor, he had the graduating seniors read in unison this pledge:

Grateful for my educational opportunities, I recognize corresponding obligations. Having freely received, I must freely give, and for value received, I promise to pay. Since my conduct will affect the honor of my educational mother, I pledge myself to a life of clean living, straight thinking and unselfish service. I will endeavor to keep alive in my own soul the ideal of this campus. As I have opportunity, I promise to kindle similar fires in the lives of others. Thus will I remain throughout the years a true child of Alma Mater.

Cutshall's goal was to gain annual contributions from at least 50% of the alumni, and he hoped the new class would lead the way. Even chancellors had to live eternally in hope.

The Alumnus for March, 1933, voiced a veiled hint that some old grads were of a sentiment that the new chancellor was making too much of the school's financial dilemma. But, Cutshall did not stray from his theme, that the alumni simply had "to share in the responsibility to bring us through the storm."

Editors of The Alumnus boldly asserted the school was not summoning mourners, but givers. The appeal was "Do it now!" Before 1933 had laid down its scythe of time, the chancellor had asked "the alums" to share "with their alma mater" a bit of their golf fees, of their vacation allowances, of their expenses for automobiles, of their expenditures for clubs, and of their savings for rainy days. In his "NOW" column for the renamed Wesleyan-Alumnus, Cutshall rarely permitted to lie undisturbed the fact that "the paucity of former students" who financially supported the school was a factor in its continued miserable effort to do more than just to keep head above water. Prior to commencement, 1935, he wrote of the "Ideal Alumnus" — one who knew well the extent of personal indebtedness to the school, who would assist to keep a student loan fund "adequate to meet demand," who would openly support financially his alma mater and would urge others of his church congregation to join with him, who would not run down his "mother school," who would keep the school informed of postal address, and who would leave "something in his estate" for his university. As we know, these were years of divisive dissent, and incoming "dues" for the Alumni Association were never sufficient to cover the expenses — certainly of a separate Alumnus, or even of the final page of the combined Wesleyan-Alumnus. Within two years after Ben Schwartz had taken the reins of leadership, mild improvement had set in; still, by May, 1940, no more than 157 alumni had paid their annual dues to the association. Generally speaking, the school's graduates had not rallied to give their alma mater the financial boosting it desperately needed.

Alumni had established chapters in several distant cities — Boston, New York, Chicago, Denver, Los Angeles, and elsewhere. Many "clubs" identified themselves with Nebraska's towns. Each "Homecoming" and each "Commencement" provided occasion for "old grads" to assemble on campus. Cutshall and Schwartz saw in any gathering "of the faithful" an opportunity to seek substantive contributions. Nearly always, the few who were present were those who already were doing what they could, or would. As late as December, 1939, "alumni giving" was so discouragingly low that the executive committee of the trustees rejected a suggestion by Ben Schwartz that he make a trip to California to solicit financial help from "the friends of the university there." Experience had taught that cost exceeded dividend "when spending time at more considerable distance away from the school." Collective wisdom dictated that "time among friends closer to the University" might show "some profit."

But, Ben Schwartz refused to bridle his natural optimism, and he proposed to engage in a campaign "of instruction" — and he may not have realized that it was this same sort of purpose that had unrolled successes for Huntington and Schreckengast. He sought any "avenue of cultivation" which opened, and his "Red Spot" appeal took form as a brochure to outline and to state the needs of the university and the several ways and means whereby a friend of the school could make "benefits." The alumni were at center of the focus, and the march to eliminate the indebtedness showed a clear upswing in interest and support. When Schwartz resigned in 1946, the broadening base of alumni support was one of several indications that Nebraska Wesleyan faced into a brightening future.

While a separate publication, The Alumnus had annually published a directory and had added the names of those whose addresses were unknown. Relieved of his duties as dean of the college, F. A. Alabaster put his mind and

talents to the compiling of a full registry, a "new Alumni Directory." His search for names and addresses peaked in November, 1940, when a special issue of The Wesleyan carried appeal to all alumni and alumnae to send in their addresses and those of others listed as "lost." Dean Ally, as source of the request, gained wider response than could any other person. His was a timely effort. But, around the corner would come our nation's embroilment in another world-wide conflict, and this ruled out any publication.

With peacetime came renewed effort to heighten alumni interest in the school's forward and upward progress. The Alumni Association needed a headquarters for its records, memorabilia, and equipment. Myrta Applebee McKee, one of the four young ladies to graduate in that first class, 1890, had left a bequest to purchase furnishings for such a room. Nebraska Wesleyan was in search of "a depository" for its historical materials. As head librarian, Ethol Langdon Bishop had collected and safeguarded many records, items, and related materials. Mrs. Nellie Magee of University Place became a sort of self-appointed compiler of data for both university and suburb, and she left her imprint upon many things which became assembled in a room of the school's library, southeast corner of the first floor — one used by the Red Cross as one of its centers during the war. This center for the Alumni Association became a matter for news and a place to be viewed at commencement, 1946.

Honor Societies

Implicit, and often explicit, in the university's appeal for support was claim to the academic achievements of its graduates. If worthiness of an institution may be measured in the accomplishments of its alumni, then suitable recognition ought to be made of them while they prepare for their careers. In annual catalogs, in issues of The Wesleyan, and in The Plainsman are preserved the names of the honor and honorary societies and organizations which regularly disclosed the identities of those students who had met their high qualifications for membership. Each year, with the approach of commencement, a special "Honors Convocation" provided occasion for special program to recognize the achievers. Along with the annual Phi Kappa Phi banquet, this convocation was earmarked to be one of the calendar's most prestigious academic events. As of 1932, tradition had already established the high place accorded to Phi Kappa Phi (upper 10% of a senior class), Pi Gamma Mu (excellence in the social sciences), Theta Alpha Phi (the best in drama theatre), Pi Kappa Delta (achievement in public speaking), and Beta Pi Theta (fluency in French and French literature). The "French club" soon met with demise, but the others persisted. Joining the ranks of the recognized would be Alpha Gamma Beta (excellence in physics) and Psi Chi (excellence in psychology). Psi Chi had to undergo revival once the strains of wartime were over. Striving to join the ranks of the prestigious were Kappa Chi (student ministerial association), ACE (association for childhood education), and Theta Nu (a national society which invited to membership only a few from "Nu Med," those in premedicine). Many of the departments had their clubs.

Members of Phi Kappa Phi and Pi Gamma Mu considered themselves to be the elite of the academic community at Wesleyan. For several years they had held and would continue to hold joint meetings. Critics accused them of being undemocratic and unconcerned about affairs beyond the confines of their "ivory

tower." Each fall, these scholars seemed to sleep too long after "return from mid-summer hibernation." Too often, was the claim, they showed few "signs of wakefulness" and avoided leadership "of worthwhile projects." Perhaps certain of these academic elite basked too much "in the honor their memberships entitled them," and some of their critics may have been recipients of "down slips" and worked out their frustrations by squeezing juice from "sour grapes." But, not always.

— Phi Kappa Phi

While editor of The Wesleyan, Bruce E. Keith, a hold-over member of Phi Kappa Phi, pared away with fine edged scalpel — and from within the ranks. He acknowledged that election to Phi Kappa Phi came as "reward for mixing midnight oil with brains," but "salted down too often with self-deprivation of either social or extracurricular activities." He raised a question: "Is it worth it?" From good vantage point he had discerned that Phi Kappa Phi was "not in good repute among the students." The date was November 3, 1939, and Keith was not finished with his genteel reprimand. If scholars too often opted "to bury themselves in their books," they needed to note that other students argued: "Don't let your studies interfere with your college education!" Disdain for mediocrity gave a scholar no right "to stick his head into the sand of scientific research or of imaginative fantasy," and the editor dipped his pen into a metaphoric well to close his charge to those few who would soon be joining him as student members of the society.

... The scholar must be a propagandist for truth, a crusader against prejudice and an appraiser of tendencies. This group must take the lead in getting the college students out of the fetid jungles of hate, the quagmires of stupidity, the muck heaps of sentimentality, the stagnant swamps of laziness, and the Sargasso Sea of indifference.

Keith may well have been casting his eye upon the cauldron of war which had begun to boil in Europe. Too, there were many social wrongs within American society which needed attention from the best of young minds.

Despite such hints at admonition, the recipients of the accolade of Phi Kappa Phi quite generally never permitted their pride in membership to waver. Perpetuation of the university's chapter rested in the hands of a limited number of professors and administrators who had in past years been invited to membership. These few persons exercised with utmost seriousness their collective responsibility to evaluate qualifications of both student and colleague. A sense of pride in achievement was never higher than in May, 1936, when the society's national board of directors announced that Lois Leavitt, one of Wesleyan's graduating seniors, was recipient of one of the four Phi Kappa Phi scholarships awarded for that year. Applicants from 48 of the chapters had competed, and each of the four winners would receive \$500 "for graduate study." As of the date, the national society had awarded only sixteen such fellowships, and fourteen different institutions had been represented. Nebraska Wesleyan was among the smallest colleges and universities to hold membership in Phi Kappa Phi, and it had been the eleventh to gain such status (in 1914). That its applicant should successfully compete with those from the much larger institutions seemed to bear out our Wesleyan's claim of "academic

excellence."

— "Who's Who"

In the autumn, 1943, Nebraska Wesleyan for the first time participated in a selection of students to be represented in "Who's Who in American Universities and Colleges." The school's enrollment permitted it to submit the names and qualifications of "eight campus leaders." Initially, the members of the faculty determined the nominees for the honor, and a bit of rumble brought within two years some adjustments of procedure. So, for the third round, the professors drew a "C average" as a bottom line for qualification, and the members of the Student Senate then recommended double the number allotted to the university as its quota. A "special committee" from the faculty and staff, as appointed by the chancellor, made the ultimate selections for the year. As noted in The Wesleyan, December 6, 1945, with input from "the Senate" being of significance, a high degree of satisfaction prevailed — for the selections were "no longer just a faculty matter."

— Awards and Prizes

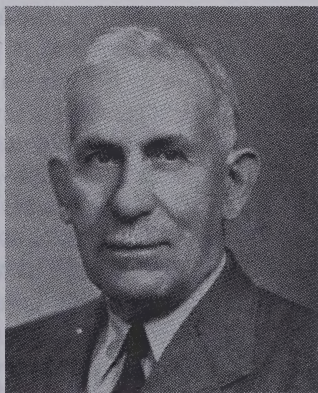
The trials and tribulations of depression and war failed to terminate all awards and prizes which had come annually to those students who excelled academically and in certain special fields and endeavors. The first- and second-place winners in each class continued to receive respectively their gold and silver medals. From Phi Kappa Phi came gold and silver medals for the two seniors who respectively graduated with the two highest four-year averages. For those heading into the Christian ministry came two medals to recognize their leaderships in academic achievements. The family of Verne Krausnick, to honor their son who was slain in the war, announced in April, 1945, an endowment which would give an annual award to a student who excelled in "journalism." Enid Miller had safeguarded the means to continue a minimum of \$100 each year to be apportioned to the first-, second-, and third-place winners of an "all-school oratorical contest."

Evidences of Excellence

— John C. Jensen, Claude J. Shirk, and E. Glenn Callen

Professor J.C. Jensen year after year had almost with "single hand" structured and presided over the annual ceremonies of an "honors convocation." From his classroom and laboratory, since 1909, had poured forth a stream of physicists who would excel in teaching, research, industry, and engineering. An impressive number of these graduates left their marks upon the science-community of Oak Ridge, Tennessee, so significant to our nation's nuclear technology. Jensen began and kept current a biographical file of and on his former students. He seemed always to be "in touch." His successors, Walter R. French, Jr., '48, and William M. Wehrbein, '70, have permitted no break in this unusual registry. Also maintained is a sort of "rogues' gallery" of many portraits — which hangs on the walls of the central hallway of the department's area within the Olin Hall of Science.

Professor Claude J. Shirk, in certain respects, matched Jensen — almost stride by stride.



Claude J. Shirk

Physicians and surgeons, nurses, and technicians, in amazing numbers, after 1913, attributed much of their successes to this man's skillful instruction in the arts of biological science. Part of the Shirk-legend was the record which showed that during the twenty-seven years which lay between the ends of World War I and World War II, only one of students, admitted to a school of medicine, had defaulted; and this young man removed the blemish when he returned to the task in 1946, after the close of war.

If "honor" is to be found in the excellence and extent of one's product, the names of Jensen and Shirk are simply within a long roster of memorably effective teachers who became legendary at Nebraska Wesleyan. E. Glenn Callen left his mark of influence upon the careers of a legion of students whose careers would come in law, social work, teaching, politics and civic administration.

— Enid Miller



Enid Miller

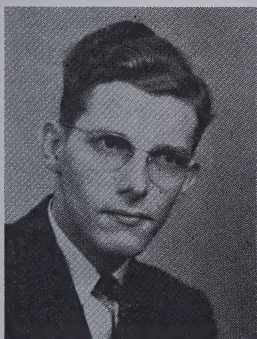
When Enid Miller joined the faculty in 1924, things began to stir at faster pace — in oratory, debate, and dramatics. With vision impaired, she had learned to make the most of time and opportunity. Students found her to be "bubbling with enthusiasm" and always "driving for perfection." She seemed "impervious to all doubts" and "courageous to a fault." She may have "lighted a thousand flames" during her thirty-year sojourn on the campus of Nebraska Wesleyan. One admirer almost complained when referring to her "heavy directive manner," that she demanded and usually got what she wanted. Her students learned "to project," and to write a good speech they had to strive for "paucity of words." She believed each student possessed intelligence and a sense of integrity. When situation called, she "fought for the underdog." She coined a nickname for nearly everything. Whatever may have been their impressive registered names, her German shepherd dogs were always "Houdini"; her car, which her debaters and orators had to drive, was "Samuel H. Hall," or "Sammy Hall" for short; and "Itch" was the little sculptured soapstone monkey, a "good luck symbol" which never missed a tournament — always tucked away in somebody's pocket or purse. A coffee pot always perked in her office, a tiny corner in the basement of C.C. White, or on her kitchen counter; and she preferred "au lait" — of half milk, at least. All-night sessions to revise a speech were not uncommon.

It was in oratory that Enid Miller left her boldest strokes. Her string of national winners seemed never to run out, and her competing coaches dubbed her "Kingmaker." She attributed the success of her contenders to "hard work and luck," but her rivals knew there was much more to it. She manifested nearly all the earmarks of genius when it came to the techniques and strategies of shaping text and of conditioning for forensic competition. What she had and did worked!

Records disclose that Miller-coached orators since 1925 and through the spring of 1942 gained twelve national titles in the Interstate and Pi Kappa Delta competitions. Also, save for one year, Nebraska Wesleyan had triumphed in the state oratorical contest. No other school in the nation had produced such a line of

first-place winners. Her national champions, 1933 to 1945, included Richard W. Smith, Betty Barker, Willard Wilson, Hannah "Jo" Johnston, Delmar Nuetzman (both Men's "Old Line" and Pi Kappa Delta), Lynne Anderson, and Everett Moles. These were memorable years for Enid Miller, and her triumphs would not end in 1945.

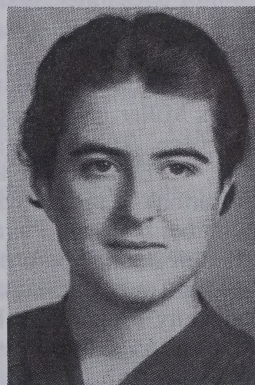
(Wesleyan's "bell ringers" at the state and provincial levels were Chester Hunt, Paul Reiber, Harold Ahrendts, Wayne Stewart, Roger Axford, James Tipton, Vera Harvey, Virginia Crawford, Harvey Gadeken, Irene Pickering, and C. Jo Hopkins.)



Gale W. McGee

In the art of debate, Wesleyan's teams were nearly always considered by their opponents to be formidable. The Miller-touch was seldom lacking, even during the years when C. Horton Talley and Gale McGee had their designing fingers in the pie. Once acquired, "Itch" was always along — for good luck, and "Sammy Hall" did much of the hauling. A real boon came in 1939 when gifts from Levi L. Coryell, Sr., of Lincoln, and E. J. Hested of Fairbury, along with a few antes from Enid Miller and Ruth Butcher, the latter having returned to the campus to instruct in "radio speech," enabled the school to purchase a nine-passenger Chevrolet "Suburban Carry-All"

— to transport the speech and debate teams "to here and there." Four thousand miles for a season was just ordinary; perhaps, a peak was reached in 1941 when under McGee's guidance the teams put more than 6,000 miles on the "Carry-All." When wartime settled in, McGee proved to be a wizard at finding "gas stamps," but his departure in 1943 put "Doc" in charge once again. The questions for debate had been heavy, indeed — along these lines: That the United States should agree to cancel the inter-allied war debts; That the powers of the President of the United States should be substantially increased; That the United States should maintain its policy of "Neutrality"; That the federal government should enact legislation requiring compulsory arbitration of all labor disputes.



Ruth E. Butcher

(Wesleyan and Plainsman identify these as being among those who left some heavy footprints in tournament chambers: Amos Coffman, Paul Reiber, Myron Bickel, Paul Maves, Beatrice Clark, Ruth Butcher, Doris Nelson, Willard Wilson, John Porter, Dean Lane, Helen Heiszenbutt, James Tipton, Harland Kelly, Al Croft, Lynne Anderson, June Stallboris, Melvin "Tat" Bowman, Wayne Stewart, Virginia Crawford, Vera Harvey, Zella Wagers, Richard Nicholas, Betty Lou Sitz, Clara Jo Hopkins, Jean O'Connell, Doloris Coulter, and Enid Rudd.)

Enid Miller was hardly less skilled when she turned her touch to "play production." She knew where all the "silent spots" and corners were in the

auditorium of C.C. White. From these difficult-to-reach areas she instructed her aspiring thespians, and she insisted they enable her to hear easily and to understand well. "I can't hear you!" or "I can't understand you!" were signals to be immediately heeded. She was compassionate in instruction, but fierce in reprimand. Generous in praise, she could cause one to walk with head in the clouds. She believed in long hours if performance were to be truly good. Experience had taught her that the public would pay willingly to see "good theatre." Those who would make inquiry may turn to the record as preserved in The Wesleyan and The Plainsman — to review the parade of dramas stages and the sparkling groups of inspired young performers who left their marks as members of "Plainsman Players" and of Theta Alpha Phi. The annual diet consisted of a minimum of four major productions, and we were a proud bunch!

Enid Miller had great liking for the mysteries of Mignon Good Eberhart, '21. With consent of the author, she transposed "Mystery at Hunting's End"; and, as adapted for the stage, the story kept Wesleyan audiences on the edges of their seats, February, 1933. A second highly successful venture with this Eberhart story came in summer, 1937, when "Doc" and her carefully picked cast took the play on tour. Copyright problems had intervened, and the production had a new title, "House on the Roof." Twelve people and a dog made the circuit in the school's almost legendary "Pierce Arrow" and Miller's "Sammy" — a roadster with rumble seat. Bookings kept the group en route to thirty towns. Central purpose of the trek was to publicize Nebraska Wesleyan in the midst of its semicentennial, and three other factors made it a memorable endeavor. The burning heat of the summer was almost unbearable, and actors and audiences had simply to sweat out suspense and unusual warmth. One of the performances took place in a chamber of South Dakota's famous Wind Cave of the Black Hills; this was an impromptu showing for rangers and for any tourists who wished to join in the fun. At conclusion of the tour, Miss Miller and "Press" Hoffman announced their engagement and approaching marriage. The troupe returned to campus July 7.

Enid Miller also tried her hand as playwright. She and her husband undertook to research and to verify the facts to treat of the life of Marie Curie who, with her husband, Pierre, identified radium. Miller titled her drama, "Manya," and she directed the performance, on the Wesleyan stage, February, 1942. Members of the cast, to meet the challenge, had to familiarize themselves with the pronunciations of many French and Polish words. Editorial in The Wesleyan referred to the production as "a triumph." Scarcely two months had passed since the Japanese attack on Pearl Harbor. Three years later, Miller directed another of her dramas, "Apollo's Twin," a mystery — with a cast of 5 men and 24 women. America was about to hail its military break-through at Remagen's bridge.

With collapse of Axis military might approaching throes of finality, "Doc" ventured with a gathering of "gas stamps" to put eight of her actors into tour. To give 32 performances of "Nine Tailors," the troupe expended eight days while being roomed and fed by local clubs and church congregations. Miller had molded the script to fit well into a church-setting. The Wesleyan, during March and April, 1945, reported on the "highly received" additional performances presented in Lincoln's "local churches and clubs."

Frances Goodhue Loder and Beryl Klahn were within a small circle of highly talented persons who from time to

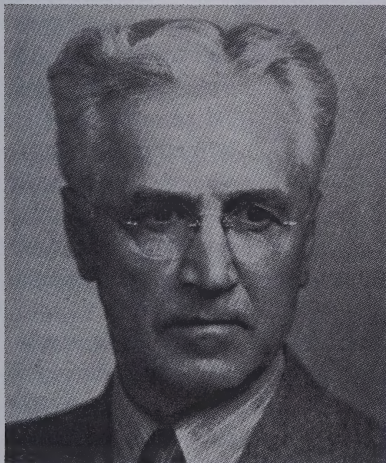


Frances Loder

time assisted Enid Miller as directors. Klahn's death in spring, 1939, was a saddening event to occur in the history of theatre at N.W.U

— Teacher Training

Wesleyan "Teacher's College" had its five divisions or departments — secondary education, elementary education, physical education, industrial arts, and kindergarten-primary. Its trainees, from study and practice, went forth fully qualified with their state's certificates — High School Teachers', High School Commercial, and First Grade State Certificates for Junior High, Intermediate Grades, Elementary Grades, and Kindergarten-Primary. An average year found about 30 students engaged in their "practice teaching": and, as late as 1939, Mrs. Hatch had 42 young ladies at work in the various stages of being "Kindergarten Majors."

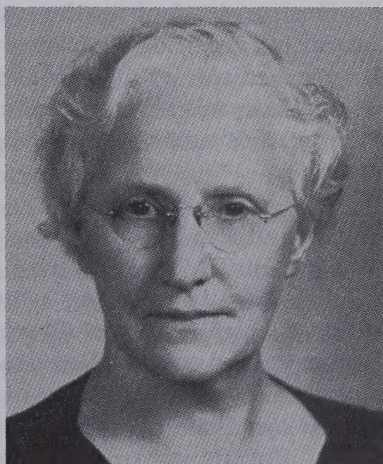


Bertram E. McProud

B. E. McProud directed a "Teachers Bureau" at Nebraska Wesleyan. Its "placement services" were available free of charge to all students working toward certifications and to alumni. The purpose of the bureau was to assist, and enrollment for its aid carried no guarantees. McProud regularly posted "openings" and "placements," and he frequently made it known publicly that all Wesleyan-trained teachers had gained employment. He also followed a policy to give precedence to undergraduate candidates — over alumni and former students. Other "school services," such as that of W. T. Davis, were readily available; these carried their price tags and were widely used by Wesleyanites.

Nebraska had imposed additional requirements to certification. One of long standing called for a physical examination to make certain that a candidate was physically sound and free from communicable or contagious disease. Then came specified study in personal hygiene, health, and physiology; the impacts of alcohol and narcotics were central to this coursework. Also, to be certified, one had to have a "Wassermann Test" — to determine that no syphilitic antibodies were present in the blood serum. This test cost one dollar. Cost of a physical examination varied from doctor to doctor. Not until 1940 did Nebraska Wesleyan arrange with its campus physicians to give these examinations "free of charge."

Wesleyan's chapter of the Association of Childhood Education, A.C.E., was one of the most active in the nation. Ethel



Ethel Walker Hatch



Final Staff of the Training School.

Zelia Cornell Wiley, 3rd and 4th grades; Elizabeth (Elsie) Rice, 1st grade; Amy Tyre, 6th grade; Vesta Gray Keeton, 2nd grade; Eleanor C. Swanson, 5th grade; Elizabeth Stanton Archerd; principal and 7th and 8th grades.

(Courtesy of Norman W. Pierce)

Hatch was the organization's "wheel" at N.W.U., and all who were interested in Kindergarten, primary, and elementary teaching received invitations to join. Central aim was "to promote progressive types of education" and to raise standards. The monthly meetings promoted discussion on "materials to have been read," and "visual aids" often covered the boards.

A.C.E. did not lose vitality after Mrs. Hatch's retirement, and the traditional "waffle suppers" continued.

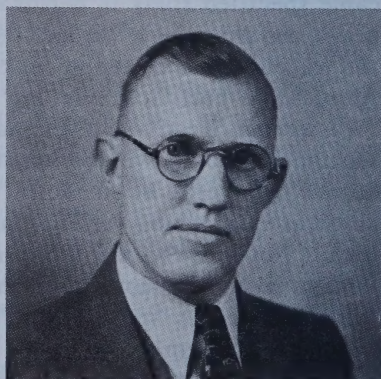
An annual subsidy paid by the city of Lincoln had during the 1930s enabled Nebraska Wesleyan to continue its "training school" in Van Fleet. Construction of Northeast High School terminated the city's need to use the facilities at Wesleyan. The city had paid the university approximately \$2,500 each year; payments ended with the spring term, 1941, and the training school ceased. Its teachers retired or found employment elsewhere within the Lincoln system.

Dean McProud, from his new office in Old Main, where classroom space had come from planned rearrangements, continued to direct Wesleyan's program of teacher training. He would be assisted by Ruth Graves and Mildred Richmond. R. W. Deal, as head of the department of psychology, directed the studies in educational psychology. McProud took his retirement and emeritus status in 1946. Deal served also as the school's academic dean. Wesleyan's aspirants to certification did their "practice teaching" in the nearby schools of the city.

Physical Education and Sports

— Intramural Competition

When John Waldorf in 1933 decided to end his highly successful but rather brief sojourn as head coach at Nebraska Wesleyan, the school hired John Roberts to move over from Cotner College — which had closed its doors. Roberts was primarily interested in physical education and intramural sports; so,



John E. Roberts

George Farley joined the staff in 1934 to coach football and basketball. Requirements for a degree included the four prescribed credits in P.E., and a student could earn these in a variety of classes or in competitive intercollegiate contests — football, basketball, track, cross-country, and/or tennis. Roberts intended “to liven up the lagging enthusiasm” for intramural competitions — for which the social fraternities, the “Barbs” and Bleu Thonge, and the Y.M.C.A. provided the teams. Roberts “managed” to have sufficient participation in intramural games earn credit in P.E.

To assist in planning and scheduling, Roberts established an “Intramural Board” — to consist of a member from each competing group. This board was to govern the annual contests. A competing organization could accumulate points with both “A” and “B” teams, and the “annual total” determined a year’s winner. By 1938, Roberts’ “extended program” included basketball, volleyball, touch and pass football, softball, track, archery, tennis, horseshoe, ping pong, and handball. “Round robins” determined the winning teams in touch football, softball, volleyball, and basketball; track was a matter of team points; the other sports depended upon matched play and elimination. According to The Wesleyan, “lettermen” could not participate in their respective competitive sports; but, a member of a varsity squad, should he decide to drop from intercollegiate action, became eligible to join an intramural team — after “waiting one week.” Statistics revealed that more than 150 men annually engaged in competitions for the ten sports, and this translated into more than three-fourths of the men on campus. Roberts had lifted his intramural program to unprecedented heights on the Wesleyan scene. An observer noted that one sport not included was “yo-yo spinning,” probably because the burliest of athletes were known to enjoy “the popular toy” and “too openly” displayed their expertises. Well, whatever!

The men of Phi Kappa Tau had triumphed mightily over their adversaries — year upon year. Certainties of defeat had caused lack of interest within the ranks of the other groups. Roberts’ efforts to revitalize “a spirit to compete” turned corners by spring, 1937. The Wesleyan, May 21, 1937, carried headlines to announce that the Crescents had dethroned “the reigning king of intramurals,” 417 1/2 points to 402 1/2. The Plainsman, 1937, added a footnote, for the “king” had reigned for thirteen years. The “Taus” regained their throne in 1938, but they lost it the following year to Delta Omega Phi.

John E. Roberts took employment elsewhere in 1938, but the momentum of his program continued. Once the nation were at war, lessening of manpower on campus reduced the numbers of teams, but the spirit remained. The “Barbs” gained dominance by spring, 1942. Their teams took names such as “Bees” and Wolves.” The school’s coaches had one by one entered the armed services, and the “intramural board” directed the annual competitions. For men, the physical education routine had become, by 1944, hardly more than systematic calisthenics — to improve fitness to meet the challenges of military service. Peacetime would bring upsurge and revitalization. In May, 1946, the Phi Kappa Tau fraternity presented to the Wesleyan athletic board a memorial trophy in memory of Verne Krausnick, killed in action, December, 1944, in the Philippines. This trophy would pass each year to the winner of the intramural competition, but no group could gain permanent possession.

— The Women



Clara R. Brandt

For the women, physical education and intramural games remained under the watchful eye and firm hand of Clara Brandt. Her prime concerns "for the girls" were good health, cleanliness, and good posture. Calisthenics, drill, and games were consistently on the menu. She kept tabs on all that happened. Stories of her everpresence and supervisory diligence were legion. One day she accosted a co-ed as the latter exited from the women's dressing room, beneath the northern bleachers of the gymnasium. Mrs. Brandt's question: "Did you take a shower?" The young lady's reply came as counter question: "Why? Is one missing?" We may have a hunch that the cross examination ended on that tone.

Wesleyan's chapter of W.A.A., Women's Athletic Association, was the vehicle which moved Mrs. Brandt's program along at brisk clip. Participations in sports earned points, and these points brought memberships, insignias, sweaters, and other awards. The qualifying sports were aerial darts, archery, badminton, basketball, golf, gymnastics (fundamental Danish routines), hiking, horseback riding, land hockey (with bruised shins and skinned knees), ping pong, rifle marksmanship, shuffleboard, soccer, softball, swimming, tennis, and volleyball. The Brandt motto was: "A Game for every girl — and a girl for every game." A regular gymnasium costume cost \$3.50.

Wesleyan's W.W.A., with its governing board of eight, always to include four students, directed the intramural competitions for women. Participants could qualify for membership in W.W.A. The several sororities and Bleu Thonge had their respective teams and their enthusiasts for matched play. Rivalries were spirited. The women of Alpha Gamma Delta probably were the most successful in their strivings to win the annual trophy.

To raise funds for their many projects, the members of W.A.A. sold candy, gum, popcorn, soda pop, and hot dogs at all inter-collegiate games and meets; and, for a number of years, sponsored the annual "Spinsters' Ball" — once dancing on campus became policy. Clara Brandt often referred to "The Morale Builders" — "her girls" in W.A.A. When the women used the gymnasium for P.E. and for intramurals, it was "off limits" to the men — absolutely "out of bounds." Those who complained of Mrs. Brandt's governance likened her controls to "rules of 1898." The truth was out.

With wartime came redirection of emphases. Wesleyan's W.A.A. took up the "V" sign which translated into "Victory, Victory, Victory — Vim, Vigor, and Vitality!" The so-called "weaker sex" were to toughen themselves to become future welders and riveters. No one desired to be classified as "4-F." So, each patriotic gal was "to arouse sleeping muscles," to emulate the fortitudes exemplified by Russian and English women at war, and "to roll up their shirt sleeves and don their overalls." There was to be no faltering of the step for the women on the campus of Nebwesuni. They would resume normal strides come peace, and Clara Brandt remained steadfast and true to her goals.

— The “W” Club

The men’s “W” Club needed revitalization in 1933, and John Roberts took on the task and was assisted by Russell Trott, the group’s president. To raise funds and to generate enthusiasm, the club sponsored an “Auto Party” in January, 1934; and later that spring, to procure the additional dollars needed to buy the annual sweaters for the lettermen, the members presented the play, “One Summer Afternoon in January” — a bridge party of women, “the boys” playing all the roles. According to the campus par, it was hilariously successful.

Irregularly the club’s members had selected an annual “Queen of Sports.” In 1939, the lettermen presented at half-time for the homecoming football game their “W Club Sweetheart.” Helen McAfee was first to be so honored. This annual election and presentation has continued to this writing, although an absence of football during the war required different settings for members to reveal their club’s sweethearts. Exactions of wartime caused the club to be in need of massive reinvigoration, and resurgence came quickly and with much spirit.

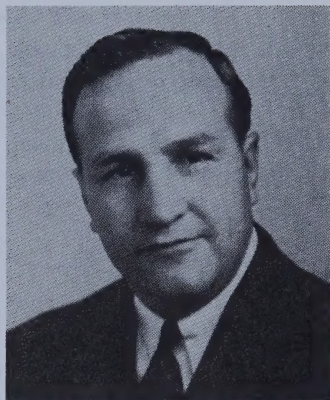
Intercollegiate Arenas

The school’s Athletic Board of Control had sweeping advisory capacities and often exercised its powers to act. Composed of the director of athletics, the institution’s treasurer, and three members of the faculty, this board held jurisdiction over intercollegiate participations, schedules, contracts, employment of student managers, sales of season tickets, and public relations with the business men of University Place and Lincoln. Wesleyan’s Board of Trustees had its own “Athletic Committee,” and its chief purpose seemed to be to make certain that the total athletic program for the university did not threaten financial stability and survival. In no year did “the games” bring in sufficient income to balance expenses. The athletic board and the trustees’ committee had simply to keep deficits “manageable.” There was no thought of special scholarships for athletes, for such were not financially feasible; and above this, the school’s leaders considered such special rewards to be quite unethical. Of course, one’s athletic prowess did not exclude him from those financial aids which came as discounts for being a high school valedictorian, for being a P.K., or for having qualified to receive an annual dividend from an endowment fund. Nebraska Wesleyan rarely seemed to lack in its fair share of good men who could compete ably in the appropriate arenas for its intercollegiate contests.



Jerry J. Adam

Jerry Adam in part-time capacity, joined Roberts and Farley in 1934 — to assist as coach, to assist in P.E., and to introduce the sport of wrestling. Farley remained part of the triumvirate until 1937, at which time Dwight P. Thomas came from Hastings to serve as director of athletics and chief coach. Adam continued to assist. Roberts departed the following year. Thomas, commissioned within Nebraska’s National Guard, went into active service in 1941, and George Farley returned to direct P.E. and intercollegiate competitions. By 1943, both Adam and Farley had entered the ranks of the nation’s armed forces, and



George M. Farley

the university was in a limbo with respect to its athletic programs. Roy Deal held the stopwatch and the measuring tape for the men who engaged in track and field. J. E. Bartley enticed Larry Price, '39, released from the service, to keep a basketball team a-running during the final season of wartime. Allen Stroh took up the tasks of director and coach in 1945, but he did not stay. 1946 would find



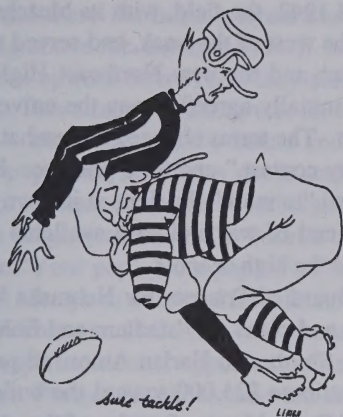
activities back on full target.

— Football

John Waldorf's final year as coach, 1932-33, brought a tie with Hastings College in football and a split in the claim for the N.C.A.C. championship. In its opening game of the season, Wesleyan had suffered an at-home defeat when trounced by the "Gold Bugs" of Oklahoma City University. But, few spectators could ever forget the opening kickoff, taken by Bob Gibb, N.W.U.'s "plunger par excellence" and very shifty open-field runner, who received the ball "deep in his end zone" and dodged his way a full 107 yards to score. All-conference players for the "Coyotes" were Mason Bridges, guard, Hollis Johnson, tackle, and Robert Gibb, fullback. Bridges "stayed on" to assist Roberts and Farley, as line-coach, in 1933.

As we know, "Coyotes" became "Plainsmen" late in the season, 1933. The final game was against Hastings, and the conference title was at stake. Wesleyan's moleskins, for the first time, went into combat as "Plainsmen," and they lost 33 to 7 on the "Bronco's field." Then, turn-about came in 1934 when another "battle of Hastings" occurred, and "The Plainsmen" recovered the championship with a 14 to 0 victory. Of this great victory, Chancellor Cutshall chortled in his NOW column, "If our total constituency would fight as the men fought last Thursday, Wesleyan would have 800 students and \$3,000,000 in capital in the year of our fiftieth anniversary." This victory on a cold and slippery field, November 29, had created a mood of euphoric ecstasy to hover over the campus. It would be the last conference championship for the school until 1946, and Hastings would often be a spoiler. Conference opponents were Doane, Hastings, Midland, and York.

"The Plainsmen," sometimes to be dubbed by reporters as "Thomasmen," "Farley-men," or Farley's "Leather Luggers," were nearly always to be taken heavily as masters of the gridiron. For the 'thirties and into the 'forties, a veritable legion of men fought valiantly and well "neath the yellow and the brown" — to bring glory to their alma mater from the fields of football. Sportswriters singled out many for special note, among them being: the Brash brothers, John and Martin, Dawson Hawkins, Melvin Kopp, Dale Magnuson, Henry Menke, Claude Otto, Floyd Ralston, William Ptacek, Wesley Seyler, the Shuman twins (Rodney and Ronald),



Emden (Sam) Somerhalder, John "Jarrin' Jawn" Staten, Russell Trott, Lyle Weyand, Don Williams, and Glenn "Bearcat" Wright. Some of these and several others would make their ways into the Wesleyan "Hall of Fame" — R. Victor Bailey, Charles Burroughs, Amos Coffman, Jack Critchfield, Merle A. Geis, Dell G. Hedges, Fred C. Hess, LaVaun C. Price, G. Merle Randall, and Larry Vaughan.

"School spirit" seemed often to have been judged by the enthusiasm which a football season inspired, and editors and reporters

for The Wesleyan were sensitive to each "up" and to each "down." Frequently came an appeal, that the team if to win the conference had to receive "wholehearted and enthusiastic support" from the other students. The "poor girls" who dated the players were sometimes hailed as "the widows of cheer," for they hovered together in the bleachers when the cold winds blew, and they were "poor lonely souls" when a game was away. Seldom did any one deny that the game of football had a "very important place" on the campus and within its schedule of events. No one "ever went out to hire" a player for this Wesleyan.

Players may have suffered some loss of pride were they to have "sat on the bench" because grades were below "a minimum scholastic average." "The Yellers of the Brown" always led in effort to stir up "campus spirit"; and, along with the band, the drum majors, majorettes, and other "high steppers," these "pepsters" provided color for a season. When the "wartime crunch" came and an awesome thinning of the ranks ensued, competitive football fell from the schedule. The Plainsman, 1944, recorded it was "strangely different inside these ivy-covered walls," for football games had become "only memories" and classes and studies had taken on "increasing importance." Editorials encouraged freshmen to expect and to believe that students in future would again know football as it had been, and that Wesleyan would keep alive its old traditions and would await a return of her "fighting Plainsmen." These men were to bring back "peace and normalcy," and normalcy would include football and the ringing of the victory bell. Of such was hope, expectation, and promise.

With plans for a new stadium in the hopper, Allen Stroh agreed to revive the sport for "The Plainsmen" — autumn, 1945. A "totally inexperienced group" of players turned out, but Stroh brought victories against three of five opponents. What his men lacked in size and weight they seemed to balance with "spirit and will." It was in this setting that the trustees solidified designs to construct a stadium, with suitable auxiliary accommodations within it.

— O. N. Magee Memorial Stadium

With the university's indebtedness lifted and in expectation that with peace would come a dramatic resurgence of enthusiasm for competitions in intercollegiate football and track and field, Wesleyan's trustees structured plans for a field house

and stadium, for a reseeding of the playing field, and for a resurfacing of the oval track. During the fall seasons of 1941 and 1942, the field, with its bleachers rising on the mound which lay along the line to the west of the track, had served the teams and spectators for both Nebraska Wesleyan and the new Northeast High School. Without a facility of its own, "Northeast" initially agreed to pay the university \$25 per night -game and \$5 per practice session. The terms changed somewhat for 1943 — \$30 for each night game, \$15 for a "day contest," and \$5 a practice. Being the only user of the field, the high school agreed "to mark" the lines at its own expense. The accommodation lasted through to the end of war and until available materials enabled construction of facilities adjacent to the high school.

The executive committee of the Board of Trustees for Nebraska Wesleyan met August 16, 1945, to receive proposals and plans for "stadium and field house." Elmer Magee, Woodrow Magee, Ernest L. Smith, and Harlan Amos, all partners of Magee's clothing company, offered to contribute \$25,000 toward the building of a "Memorial Stadium" — to be named after O. N. Magee, founder of the store. The committee, after much discussion and some "shrinkage of dimensions," accepted Ben F. Hemphill's drawings and let the contract in early October to the Olsen Construction Company. The stadium would seat 3,600. Costs for plumbing, heating, lighting, and the added "fees" settled the bid at \$51,000. The structure of cement, with brick and gray stone trim, contained ticket booths, locker rooms and showers, toilets, and storage space. A campaign was on to raise the money needed for completion. Intent was that Northeast High School continue to use this new facility — for suitable compensations and "when Wesleyan's schedule permitted." Dirt would soon begin "to fly."

— Yellers of the Brown

"School spirit" at Wesleyan seemed often to be the creative responsibility of "The Yellers of the Brown," sometimes bearing the handle — "The Peppers." This "pep club" was composed of campus "spark plugs," as selected each autumn by the several sororities, fraternities, and Bleu Thonge. In 1933, each organization sent in its two "Yellers"; by 1939, each had five. Custom may have dictated that each novice to the art and as wearer of the canary yellow sweater, with its brown insignia, undergo a probationary period of six weeks; then, if failing to meet the challenges of practice, attendance, cheerful enthusiasm, and supportive activities, said person's group would send in a replacement, et cetera. The cheerleaders, as annually chosen, directed with fitting agility the "yells" and chants — to encompass all loyal Wesleyan onlookers and partisans. Pep rallies "in chapel" or out, parades, bonfires, snake dances — sometimes with lighted torches, and speeches were standard to the bill of fare. The annual all-sports banquet to honor the squads was for the Yellers of the Brown a crowning occasion. Along the ways, how memorable had been the chanting of "The Wesleyan Locomotive" — with its rapidly increasing pace and to be followed by a lusty singing of W. A. Fowler's "March of the Plainsman." If, at times, "school spirit" seemed at low ebb, critics were inclined to find that the Yellers were almost purely "Greek" and hardly more than "a scattered bunch of weak voices." A winning season was nearly always a cheerful one.

— Basketball

As did football, the game of basketball often instigated a rousing campus spirit. Wesleyan's gymnasium, built mostly by student labor in 1911 and expected to be hardly more than a temporary structure, was regarded by visiting players to be

somewhat of a nemesis. It had some "spongy spots in the floor" (as one writer opined), and these the home players knew to evade when bouncing the ball. The low ceiling above the terraced shelves for spectators forced those on the top tier to refrain from upward bounds lest they suffer from loss of height because of jammed vertebrae. This strange building was for more than forty years the arena for thrilling contests — memorable in the hearts and minds of campus generations. With pep club and pep band to inspire cheer and chant, the walls seemed of necessity to expand to accommodate the reverberations. Loyalty to "the team" was manifest with each singing of Fowler's "March"; and "the locomotive" found a matching caboose in "Your pep! Your pep! You've got it, now keep it, doggone it, don't lose it!" It was always so cozy and loud in those days.

Within the N.C.A.C., the teams of Doane, Hastings, and Midland were nearly always formidable opponents. During the three seasons, 1935 through 1937, Wesleyan's Plainsmen either won the conference title or shared it with Hastings. Games were often cliffhangers, but the final Tuesday in February, 1938, provided that which was perhaps the most memorable contest of the decade. The Broncos



Dwight P. Thomas

and the Plainsmen had thus far shared equally within the conference, Wesleyan had suffered on its home court its loss — by one point — to Hastings, and the championship would be decided at Hastings. The very tall Richard Marvel (later to serve with distinction in Nebraska's unicameral and as professor of political science at Nebraska Wesleyan) was "star performer" for the Broncos. Dwight Thomas had coached several of the Hastings players at the town's high school, and he knew that a Plainsman victory would have to come through teamwork if Marvel could be bested. "Spirit" had to be high in University Place, and approximately 250 students and members of the faculty used nearly every available automobile to form a caravan "to go to

Hastings." By some miracle, all managed to crowd into the Bronco's gymnasium. A thunderous atmosphere prevailed before game-time, and there would be no surcease from deafening uproar. The Wesleyan, March 4, 1938, credited the combined "swishings" of Dell Hedges, Elbert Souders, John Staten, Art Barrett, Neil Davis and LaVaun Price with having gained a half-time advantage of 23 to 20. The second half was one of "defensive ball" and of "seesawing one-point advantages." When the whistle blew, the score stood 32 to 31, and Richard Marvel and company had failed. Wesleyan's victory bell, from atop Old Main, pealed into the midnight air the good news of victory and championship. Oh, how sweet can be a single point! Such an evening can rarely be duplicated, for a whole season hung on such slim margin.

The "Thomasmen" fared not so well in 1939, and Wesleyan's players the following three seasons were sometimes called "Farleymen," "Farley's Fighters," or

"Ball Tipplers." With wartime came the departures of players because of draft and enlistment. The N.C.A.C. opted to continue competitive basketball, but it ruled out use of on-campus military trainees such as "V-12." During the war, teams were composed mostly of freshmen and sophomores awaiting "call to report."



LaVaun C. Price

Wesleyan could face into "the final season of 1945" only because of an amazing combination of circumstances. LaVaun (Larry) Price, '39, having suffered injury and a six months' hospitalization, was released from military service and agreed, October 18, 1944, to coach basketball for his alma mater. He received the munificent sum of \$100 per month for the season — November, December, January, and February. His call went out for all able bodied men to report for practice, and freshmen were of utmost importance. At no time did Price have more than a scarce ten for practice, and there was at least one game when only a "spunky five" were on hand to suit up. Departures for military service were always decimating the roster. Had it not been for Harry Hidaka and Kaz Tada, from the Nisei students on campus,

Wesleyan's Plainsmen could not have kept the required five men on a court — on more than one occasion. The "Pricemen" won 11 of their 15 games, and Darrel Berg toward the close of the schedule kept the fans posted via his "SLIVERS from the BENCH." The Yellers of the Brown pushed constantly for "big pep" — with pre-game snake dances, with a "band" present, and with after-game dancing. On-campus morale was at high tone for season's finish, and the school overlooked an awarding of letters to its gallant crew. Not until February, 1993, did these men receive their letters, and Price had served as both coach and director. Yes, there are tales to be told!

Among those "handlers of the round ball" who, during the years of this chapter's span, received commendation from reporters and sports critics and then would later gain election into Wesleyan's "Hall of Fame" are the following: Arthur Barrett, Max Barrett, Victor Bailey, Charles Burroughs, Neil Davis, Harvey Feyerherm, Robert Gibb, Merle Geis, Dawson Hawkins, Dell Hedges, Warren Parker, LaVaun Price, William Ptacek, Rodney Shuman, Ronald Shuman, Elbert Souders, John Staten, Russell Trott, and Larry Vaughan. A host of others contributed well to the scores. War's end would bring a mighty upsurge to the sport on the campus of Nebwesuni.

— Track and Field

Fred Hess, in his sports comments for The Wesleyan, April 19, 1940, pointed out that Hastings was about to win its 12th or 13th consecutive championship in track for the N.C.A.C. Nebraska Wesleyan had had recurring difficulties when attempting to put together a suitably balanced squad. So many of Wesleyan's athletes moved from the sports of football and basketball onto the field for track. The Plainsman, 1935, directed attention to Walter Vanskiver, Wesley

Seyler, Roland Nye, and Ron McKenzie. George Panzer and Kyle Randall gained top billing in 1937. The Wesleyan, in May, 1938, recorded the achievements of Charles Burroughs, Marion Caruthers, Claude Clements, Frank Harrington, Vance James, Don Otto, Merle Randall, and Kyle Randall; and, the two Randalls, Burroughs, and Ernest Bartley went on to set a conference record for the 880-yard relay. Also had come a bit of lament —

Five little Plainsmen went to Drake
 To run a race for Wesleyan's sake.
 Their five l'il gals stayed at home —
 Alone ? ? ? ? ? (I hope)!

We have no additional names to add to Wesleyan's "Hall of Fame," for those elected had also excelled either in football or basketball, or both.

— Tennis

John Roberts had a special knack when it came to a coaching of winners in tennis. Not since the years 1909-1917 had Nebraska Wesleyan seen the likes in tennis to match the achievements of Harold Partridge, LeRoy Scudder, Boyd Raynor, Warren Kline, Frank Garey, and John Hussey. From 1936 to 1940, Wesleyan's so-called "Robertsmen" were without peers in their play. What seemed to be an endless string of victory and no defeat began with Art Barrett, Donald Misner, Luther Powell, Charles Smith, and Leonard Witzenburg; then, overlapping and adding to, came Bruce Keith, Elbert Souders, Ray Steele, Aubrey Stewart, and Bayard Taylor. Fred Hess, in his "Plainsmention," for The Wesleyan, May 17, 1940, noted that Wesleyan's tennismen had in five years' running gained nine conference championships — losing only "one doubles final." Powell, Souders, and Barrett found their ways into the school's "Hall of Fame."

— Banquets

The football feasts came annually in early December. The basement of First Methodist Church usually provided setting, and often the men of Blue Key and the women of Purple Arqus were hosts. Beneath colored arrays of twisted crepe paper and with appropriate oratory and song, a parade of speakers bestowed fitting honors upon the season's lettermen. The Uni Place Lions Club hosted a feast in December, to entertain the teams of the college and of Jackson High School. Sometimes the Lions pooled everything into an "all-sports" affair in the spring. As for the college, it had long used "a spring banquet" to recognize achievements in basketball, track, and tennis. To celebrate the winning seasons which Allen Stroh's teams had tallied in football and basketball, an "all-sports banquet" marked the calendar, for April, 1946, as an added event. Such affair was destined to become traditional at N.W.U. The revived "W" Club had used the occasion to identify its "Sweetheart." "Things" were getting back on track.

— Athletic Associations

Because of sharp differences respecting several issues, the "colleges" within Nebraska had divided themselves into two conferences. The Nebraska Intercollegiate Athletic Association, N.I.A.C., included the teachers colleges at Chadron, Kearney, Peru, and Wayne — along with Omaha University; the Nebraska College Athletic Conference, N.C.A.C., contained the "denominational schools" — Cotner, Doane, Hastings, Midland, Wesleyan, and York. Each

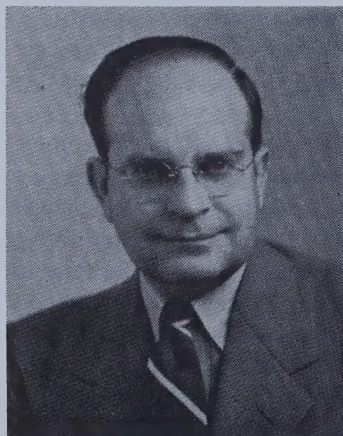
“conference” had its own governing board and its rules and regulations and awards. For seasonal schedules, inter-conference competitions were frequent. Cotner had closed its doors in 1933.

The “church colleges” found, in most cases, that intercollegiate programs resulted in financial deficits. The trustees of Nebraska Wesleyan annually reviewed the problem and often stood on the brink of drastic curtailment of the school’s athletic endeavors. But, the activities held and endured under carefully applied stringencies — despite the inevitable shortages of cash inflow. War’s limitations brought suspension of “conference football,” and “emergencies” brought additional curtailments — such as no dual track meets. Departures of players and coaching personnel often raised havoc with the best of hopefully made plans. With “victory days” coming in 1945, the N.C.A.C. removed all restraints, and former schedules headed toward revival.

Certain old animosities had sharply abated during the long war. So, in early December, 1945, news indicated that a new intercollegiate conference was forming in Nebraska; and, it would be known as the Nebraska Athletic Conference. As of December 6, the membership included Doane, Hastings, Midland, Wesleyan, York, and the teachers colleges at Kearney and Peru. “Spring sports” in 1946 would inaugurate the competitive activities of the new order. Dr. Roy W. Deal, administrative dean of N.W.U. would chair “the new intercollegiate board.”

The School of Music

— Oscar Porter Bennett



Oscar P. Bennett

When Albert Frank Sievers resigned in 1935 from his position as head of piano and director of the school of music, Chancellor Cutshall and the trustees turned to Oscar Bennett, professor of voice. Bennett, already known as “Pop” and one of the most esteemed members of the faculty, was renowned for his skills as vocalist and as director of the men’s glee club and of “light opera.” He would be last to serve as director of “the school” until it ended, by action of the trustees in 1940, to become a department within the university’s unified college of liberal arts. He headed “the department” until 1966, and took full retirement in 1970. Harvey and Lois (Caldwell) Tompkins, ‘36 and ‘37, respectively, for the occasion of Bennett’s retirement, penned a poem of appreciation, and this verse spoke for a

multitude of Wesleyanites who had responded since 1924 to the genius of the man’s touch.

You gave so much more than your music,
 You gave of your faith and your heart.
 We all felt you were our friend, Pop,
 From your corner rooms our lives had a start.

It was from his northwest “corner rooms” within the C.C. White Memorial Building that he made of the art of singing something “of great value and fun.” His was a “joie de vivre” — whether in solo, in chorus, or in light opera. Once within his reach and under his spell, a student became locked into actions to be preserved as unforgettably wondrous remembrances. His technique was to listen, to assess, to encourage, and to lead on toward perfection — and always with enthusiasm to perform. His was the rare talent to take an ordinary voice and then to build it into one of true quality.

— Men’s Glee Club

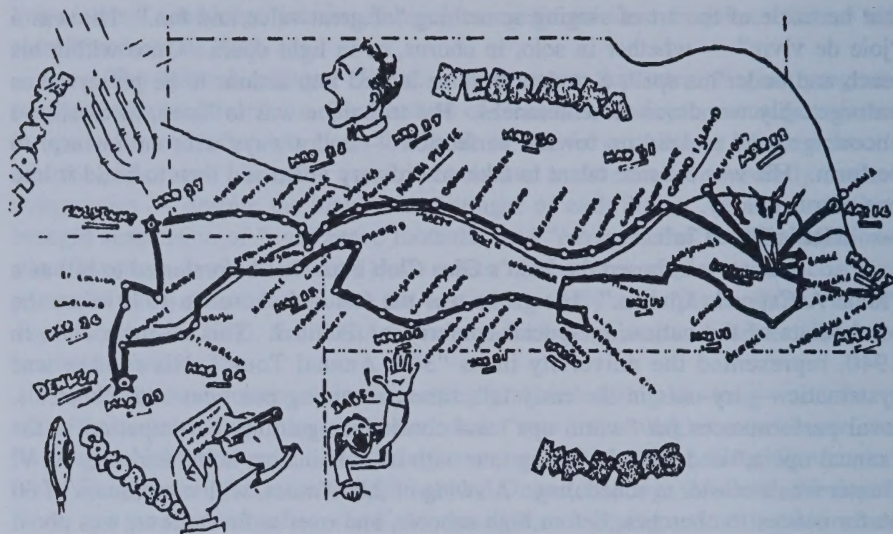
Bennett transposed the Men’s Glee Club into what he preferred to bill as a “Male A Cappella Chorus.” His group was the featured chorus in 1939 when the Methodists of the nation, in special conference, reunited. This all-male club, in 1940, represented the university in its “34th Annual Tour.” His routine was systematic — try-outs in the early fall, time-consuming practices and rehearsals, local performances for “warm ups” and confidence-gaining, participation in the “annual opera,” and then the spring tour with its culminating home concert. A. V. Hunter was a master at scheduling. A swing of 2,000 miles, with a minimum of 60 performances in churches, before high schools, and over radio stations, was about average — with no less than 30 “towns” visited. The sorties might pass through Iowa, Kansas, Colorado, Wyoming, or South Dakota — and always with major concentration upon Nebraska. Hunter had learned that the “glee club” was a top recruiting agent for the school. The allotted time for the annual excursion usually covered sixteen days — two full weeks, one to be of “spring vacation,” plus an extra weekend.

The choristers always returned with an abundance of new tall tales. Some of the men had had four years of spring tour to gather the best of “truth stretchers.” No one seemed ever to have had less than “a great experience,” and many admitted they had become quite expert at answering floods of questions about Nebraska Wesleyan, about themselves and their backgrounds and aspirations, and about “life in general.” Pastors and parishioners opened their homes, and church dining halls were sites for many a lunch and supper. “Imagine,” ran one account, “sitting at a different table every night for more than two weeks; looking at different people



Courtesy of Bettynell Hadsell

The Club, April 13, 1933



Itinerary for 1939

each day and having to talk to them; sleeping in a different bed each night — for nearly three weeks!" In 1937, the men estimated they had collectively used 294 beds and had consumed 1,264 meals. For another year a spokesman reported to The Wesleyan that he had discovered a cure for insomnia — "Just count the times the choir had been served meat loaf and escalloped potatoes, and you will fall blissfully asleep." Truth of the matter was, usually, that the men returned with extra pounds on their frames. Rarely did the club fail "to take a place by storm" and to be greeted by less than genuine enthusiasm.

Harvey Tompkins, with more than thirty years for reminiscence, addressed "Pop" Bennett with further reminders —

I sang in your male A Cappella —
That peerless men's group of my time.
We had music, laughter, and horseplay,
But of money — we had hardly a dime!

To be sure, those were years of "depression." As noted by Tompkins, the men "out over the state" had rendered "great numbers" — such as "Short'nin' Bread," "The Lord's Prayer," "March of the Toys," "Ol' Man River," "Hospodi Pomilwi," and "Stouthearted Men." "Steal Away" was another of Bennett's favorites, for, as one spokesman testified, "Pop" always emphasized and sought "a fitting tonal quality" to meet "the emotional demands of a song," and this spiritual was one of the best for such effect.

— Quartets

Within the ranks of a touring glee club were always many vocalists who had spent hours with Bennett in private training. Costs for private lessons dangled in the vicinity of \$35 for one each week during a semester, and \$63 for two.

Programs featured soloists and quartets. For the seasons, 1936 through 1939, two quartets merited acclaim — the “Midgets” and the “Twenty-five Feet of Harmony.” The “Midgets” were of average height and collectively fell short by some two feet of performing “on the same level” with their loftier confreres. As to quality, any difference was beyond the realm of detection. Each foursome was in constant demand for its “special renditions.” Personnel moved in and out during the years, and issues of “The Plainsman” preserve a record — for the taller sort were Dean Reed, Walter Fosbury, Ross Druliner, Fred Swan, Ernest Metzger, Glenn Stringfellow, Gerald Gardner, and Loren Rohrbaugh; for the lesser in height were Bernard Hodgkin, Ross Mendell, Leonard Paulson, William Nichol, and Kenneth Nye. These were years of splendid harmony.

— Light Opera

Oscar P. Bennett brought each year to the Wesleyan stage the best of light opera. He often chose to perform in a major role, and his wife, Geralyn Walrath Bennett, would direct the orchestra. These shows were always the products of many hands, minds, and talents. Enid Miller quite regularly blocked and directed much of stage business; Gladys Lux nearly always designed the sets; Clara Brandt took charge of costumes and fittings; Beryl Klahn and Gale McGee had their fingers in some of the pies; choreography often required some “outside help”; students of art and members of Plainsmen Players and Theta Alpha Phi shaped the scenery and furnished the manpower to execute the staging; advertising, ticket-sales, make-up, and clean-up responded readily to the touches of eager crews.

Neither financial stress nor wartime could prevent an annual performance. Deficits were never more than minimal. The sell-out responses during the war brought in some unprecedented profits. Demand nearly always called for “a third performance.” The titles composed a parade of the best: “The Mikado,” “The Pirates of Penzance,” “The Gondoliers,” “The Sorcerer,” “The Bartered Bride,” “The Student Prince,” “Katinka,” “The Fortune Teller,” “The Chocolate Soldier,” “Sweethearts,” “The Firefly,” and “Countess Maritza.” The tradition of these shows would continue on the campus of Nebraska Wesleyan. Bennett distinguished himself to such degree that he was asked to initiate and then to direct for two decades the summer opera in Lincoln’s Pinewood Bowl. He became a person of legend.

— The Plainsman Band

Music on the campus of Nebraska Wesleyan was far more than male chorus, male quarters, and light opera. Students performed in string ensemble and in orchestra. They responded to the instructional expertises in piano of Albert Sievers,



"Pop" Bennett



"The Gondoliers", 1935

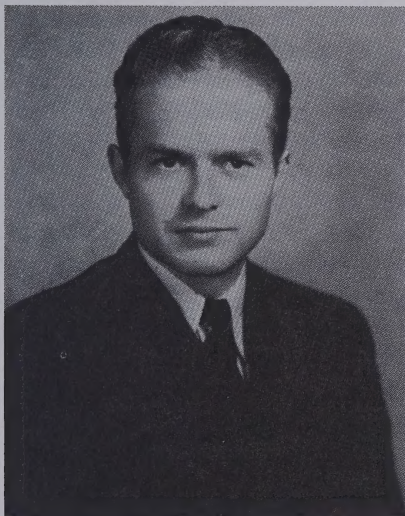
Pauline Slonecker, and Clara Mills. Margaret Snodgrass Lindgren returned to the faculty in February, 1946. "The Plainsman Band" became a feature of great pride, and a "Women's Chorus" eventually rivaled that of the men.

As for the band, the "Tooters," as once dubbed by a reporter for The Wesleyan, marched into the height of the depression wearing their official caps and their brown capes with yellow silk linings. All players, year after year, rehearsed and performed as a "concert band," and from their ranks came those fewer in number who formed the so-called "pep band" — the latter group being always on deck for football and basketball games. Under the batons of a line of directors — including Leroy Giles, Lyle Welch, A. L. Boberg, and A. L. Learned, a "Pride of the Plainsmen Band" took shape, and it was both symphonic and marching. Drum Majors and baton twirlers became featured attractions, and half-time performances at football games were commonplace. Special concerts were of the several means used to raise money to purchase uniforms and to procure new and needed instruments. An "annual band frolic" hit the calendar in 1941, and a second followed in 1942 — with respective admissions to cost 10¢ and 25¢. War's priorities permitted little more than a rallying of impromptu instrumentalists for "pep purposes." With the conflict over, Leslie R. Marks brought band — practicing and drilling — back into full blossom at N.W.U.

— Women's Glee Club

Director A. F. Sievers was a promoter of glee clubs for women, and he gave much time to smaller groups — sextettes and octettes. As long as Sigma Alpha Iota, a musical sorority, had a chapter on the campus, he had a made-to-order group ready to perform before community organizations, in local churches, and for "chapel" and special convocations. Short ventures into nearby towns were common.

Alfred Boberg, as director of the "Girls' Glee Club," initiated a spring tour



Alfred Boberg

of five days. Plans targeted high schools and churches of eastern Nebraska, and a daily schedule called for three performances. Boberg's departure in 1940 brought to the helm, Ruth E. Graves, also to serve the institution as instructor in piano and as dean of women. 1942 marked a "third annual tour" for the women, and the 36th for men. Onset of war ended touring for the duration, but both clubs merged into "Pop" Bennett's increasingly popular "Chapel Choir." Dean Grave's "Girls" made a major attraction of their "annual spring concert" — in the auditorium of "C. C.



Ruth E. Graves

White" and elsewhere, if rationed gasoline permitted. "Wesleyan's Warbling Women" were never short of soloists, trios, quartettes, and "vocal ensembles."

— Death of Clara Mills



Clara Urania Mills

The campus suffered great shock the morning of April 12, 1940, because of the death of Clara Urania Mills, member of the faculty who, since 1911, had taught piano, harmony and theory, and music history. Delayed at home and then hurrying to a nine o'clock class, she had entered her studio and had laid aside her purse, hat, gloves, and papers. She still wore her coat and had collapsed on the floor. Her death would become a matter of unusual interest in 1963.

— Organ

Paul LeBar joined the faculty in 1942 to teach organ. As rumored, he was not the applicant who had responded to opportunity in

this way: "I notice you have a vacancy for an organist and music teacher, either lady or gentleman. Having been both for several years I beg to apply for the position." LeBar's tenure at Nebraska Wesleyan reached to retirement, and he composed "The Wesleyan Hymn" — which, in time, for younger students became the "school anthem."

— Lincoln's Symphony Orchestra

The Bennetts were among the foremost promoters who urged students to attend the programs of the Lincoln Symphony Orchestra. The "music office" in "C. C. White"



GERALYN BENNETT

was a place to purchase tickets. Season tickets for students cost no more than \$3.85 — as late as 1942. Performances attracted large crowds to St. Paul Methodist Church, or to the Coliseum on the campus of the University of Nebraska, or to a down-town theatre. The world's finest artists appeared on the platforms. From one-fourth to one-third of Wesleyan's students regularly attended the concerts. The schedule did not become casualty to wartime.

Student Health Service

Nebraska Wesleyan continued to maintain a "Student Health Service" via a working agreement with Bryan Memorial Hospital. Special arrangements enabled nurses "in training" at the hospital to enroll in a structured program at the university, all of which could lead to one's becoming an R.N. with a B.S. "in nursing." About twenty-five nurses were regularly "bussing it" across town — to and from the campus. As set up, the hospital paid tuition and fees for courses, and these costs were "balanced off" by care for students whose illnesses required clinical examinations and hospitalization. A limitation of \$1,500 for a fiscal year set the bounds of the exchange, and "year's end" brought a reckoning and settlement of any difference. Entrance of the U.S. into the conflicts of World War II brought reassessments of the system, and school and hospital ended their old "balancing-off agreement." Nurses in training at Bryan, or employed as R.N.'s, could enroll for courses at N.W.U. at discount of one-third tuition.

Annual catalogs assured students that Wesleyan's "health service" was adequate. The "campus physicians" gave "free physical examinations" to all students; and the dispensary was located in the gymnasium, but would be moved to a small ground-level room in the library. Students benefited, when circumstances required, from free hospital service at Bryan for the first three days of illness, after which "special rates" were available. Special medical or surgical aids were not included in the plan, and students received frank instructions to engage the services of physicians of their choices in cases of serious injury or illness. For its time, the school's "health service" seemed quite sufficient, but it was not free from complaints.

Summer Sessions

Summer sessions continued to be lively affairs at Nebraska Wesleyan, with Dean B. E. McProud always at the helm. In nearly all cases, the heads of the departments directed the classes, and they shared in the meager in-take when it exceeded administrative expenses. Distribution of funds depended upon hours taught and "head count in classes." The usual pattern called for two six-week terms,



Dean McProud

one to follow the other; one could earn six hours of credit in each term, and tuition came to \$15 per term. A nine-week term ran simultaneously, with tuition at \$22.50 — with nine hours of credit being the product. A single registration fee of \$1 covered any combination of terms. Wartime brought a change in tuition, a straight charge of \$3 per credit hour. Nebraska Wesleyan never wavered from its historic invitation — “A Good Place to Go to Summer School,” for it claimed to have all the advantages of “a splendid city” and none of the disadvantages “of living in the heart of the city.” Each summer school bulletin stressed the religious, educational, and recreational opportunities which abounded in and around University Place.

University Place

Save for the campus, students often found the heart of University Place to be “The Drug Store on the Corner,” where “Doc” Mayo and Dick Broyles held forth. With its booths and soda fountain, with a Wesleyan student often dishing out the “goodies,” this center served as a “social hangout” where students acquired a “coca cola habit” with “the pause that refreshes” and often became addicted to “the malts which were delicious.” “Doc and Dick” were alumni of N.W.U. The faculty sent a note of thanks to Mayo when he had painted on the “canopy of his store” this directive: “First Methodist Church and Wesleyan University two blocks east.” Six years before, in autumn 1939, Wesleyan’s trustees had expressed gratitude to the Uni Place Businessmen, for they had installed road signs at points where major highways entered the city — to advertise the school and to direct visitors to its campus.

Mayo’s wasn’t the only place for rendezvous. The pies, cakes, and cokes of the Wesleyan Coffee Shop attracted their share of students; and, three other cafes were in the picture as featured by The Wesleyan, November 25, 1937. University Place was “all squeezed in between Bethany, Havelock, Ag College, Cornhusker Highway, and Salt Creek.” The editor had surveyed the town and made note of two other drugstores, four barber shops, two beauty parlors, three shoe-repair shops, five groceries and markets, two garages and some filling stations, a supply of plumbers, a hardware store, a creamery, a bank, a post office, three policemen to give “round-the-clock vigilance,” eight firemen — who drove two trucks in two 2-hour shifts, three troops of boy scouts and four of campfire girls, twenty-five retired ministers, miles of streets — bricked, paved, and gravel-topped, two buslines — “Havelock” and “Uni Place,” and either could take a passenger into and out from Lincoln, and two churches — First Methodist and Fourth Presbyterian. Of course, “The Village” was haven for much more — but not a joint to buy beer, not a billiard hall, and not a movie theater. As one alumna summed it, “the sidewalks in Uni Place were rolled up by 10:00 p.m. — virtually every night.”

Millie, the Mole, regularly contributed her “Dirt Pile” to The Wesleyan, autumn, 1937, and Chessy offered “Cat Nip” to readers. Big news came in mid November when The Turnpike went up in flames; this was one of the area’s most popular centers for dancing — seven miles south of Lincoln on U.S. 77. The W. T. Good Ice Company, March, 1938, fell victim to fire, and low water pressure in Uni Place prevented firemen from controlling the blaze before damages had spiraled to more than \$20,000. Before this year ended, the city had opened 48th Street “from Holdrege to O,” and citizens of Uni Place hailed the “cut through” to be a marvelous improvement. Lincoln’s “Miracle Mile” was in process of being born.

A "Townsend Club" remained active in University Place. Gary Butler continued to cut hair; more than forty years had passed since he opened his shop, and he remembered when 48th Street, as "Warren Avenue," had been graded through a cornfield full of sunflowers and weeds. In the machine shop on the campus, W. A. Rosene and his boy scouts cut the boards used to construct their canoes. Lloyd Rising became minister of First Methodist Church, September, 1940 — upon the departure of Harry O. Martin. Older citizens of the village growled and grumbled in complaint after reading Elizabeth Atkins' recently published novel, "The Holy Suburb." With purposed lack of flattery which bordered on genteel unkindliness, Atkins treated of the town, with its college, as she had endured it in her youthful years. Although she coined fictitious names, her descriptions and connections left few doubts in seasoned minds as to who was meant to be who. Her sobriquet was to stick — as she had applied it to this particular "squeezed in between" corner of Nebraska's capital city. (And, for how long? Three decades, maybe? H-m-m-m-m? Well, four? But not five.)

Harmony between college and community was usually on high level. The local businesses for their prosperity were quite dependent upon expenditures from both faculty and students. When certain of the town's folk refused to buy tickets to sporting, dramatic, or music events on the campus, or to pay to advertise in The Wesleyan or The Plainsman, "hard feelings" might arise. Not often, but there were instances when some of the older Uni Place boys decided it would be fun to bother the "Betty Co-eds" of the campus. So, in "gang style" the would-be marauders patrolled the streets adjoining the grounds, with daring incursions through the poorly lighted walkways leading to and from buildings, to harass any damsels who should be out alone or in small groups. On more than one occasion, the young men of the campus organized to counter the threat and "to give the brats a real lesson." The city's police could make their presence known. "In print" came appeals to parents to control their unruly offspring. Each crisis passed without "anything really bad." And, there were "younger rascals" who found much pleasure in the sport of running through the halls of the campus buildings, hooting and hollering, and sometimes doing a bit of damage here and there. The school's administrators regularly admonished professors and students to relock windows and doors, to increase alertness, and to oust mischievous invaders.

As warfare in Europe drew to its close, Lincoln's governing council again proposed to lease, for purposes of a small public recreational park, the northeast corner of the campus. This approximate acre of elm trees stretched across the northern border of the playing field, and was known as "The Wesleyan Grove." In late May, 1945, and with victory over Hitler a reality, a tentative agreement had been drawn. But, the school changed its priorities, and the corner became destined to transformation into a trailer camp for married student-veterans.

Uni Place businessmen, early in 1946, pursued the possibility of locating a "movie house" in the suburb. The seekers found they lacked a suitable building and sufficient "parking space." No one dared think seriously about a billiard hall or an outlet for liquor.

WCAJ

Wesleyan's radio station, WCAJ (Wesleyan's Coyotes Always Jabbering), was matter of great pride for Professor J. C. Jensen, an acclaimed pioneer in radio.

He had been a chief instigator to found The Association of College and University Broadcasting Stations, and he served for many years as its secretary-treasurer. He appeared frequently before the Federal Radio Commission and was nominated by President Hoover, shortly before the latter's departure from office, to serve on the commission. Wesleyan's catalog, April, 1932, lauded the station and its programs for broadcast — as listed under "code 9YD" and as operated on "490 KC and 500 watts power." WCAJ used the same frequency as Omaha's WOW, and had been allotted one-seventh of the broadcasting time. The school's weekly programs featured guest speakers — lay and ministerial, music, drama, oratory, political analyses and current events, discussions of recent scientific findings, Bible study, health information, statements by chancellor and trustees, and schedules of events pertinent to campus and community. Aim was to keep the station as "outlet for purely educational purposes." Advertisement "for pay" was limited.

The directors and backers of WOW wanted to rid themselves of the problem of the college station, and Nebraska Wesleyan had often pleaded its cause before the Radio Commission and in courts. Jensen's appearances before the commission had often been to defend his station's use of frequency and time. The school, for financial reasons, was finding it increasingly difficult to keep up the fight, and the tug of war came to an end, July 31, 1933. Jensen was again before the FRC to defend his station, and WOW's executives employed a sneak attack. WOW offered Chancellor Cutshall \$10,000 for the small station and its time, and the latter grabbed the bag — "before they could change their minds." Jensen learned of the deal upon his return to Lincoln, his disappointment was keen, and "his creation" had to go. But, with things at "the bottom of the depression," Jensen's "bunch of wires" may have figured significantly in the saving of the school. The Nation, September 27, 1933, put the station's end in this light:

... at least one might have thought that WCAJ would have been left alone with its little one-seventh of the time for an educational program . . . the university felt that it could not stand the expense of further fighting and abandoned radio education to the makers of tooth pastes, Virginia hams, and oil heaters.

Cutshall may have likened the \$10,000 to "manna from Heaven."

So, no more would radio listeners of nearby vicinities be listening to specials like "Prohibition News Flash," Wesleyan's "Sunflower Songsters," Professor Shirk's talks on flowers and plants, Ethel Hatch's "Children's Story Hour," May Hopper's "Rambles about London" and "Sojourn in India," Clara Brandt's analyses of "Danish Gymnastics," and the skits from Enid Miller's classes in drama. An era had finished.

W.W.E.C.

The ladies of the Woman's Wesleyan Educational Council continued in their unswerving efforts "to promote in every way possible the interests of the university." The "Council" remained state-wide in its outreach, and annual dues never budged from a dollar. As the crunch of the depression became more rasping, the W.W.E.C. engaged in a collecting of funds to be used for loans "to deserving N.W.U. women." A report to the Alumni Association disclosed that twenty-four

loans had been made for the year 1934-35 — totaling \$1,081. The “deserving” students had used their loans to meet temporary needs — usually tuition payments. The loans were “interest free.” Because of “returns,” the fund remained intact for perpetual use.

1936 marked the 40th anniversary of the founding of “the Council.” Special goals included establishment of a scholarship fund, completion of a \$500 pledge to the “I Will Maintain” campaign, and purchase of twenty-five capes for “girls in the band.” Of course, increased membership was always on target. These ladies were remarkably successful in their endeavors. They awarded the first W.W.E.C. scholarship in 1937 — to Mary Whitney “for \$25.” Endowments had provided for three additional annual awards by 1944; a fifth came in 1945.

The W.W.E.C. had by 1940 refined its system by “turning over” to the university its accumulated scholarship funds — for annuities; and, forthcoming awards were to come in amounts of \$25 and \$50. In readiness for September, 1944, the Council announced its “Senior Scholarship Prize” of \$50, to be granted to women who had completed three years’ work toward a degree. The “prize” would apply directly to tuition. Recipients were to be “wholly or partially self-supporting” and to have maintained “a high average in scholarship.” Intent clearly was to make available as many of these awards as could be endowed and worthy qualifiers identified. During the years to follow, the W.W.E.C. expanded its entire scholarship program to a truly remarkable degree — a story in itself.

Through the years, the W.W.E.C. had contributed \$30,000 to the university — for buildings. These women proposed to mark the golden anniversary of “the founding of the Council” via means of a “jubilee project.” They would solicit “jubilee memberships” at \$50 each for the raising of a minimum of \$3,500 for “the dormitory fund.” More than 160 women assembled to celebrate in April, 1946, and Mrs. J. E. Bartley (Neva L. McNiel, ‘16) directed the sale of the special memberships. Wesleyan’s trustees reported, May 28, 1946, that the women had donated \$5,000 to the “building fund” — raised “through sales of Jubilee Memberships.” The structure, to be named “Johnson Hall,” would soon rise.

Among the traditions initiated by the W.W.E.C. was its annual tea and reception for senior women, and this was an occasion for refreshments and entertainment. It provided opportunity to honor recipients of scholarships. The Wesleyan, October 14, 1943, informed its readers that the Council had adopted a policy to invite senior women to become members, and each young lady who accepted membership would have “a council mother.” The council’s room in the C. C. White Memorial Building was of increasing significance on the campus.

Gifts

Other than for purposes to keep the school in operation, Nebraska Wesleyan did not receive, with one exception during these years of economic distress and of wartime, contributions of unusual dimension. Chancellor Schwartz opened the year, September, 1939, by announcing a gift of \$30,000 from “an anonymous donor.” As cash, the sum was one of the largest ever to fall to the university. The Wesleyan speculated that the money might be used to found “a chair of science.” Quite certainly, Schwartz bolstered endowment to help restore lost levels of faculty salaries.

J. C. Jensen was in constant communication with his former students, and

these alumni often responded to his expressed needs for special equipment. The professor never failed to publicize these gains for his department of physics. Charts, books, photographic film, apparatus of all kinds, a sidereal clock for the Rose Memorial Observatory, and a 16-tube short-wave receiver for his radio laboratory were among the advantages which poured in. Jensen had a "working relationship" with the Western Electric Company. With the war concluded, he became noted for his finding and gaining possession of many "surpluses."

The library, in 1941, received two significant gifts of books. The first was of more than 100 volumes treating of sociology. These came from the estate of Eugene Stromberg and were given by his wife as a memorial. The Strombergs had both attended Nebraska Wesleyan. The second consisted of a collection of 400 books, along with numerous periodicals. Dr. Wayne J. Atwell, '11, had provided in his will that his library be available to his "close friend," Dr. Claude J. Shirk, and his students at N.W.U.

Nebraska Wesleyan by 1946 was benefiting indirectly from new programs underwritten, in part, from funds raised by and for the Nebraska Conference of the Methodist Church. The Woman's Society of Christian Service had created an annual scholarship of \$200 — to go to a "worthy young woman preparing to enter Christian service at the university." A "Town and Country Commission," recently established to assist in training those to go into "rural leadership," would center its program on the campus. The "Hester Ministerial Scholarship" aimed to assist persons who desired and were qualified to enter "a ministerial leadership training program." Conference and campus seemed more firmly linked into a partnership which looked expectantly and with growing confidence to the future of the faith, the church, and the school.

World War II

— Prologue

We have noted that Nebraska Wesleyan emerged from World War II on ground much firmer than signs of the 1930s could possibly have forecast. A question arises as we press on to conclude this lengthy survey of the years 1932 through to mid 1946: Did the war alter "life on campus"? We have touched upon some of the impacts.

Events which presaged the coming of this second great world-wide conflict of the twentieth century did not pass unnoticed on this Wesleyan's campus, but matters of more consuming interest were nearly always those which pertained to college life and its challenges. Editorial comments and borrowed articles, along with points of view from Nebraska's congressmen, tended to keep readers of The Wesleyan somewhat alerted to the significances of happenings far from any shadows cast by "ivory towers."

A popular theme for "chapel speakers" reminded students that they were much too narrowly concerned with their petty college affairs, their campus politics, their sororities and fraternities, their clubs, and all their other "passing interests" — athletics, dramatics, forensics, and music. Once the students had listened politely, if not alertly, to lecturers who dwelt upon the "more chaotic complexities" of nation and world, they appeared to return quite wholeheartedly to their "other concerns." With careers to plan, students did not propose to gaze fixedly upon the larger scenes and to wring their hands while the world disintegrated around them. We must not

leave this coin unturned, for an examination of "the other side" discloses an evidence of "a solid awareness" regarding world and national affairs — an awareness which intensified as the decade of the 'thirties unfurled and reached into conflict.

Issues of The Wesleyan record that students at N.W.U. had a lively interest in politics — particularly when presidential and gubernatorial prizes were at stake. Despite the impacts of a fractured economy, the campus remained a Republican stronghold. A late October, 1932, straw vote gave Hoover nearly 70% of the ballot, and Norman Thomas, the Socialist aspirant, ran a tie with Franklin Roosevelt. Nebraska's Republican neighbor, Alf Landon, in a like ballot, outstripped with wide margin the popular F.D.R. in 1936. In 1940, Wendell Willkie carried the campus with 76%, and the "third-term issue" eclipsed all others.

Samplings disclose that the school's readers understood well the importance of constitutional amendments which ended the so-called "lame-duck sessions" of Congress and which wrote finis to national prohibition. Some writers were uneasy because of an "absence of democracy" in the thinking of the "Technocrats" who argued that traditional political leadership in the U.S. could never resolve the problems of the depression and that those who possessed the technical training and the necessary disciplines could suitably govern the nation. Alert students joined with their parents in voicing both surprise and relief when most of the banks reopened once examiners had performed their tasks during the weeks of the "Roosevelt Moratorium."

A much used theme for "college circles" reached a sort of crescendo by springtime, 1933, in the form of advice to youth "to engage in criticism of the forethought and judgment of the earlier generation." This seemed to be a leftist thrust to counteract the rightist punch of the "technocrats," but neither appeal gained following at N.W.U. Reports of mounting anti-Jewish sentiment in the United States and of increased actions against Jews, Negroes, and Catholics by members of the Ku Klux Klan gave rise to feelings of genuine concern and apprehension — particularly among those students who stood for "all of higher ideology." Some of the school's "Methodistic denizens" pondered those findings which claimed Americans to be "more educated" than people in any other country and, at the same time, to be more acquiescent to tolerate the wrongs of graft, unemployment, dissension, and irreverence. Statisticians had estimated the millions of American minors who weekly attended the movies, and a third of the "shows" portrayed lives of criminals and more than a half favored "settings of an undesirable nature." In addition, the violence which often surrounded the lives of gangsters and the heroes of the old west seemed too often to enshroud the gentler sides of the national character. Some probers posited a rather lame inquiry: "What should be done about it?" By later 1934, an editorial in The Wesleyan urged students to think seriously about joining the "National Student Federation" — purpose being "to fight viciously" against the bad elements in American society and "to fight against all kinds of social injustices." Overtones which accompanied the peelings of the "Federation" called for "liberal constructiveness." Few Plainsmen, if any, responded.

Occasional inquiries indicated that students at Nebwesuni were well aware of the political importances of Adolph Hitler, Benito Mussolini, Franklin Delano Roosevelt, and others. These youthful scholars of the mid 'thirties identified E.

Stanley Jones as the most widely renowned of all Methodist clergymen, and they acknowledged that Lloyd C. Douglas was probably their favorite author. By late 1935, a new meteor in the sky was Toyohiko Kagawa, Japan's leading Christian. His book, Love, the Law of Life, had taken by storm the entire Christian community of the United States, and Mrs. Bishop was quick to announce that Wesleyan's library had a copy "ready for circulation." Biographical works on Kagawa were soon available. A host of students and members of the faculty regarded it to be an event of a lifetime to join to greet this unusual "man of peace" when he came to Lincoln, February, 1936. (Wesleyan's library holds at this writing at least four of Kagawa's collective publications, and two biographies.)

Wesleyan's editorial staffs kept their clientele repeatedly alerted to the blood-letting which the nation seemed so prone to tolerate on its roads. Drivers were much too deeply steeped in their own sense of competency and often lacked the sanity to reverse the "mounting scale of sudden death on the nation's highways — and in Nebraska." Before departures for home, Christmas, 1935, advocates on many college campuses urged their fellow collegians to sign a "Safe Driving Pledge" — to drive at moderate speed, not to pass on curves or hills, to obey all "stop signs," not "to jump" traffic lights, to watch carefully for pedestrians, and to be always "considerate of other drivers."

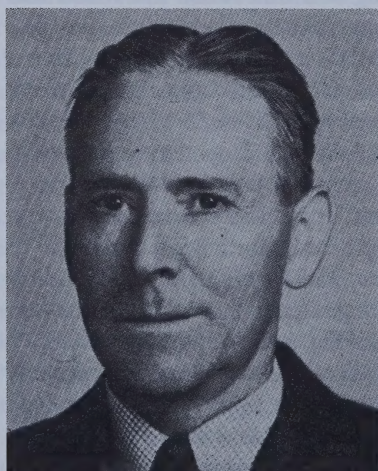
Of paramount concern to everyone was the serious damage which heat, drought, and dust storms wreaked upon the region — particularly during the summers of 1934 and 1936. Those were times of discouragement for bodies, souls, and crops. Floods in Maine, New Hampshire, and Pennsylvania took heavy tolls in 1936, and tornadoes in Georgia, Mississippi, and South Carolina joined to challenge many college students to engage in "relief work." Tuberculosis continued to be a major threat to one's health and life expectancy. Since 1924 the sale of Christmas Seals on college campuses had become commonplace after Thanksgiving. The columns of The Wesleyan seemed often to cover "all things."

The death of England's King George V did not pass unnoticed by the campus editors; but, the troublesome relationship of Edward VIII and Mrs. Simpson, concluding before the end of 1936 in his decision to leave the throne for the woman he loved, provided romantic reading at a time when the world was alarmingly beset by increasing armaments and expansionist-minded dictators. For Wesleyan's students, Franklin Roosevelt, in 1937, made lively news with his attempt "to pack the Supreme Court," and sentiment backed the refusal of the Congress to increase the court's membership. Roosevelt's "New Deal" had failed to solve the problems of the great depression, and the nation's economy tended to slip back into deeper recesses of distress; and, 1938 became a year of further measures designed to bring both political and social reform, as well as economic recovery. Students at Wesleyan were finding that employment opportunities continued to slump in preferred areas such as journalism, law, and banking; but possibilities brightened for engineering, business, and teaching. Cash shortage prompted an increased number of collegians to resort to hitch-hiking, and many co-eds joined the ranks of the unemployed who crisscrossed the nation at cost of very little money. Governmental expenditures for defense purpose began to ripple the waters of the nation's economy. For Hallowe'en, 1938, Orson Welles nearly caused mass hysteria throughout eastern areas of the country, and invading Martians became topics for conversation — even in University Place, Lincoln, Nebraska. A "War of

the Worlds" had for some become reality.

The rumblings of war had rolled from out of China as result of resumed Japanese assaults and occupation of coastal points, all to be followed by extensions of territorial control and economic exploitation. Americans were as yet not vitally in jeopardy, but Hitler's occupation of Poland, September, 1939, posed a more serious threat. Circumstances seemed to call for stable political leadership in the United States, and so arose the issue of a third term in office for President Roosevelt. Early soundings of sentiment on the campus of Nebraska Wesleyan revealed a decisive "No!" — about 73% to 27%. Three months later, a survey disclosed that most of the members of the faculty predicted FDR would not challenge the no-third-term tradition. But, tradition went over Niagara in 1940, and Wendell Willkie emerged to carry the Republican banner against the Democrats' seasoned warrior. Wesleyan proved to be a stronghold for Willkie, and of those who voted in the mock election, 76% indicated they believed the Republican newcomer would keep us out of war, would save the nation from national bankruptcy, would speed up national defense, would end unemployment, would clean up the political racketeers, would protect free enterprise, and would save democracy. Willkie lost to the incumbent president in November, and the "independents" on the campus let it be known they had favored the national winner.

As we know, a full year passed before the entanglements of world-wide conflict directly embroiled the United States. A multitude of uncertainties raised their heads to loftier heights as challenges to democracy became more threatening. "Education for democracy" had been on the campus a major topic, and it continued to be foremost in 1941. Editorials in The Wesleyan urged all organizations "to strengthen the principle and tradition of democracy." Writers linked wise use of leisure time to the ultimate success of life in a democracy. J. C. Jensen commented upon the technical development of "the last forty years," of the growing complexities of civilization, of the almost limitless opportunities which awaited the trained and industriously efficient young person, and of the increased significance "of a good education." Nebraska Wesleyan was "doing its job well," according to one editorial. The attack on Pearl Harbor was more than a year away.



Graham Andrew Barringer

Interest in international affairs picked up considerably on the Wesleyan campus, particularly after the forming of an International Relations Club in 1934. Graham A. Barringer, professor of history, was centrally instrumental in promoting the club and served for many years as its sponsor. The bi-weekly meetings aimed to gain better understandings and to foster good will. The Carnegie Endowment for International Peace had supported these clubs and had purchased and distributed new books and treatises to the libraries which served the respective schools. Dues also accumulated to acquire current best sellers, and Ethol Bishop had made certain that Wesleyan's library subscribed to the best of periodicals treating of national and

international affairs. E. Glenn Callen, professor of political science, and Rose B. Clark, professor of geography, were close observers of world events; Callen inaugurated a study which surveyed the governments of the world, and Clark, beginning January, 1937, regularly offered a special course in world problems and used The New York Times as text.

Japan's occupation of Manchuria, onset of action which began September 18, 1931, had confirmed growing suspicions of that nation's expansionist aims, and expressions of resentment had mounted as the steal gained general acquiescence — if not recognition. Americans made some response in boycotts of Japanese produced goods, and Wesleyanites in Nebraska participated in this haphazard and ineffective thrust. Adolph Hitler would learn well from Japan's example.

Students kept attentive ear in 1933 to the disarmament and arms control talks which transpired in Geneva, Switzerland. Naval limitations were heart of the negotiations, and advocates of peace organized letter-writing campaigns to congressmen, senators, and President Roosevelt. Letters from the campus of Nebraska Wesleyan flowed forth from the registrar's office, and writers urged abolition of "aggressive weapons," limitations of expenditures for all military equipment, and no equivocating on peaceful resolution of all international problems. The negotiations at Geneva seemed particularly crucial to any and all hopes.

An "active group" to promote peace never lacked for widespread support from students, and by 1934 common practice was to carry the message of peace back to hometowns. William Fry and Ralph Garner were at the fore to enlist support for The National Council for Prevention of War and for The Youth Movement for World Recovery. Students joined in a reaction of shock and dismay, December, 1934, when the Supreme Court ruled that land-grant institutions could require "conscientious objectors" to engage in military drill. Of course, a C.O. could transfer to another college or university, but disquieted students feared our government was tending to lean toward "totalitarian governmental disciplines." The blade of resentment was further honed by "chapel speakers" who exhorted their youthful listeners to be more diligent in the safeguarding of their rights to be free from the exactions of militarism. Opinion on this Wesleyan's campus quite likely conformed to that profiled by a poll conducted by Literary Digest, early in 1935, which disclosed that one-half of the nation's college students were not in favor of the U.S. becoming a member of the League of Nations; that nearly 70% were opposed to the U.S. becoming involved in a war, save for purposes of defense of our land, and 83% indicated they would bear arms against invaders; that 90% favored governmental control of the manufacture and sale of munitions; and that, should war come, 82% approved government "conscription of all industry and wealth." Across the nation, more than 112,000 students had responded.

Then came Benito Mussolini's precipitation of the Italo-Ethiopian War — a naked example of fascistic greed for empire, power, and prestige. This brown-shirted dictator, Il Duce, drove his nails into the coffin which world leaders were constructing for the fatally ill League of Nations, and the vogues of murder and thievery seemed more than ever to have their ways in international affairs. Simultaneously, Senator Gerald P. Nye of North Dakota headed the lecture-trail on college campuses to voice the results of his findings which showed that manufacturers of implements of war, in alliance with the bankers of the world, were "merchants of death" who promoted warfare for profits. Nye warned that "the

profiteers" were again greasing the runners. Only an enforced "neutrality" and a ban on sales of implements of war and munitions could save America from involvements. Lessons to be learned from our eventual entanglement in World War I had been bitter, and Senator Nye found widespread popular backing for measures to prevent American involvement again in foreign wars.

(John Rosentrater, professor of religion, would be on the Wesleyan campus after September, 1936; he was a walking example of one who had paid dearly for his role as soldier in World War I. He had in rare daring, a single-handed feat, taken into custody a large number of Germans; for this he had gained nomination to receive the Congressional Medal of Honor. Instead, Sgt. Alvin York received the award. Rosentrater, by war's end, had been twice nearly mortally wounded, shot through the head, and twice gassed — with little more than one-half lung remaining functional.)

In effort to keep up with developments, editors of The Wesleyan composed a special weekly column, "News of the Day," but additional purpose was to place "particular emphasis" on the efforts of peace. Hitler's bold rearmament of Germany and reoccupation of the Rhineland forewarned of more extensive ambitions, but these successes tended to increase among the youth of American campuses the sentiments for peace. Such persuasions were strong at Nebraska Wesleyan, but so were the skepticisms of reality. Nonetheless, the "peace movement" flourished on the campus, and many classes came to a halt on April 22, 1937, when at "a specified minute" students engaged in a "peace strike" and walked from rooms and laboratories. The National Council of Methodist Youth had endorsed the gesture, and participants could note that "more than one million across the nation" had answered this call to oppose war.



John P. Brox

Wesleyan's enthusiasts for peace had to be sobered a bit when they read a poem penned by John P. Brox, ex-marine and the school's superintendent of buildings and grounds. A man of many verses, Brox had written his sequel to the poem, "In Flanders Fields," and he feared that events in Asia, Africa, and Europe were about to make only dreams of the hopes for peace. The three stanzas which closed his long "sequel" were replete with soft reminders of the realities of mankind's repeated departures from the truly good —

What promise now will statesmen make
To boys who die for Country's sake?
The "War to end all Wars" we fought,
And statesmen bring it all to naught
In chambered halls.

When once again the bugles blow
To call young men to meet the foe,

Let selfish statesmen lead the way
Through No-Man's-Land where bullets spray
In Flanders Fields.

War must go on, and You
Must die — till nations learn a better way.
The peace in vain we would secure
Can only through good will endure,
And nations learn Fraternity
In Flanders fields! In Flanders fields!

This superintendent harbored no delusions, but he cherished the hope that someday those poppies would grow only in fields of peace. But, 'tis better to hope in vain than to hope not at all.

Many, if not most, of the members of the faculty were inclined to accept the inevitability of armed conflict and that the current generation of youth would not "get by without answering the war call." Letters from alumni serving as missionaries in China contained grim accounts of Japanese atrocities against all people unfortunate enough to be caught in the occupied coastal regions of that vast country. Mussolini boasted that the Mediterranean would become once again a Roman lake. Civil War in Spain ushered in another fascist dictator, General Francisco Franco, who triumphed largely because of massive aid from the recently proclaimed Rome-Berlin Axis — which, in 1940, linked with Tokyo in a three-power pact. Hitler, in 1936, had retrieved the Rhineland, and his Anschluss and occupation of Austria followed in 1937 and 1938, and these events were prelude to the sacrifices at Munich which forced Czechoslovakia to cede the Sudetenland to Germany and subsequently to suffer the rape which occurred beneath the heel of the boot of Nazi occupation. Hitler then turned his eyes to the Polish Corridor and the port of Danzig, but dividends for appeasement had finally reached zero. In August, 1939, Hitler had gained understanding with Stalin for a divided Europe, and Germany's invasion of Poland followed quickly, September 1, and for nearly six years the earth bore the burden of its most extensive conflict.

College students in America returned to their campuses beneath an atmosphere of growing tenseness. The awesomeness of the speed and completeness of the blitzkrieg against the Poles left the world stunned. Nations which allied to stand against further Nazi aggression faced into the demands for "total war" and were thankful for each day, week, and month allotted as the Nazi hierarchy restructured its timetable.

If walkouts from classrooms had been no more effective for the cause of peace than "strikes against the weather," one may ponder the logic of the "Peace Fast" which many of Wesleyan's students observed the second Sunday of October. This nation-wide gesture found its participants forgoing their noon meals for the day and contributing to special collections the cost of the sacrificed repasts. In this state, the Nebraska Peace Council would use these funds "for its program." Bruce Keith, editor of The Wesleyan, urged his fellow students to clarify their thinking while yet "free from outside forces of propaganda, war hysteria, marching feet, uncontrolled emotionalism, and nice sounding slogans." He dared to predict that American

college students would be "among the first to be sacrificed" when the United States joined in "War to Save Humanity," and he feared the pulpits in America would again become "recruiting stations for hell." Keith was quite aware of English and French purposes to preserve their various commercial supremacies and that they had been chief defaulters respecting the unpaid "allied debts." He would later use his editorial pen to lament and to note that this country's rapidly mounting expenditures on armaments could better eliminate poverty within our borders. Russia's brutal assault upon Finland caused Keith's complaint to be lost in a deluge of American indignation and resentment, for the Finns alone had continued to pay on their "war debt" and had gained world renown as great Olympian runners. Stalin forced the exaction he deemed necessary for Soviet defense against Nazi attack in future. Hope for peace was on the wane, and Americans began noticeably to join with increased zeal and frequency in recitings of their "Pledge of Allegiance."

The lull which had followed the Nazi-Soviet partition of Poland afforded time for feverish reassessments and preparations. Answers to certain postured questions came rapidly in April, May, and June, 1941 — as German forces made short shrift of the defenses of Denmark, Norway, The Netherlands, Belgium, and France. The "Battle of Britain" followed, and for the first time a military goal remained beyond Hitler's reach. For the United States, its "neutrality policy" remained questionably intact, and "embargo" had shifted to "cash-and-carry" — increasingly vital to American security as England had become so clearly "our first line of defense." On American campuses, the vanished hopes for world peace were replaced by those which lent ear to the theme which argued that goods and weaponry sold and paid for "on delivery" would keep this nation's youth from being sent into war. Somehow, there had always to be an England!

Editors of The Wesleyan followed closely the events of war and of spreading international tensions. By autumn, 1940, cheers greeted newscasts of each British blunting of the Nazi air attack. Anxieties increased as the Axis extended its controls throughout southeastern Europe and the Mediterranean, with eyes focused upon Britain's lifeline at Suez. In the Atlantic, submarine warfare, convoys, and eventual measures by the U.S. to protect Greenland and Iceland put American naval and maritime personnel well within the lines of fire and losses of life. As the months of 1941 unfurled, students and members of the faculty at Nebraska Wesleyan had found many a class discussion to turn to the events of the spreading conflict and to the increased probabilities of American involvement of a more direct sort. Opinions, along with editorials, made frequent print in The Wesleyan, and of prime concern was the issue of freedom of speech and of press. The question reviewed the potential restrictions which "times of crisis" tended to enable, once loyalty to the nation could permit "no privilege to break the law." Could the time come when national purpose might swallow traditional freedoms?

The importance of Lend-Lease did not pass by the editors of the campus paper. "HR 1776" proposed that the United States provide victims of Axis attack with needed supplies and weaponry, and all eyes turned upon Great Britain. Proponents made much of the hope that such a measure would forestall necessity for American men to enter into direct combat. Nevertheless, by spring, 1941, we were at economic war against the foes of democracy. Students departed from the campus in late May fully aware that events of the summer could bring end to peace for them in their time.

As we remember, England held firm as the convoys and destroyers broke the stranglehold of the submarine. Hitler then turned his forces eastward, and the Soviet Union reeled backward after June 22, 1941. A year earlier, Mussolini had formally entered the war on the side of his Axis partner, and his forces pressed toward Egypt from both the south and the west. British counteroffensives had secured that vital area by late January, 1941. Meanwhile, the United States and Japan (the latter bolstered by its three-party compact with Germany and Italy) exchanged their increasingly bitter demands respecting conflicts of interest in eastern Asia and the Pacific. The clouds of war formally broke upon us when the Japanese attacked Pearl Harbor, December 7, 1941. Forty-four months of grievous conflict lay ahead.

When students had gathered on college campuses in September, 1940, the Burke-Wadsworth bill was before the Congress. The proposal became effective in October, and young men, ages 21 to 35, would be registering for military service. The law excepted college students until summer, 1941. The first registration began October 16, and a registrant was subject to call for a year's training. Local boards would decide the various classifications. Many citizens felt that a student in college had no more right to be exempted than any other young man. Students at Wesleyan held a straw vote in November, and 84% approved the draft — reasonings being that preparedness would lessen chances of being “pulled into war” and that the threat was growing and Americans had better “be ready, if!”

As enacted, the Burke-Wadsworth law called for no more than a year of the draft, and the members of Congress had to face the issue of its extension. One of the merits of the law as activated was to establish the machinery to register, classify, and call up the draftees — to perfect the system while the nation was yet at peace. When the new congress assembled in January, 1941, a bill to extend the draft was before it, and opposition began to mount. As proposed, the draft would now include younger men, ages 18 to 21. Reactions on Wesleyan's campus probably coincided with national sentiments — one opinion to hold that the young men to be taken “right out of high school” were too young, and another to conjecture that it was better to get the year's training out of the way before college began. Some who had disliked the exemptions for college students now felt the likelihood was lessened that a young man could dodge the draft by entering college to spend his father's money and “to have no more than a good time.” Despite the alarming events and spread of conflict which transpired in 1941, the law, as amended, nearly floundered in the House of Representatives, which in a nick of time extended selective service — by a margin of one vote. Within two months we were at war, and “for the duration” became a conditioning phrase attached to many commitments.

Wesleyan's faculty had earlier in 1941 quickly responded to a recommendation from the American Council on Education, that each college and university establish a special committee to assist students who would need deferments and to seek the ways in which an institution could promote national defense. The Wesleyan had quoted extensively, September 10, 1941, from a statement by Fred. J. Kelley, Chief, Division of Higher Education of the U.S. Office of Education, who reminded readers “that America will always need men and women with college training,” that we had to look forward to the management of “the post-war world,” that special aptitudes were critical “in support of our cherished democratic institutions,” and that the “war of ideas” was as critical to our

success as was preparedness to meet the increased threat of armed conflict. Kelley averred that young people owed it to themselves and to the nation to arm themselves with as much education as possible, and Chancellor Schwartz endorsed the concept that college campuses were parts of the battle ground against the forces of evil which beset the world. So, students were urged "to stay in the classrooms as long as possible" and to search for those ideas that would strengthen the resolve of America. When queried, many of N.W.U.'s men, even before the bombing of Pearl Harbor, spoke of the advantages of enlistment — this to give them the choice of service, be it "navy, marines, army, or air force."

Draft notices had begun to pour in by Christmas, 1941, as the pace of national mobilization picked up. Pre-Christmas celebrations on campus featured dancing, food, simulations of blackouts, bomb shelters, and barracks, stag parties for enlistees, and "good byes" that were different from the ordinary. The Plainsman, 1942, would refer to "those happy carefree college days before the war."

Prior to the bombing of Pearl Harbor, Congressman Oren S. Copeland in a weekly column of comments had expressed his concern that the movement of Lend-Lease goods to England was taking far too much time. Students at Nebraska Wesleyan read his columns in their paper and agreed that a Nazi victory in Europe posed threats to the well-being of the United States, but they had by sizeable majority rejected the proposal that America enter the war against Hitler. Clarence Streit's book, Union Now with Britain, was creating a stir, but the seething was hardly more than academic. Charles Arnold, editor of The Wesleyan, had reflected upon the "specialized education" which Hitler's regime had placed upon Germany's youth, for they were to question nothing "coming from the state." Arnold wrote of what he saw to be stark contrast in the purposes of American education, for "we in America must question and understand everything our government is doing, or democracy will die." Armistice Day, November 11, 1941, was at hand. Threat of war was reaching more threatening heights. Some sort of "world government" seemed more necessary than ever before, and Wesleyan's young editor had caught the full significance of "The Atlantic Charter," product of the merged thoughts and hopes of Franklin Roosevelt and Winston Churchill. Well, the days had become growingly anxious, if yet a bit "carefree."

J. C. Jensen later opined that World War I had been a struggle between chemists and that World War II had become "The Physicists' War." His observation was prophetic. John R. Dunning, '29, a product, in part, of Jensen's classrooms, was at heart of the research and experimentation which made reality of atomic energy and the bomb, and end to the war in the Pacific came only after the events at Hiroshima and Nagasaki. German rocketry, which had come within an eyelash of reversing doomful reversals of war for Hitler in Europe, seemed also to underscore the overwhelming importance of the physicist in modern warfare.

— December 7, 1941

The "incident at Pearl Harbor" brought change of atmosphere for the Wesleyan campus, as for the entire nation. Strained "looks" appeared on the faces of students and faculty; a "blanket of depressions" seemed to fill the minds of most; the future was not bright; few could concentrate on lessons; each person acknowledged a "need to keep calm"; an editorial in the campus paper urged its readers to keep their ideals and to remember that "faith in God is necessary." Students increased their attention to national and international matters, and the

mounting stringencies of our "war effort" left no one free from resultant impacts. Professor E. Glenn Callen prepared to offer, in September, 1942, a special study to treat of war aims, objectives of the "united nations," the complications of economic warfare and of mobilization, the threats to civil liberties in wartime, the benefits of "civil defense," and plans for lasting peace.

Commentaries in The Wesleyan successively responded to the evident commitments to meet the demands of war. When "midwesterners" were accused of being complacent about the war effort and prone to foster continued pacificism and conscientious objection, reflections of an "inward feeling of security," a Wesleyanite came quickly to the defense of her region —

Maybe we unexcited middle-westerners can have the poise to take the war and the peace in our stride, to do the working, not the shouting, and push slowly on to a world that practices, rather than preaches, brotherhood.

Much of Methodist literature focused upon a common theme, that the eventual outcome of the war would be "a better world" and that the ultimate accomplishments would reveal that "this is still God's world." Hope lay behind the military effort of the United States.

By early 1943, editorials registered protest against the cheap patriotism which "flooded over the nation." "Lucky Strike Green" had gone to war and the cigarettes now came in a drab package. Nearly every movie star had become a flag waver, and people in the theatres whooped and hollered each time the flag appeared on a screen. One student found it to be "nauseating" that certain manufacturers urged consumption of their products "because it is patriotic to do so." Another writer averred that the American flag needed no publicity and then admonished the readers of The Wesleyan to remain thinking persons — not to lap up the propaganda and to become "a big bunch of suckers."

A flurry of opinion-stating came in response to a "ministerial theme" which urged "that God should be left out of the War" — the argument being that both sides shared in the guilt for having brought on the war and that it was not righteous to pray that God bless the cause of the united and allied nations and condemn that of the Axis. Rebuttal was in the air and in print on the campus. True, mankind could never fully comprehend God's will; but, the Axis powers had precipitated one war after another "to subject all human beings to the force of immoral purposes and ends." Among these purposes and ends was the destruction of democracy, and the decency of all people was at stake. Rarely, if ever before, had the world seen such "bold contradictions" of the Christian concept of love; thus, Hitler and his allies could make no claim to any blessing. One participant in the response was a member of the school's "instructional force," and he concluded that the cause against the Axis came "as close as possible to being one to merit the calling for God's blessing." He attempted to draw a bottom line —

If our Christian Churches declare or imply that this is not God's war, the American people can only draw the conclusion that just wars are not God's wars "A Mighty Fortress is Our God!" We need that spirit today.

And, this was not the only "just cause" to be aired.

Campus editors and commentators had no bones to pick with the democratic purposes proclaimed as part of our national war effort, but as early as February, 1942, they denounced the hypocrisy and deception which became manifest in the discrimination against the nation's approximate 13,000,000 Negro citizens. In the army, segregation was the general rule; the navy accepted only those blacks who would serve "as kitchen menials." The Red Cross at first rejected blacks as blood donors, because the army and navy had advised against it; but, the organization's directors soon altered the policy so as to accept donations from blacks and to mark the blood for use of "Negro casualties". Sentiment on the campus called for an immediate end to such discriminatory actions and insisted that "it must be done!" Members of the faculty countenanced such sentiment and had reviewed the remarkably positive roles which certain black students — particularly Alvin Wilks — had played on campus in the 1930's. The nation, unfortunately, was not ready for such adjustment.



Carl T. Curtis, Congressman

Plainsman on campus found that their paper kept them nicely alerted to many of the changes brought to bear because of the war. Congressman Copeland, former mayor of Lincoln, in his weekly "Comments" gave his readers facts and advice. Carl T. Curtis, former student at Nebraska Wesleyan and practicing attorney at Minden, succeeded Copeland, and Wesleyanites read Curtis's "Capital Comments" — which he retitled in 1944 to be "Capitol Comments."

Wartime brings higher costs of living and often scarcities of certain products. Copeland heartily endorsed the "victory garden" as means to weaken the pinch on many a family budget and pantry. By spring, 1942, many lawns and nearby vacant lots had become planted areas of much promise. Some citizens saw such effort to be a patriotic duty, even though the nation was not to suffer from food shortage. Most persons were intent to curtail certain of their living expenses. The "conversion of lawns" grew throughout the duration. Curtis informed his readers in March, 1944, that he had pamphlets from the U.S. Department of Agriculture to distribute to "victory gardeners." Along with the art of canning, these gardens not only lessened the challenges of price increases and rationing, but they also added to the intensification of the entire American war effort.

Copeland had been quick to note that America's gigantic leap forward in war-industries was also draining from rural areas the normal supply of agricultural workers. Mechanization would loosen the hold of such stringencies, and many a housewife and daughter "manned" the equipment. The echeloning of food supplies for our troops and the needs to produce food for our allies placed unprecedented demands upon the fields of America, and the challenge was met. In addition, surpluses permitted our chemical laboratories to experiment to find formulae to produce the ersatz substitutes and synthetics which became increasingly vital to our total-war effort — rubber being one of the most critical of the natural shortages.

APPLES	Winona—Roma Orleans Golden	lb	10c
POTATOES	U.S. No. 1 RUBETT	10 lb. Mesh Bag	45c
CELERY	Jumbo PARCAL	Each	15c
TURNIPS	Fresh Bulk	lb	5c
LETTUCE	Large Solid Heads	Each	12c

SWAN SOAP
Large 9 1/2 c Med. 6c
Bar Bar

Lifebuoy SOAP
3 bars 19c

Granulated SPARK SOAP
Large package 24c

Lee Granulated SOAP
Large package 24c

Gold Dust Scouring POWDR
Per Can 5c

Kirsch and Disinfectant PUREX
Per Quart 15c

Coronet FLOUR
50 lb. sack 198

Golden Corn SYRUP
5 lb. jar 38c

Your Choice Brands

Bread
All Reg. 11c Sellers
2 loaves 19c

Lee SALAD DRESSING
34 oz. jar 31c

The Original SHREDDED WHEAT
Per package 11c

WHEATIES
Per package 11c

Premium CRACKERS
2 lb. pkg 33c

Imitation VANILLA
8 oz. bottle 9c

GELATINE DESSERT
3 pkgs. 14c

LEE COFFEE
Per pound 33c

BUTTER NUT COFFEE
Per pound 29c

Thiessen's DILL PICKLES
Pint jar 15c

Silver Tip Imitation STRAWBERRY JELLY
2 lb. jar 23c

Meadow Gold SALAD DRESSING
Pint jar 25c

Cornhusker MUSTARD
Quart jar 13c

Our Mother's COCOA
1 lb. pkg. 13c

Chocolate or Plain OVALTINE
Large jar 69c

Soft Shell ENGLISH WALNUTS
Pound 39c

Armour's 2 Potted MEAT
1/2 lb. can 11c

Link's Early June 18 PEAS
No. 2 can 13c

Wilson's Cut Green 8 BEANS
No. 2 can 13c

Summer Girl Mixed Early June 18 PEAS
No. 2 can 15c

Lee 4 Tomato JUICE
20 oz. can 12c

Summer Girl White Cream 13 CORN
No. 3 can 14c

Lee 4 Grapefruit JUICE
No. 3 can 16c

VICTOR FLOUR
50 lb. sack 219

In Our Meat Dept.

Pts. Parchment Wrapped 16 BUTTER Pound 45c

Fresh Meaty 4 SPARE RIBS lb. 19c

Baby Beef Grade A and AA 9 ROAST Pound 29c

0 Dill Pickles Large Each 4c

Our farmers, men and women, willingly put in the needed, long hours, and they asked only that they receive fair prices in return.

Rationing became a constant reminder that the war belonged to everyone — man, woman, and child. If not in the armed services, one had to have a rationing card and eventually a book of coupons. Sugar came early to the list. Gasoline, at four gallons per week, permitted little driving for luxury, and walking became fashionable for family and student. When shoes and other leather products became restricted, business boomed for the nation's cobblers, for most of the citizenry preferred to be shod — even if with ersatz heels and soles. Coffee, raisins, prunes, beans, lentils, and nearly all things good began to take points. In "Book Two," the red stamps for meat required diligence in planning. Tires, of course, were a real problem. When "Ration Book No. 4" hit the public in the fall of 1943, the stamps therein were to meet "commodity rationing" for the next two years — one book for each person not in the armed services. Rules stated that a stamp was not useful if separated from the book, and clerks at cash registers were expected to enforce obedience. "Price ceilings" hovered over all rationed items. Stories, both humorous and serious, arose in great number to relate the crises to which rationing gave birth. Rationing continued until after the Japanese surrender became official, August 14, 1945.

Salvage-drives became ongoing affairs by autumn, 1942. All metal was to be re-used. People removed the ends and flattened cans; emptied tubes for toothpaste were among the most common items kept from the garbage. In University Place, the Huntington P.T.A. sponsored the largest collections. Campus and village united to cut the blight of impending shortages.

Other measures increased the people's consciousness of the fuller meaning of "total war." When the government announced late in 1942 that manufacturers would not be making sweaters for the duration, the hint meant that wearers would mend and more carefully care for their already possessed garments. Practiced "Black Outs" became staged affairs prior to Christmas, 1942. Grumblings caused a bit of echo in the region, for few believed any bombings from enemy planes would strike the heartland of the country. As a co-ed asked, "After all, who would bomb the buildings on the campus?" Even sabotage seemed too remote to be taken seriously. The "practice runs" were made, and both campus and town had their appointed air and fire wardens for their respective "stations." To save on fuel, the library at Nebraska Wesleyan remained closed during vacations.

World War II had a profound impact upon the roles of women in American life. Warwork opened up many jobs for those of the fairer sex, and in 1943 these opportunities offered salaries of about \$2,000 annually. The gals became machine operators for both wood and metal; automobile mechanics and drivers; experts at receiving and transmitting via radio; photographers; chemists and physicists; and secretaries and stenographers to fill the rapidly proliferating government offices. They moved quickly to fill "openings" in the civil service — in areas formerly classified as only for men. These opportunities tended to drain the young ladies from the campuses of the nation, in some instances almost in numbers to match the departures of the young men for the services. And, "Rosie, the Riveter" soon became symbolic of a new way of life.

Across the board, incomes in the United States were on the upswing, and the government needed vastly more revenues. Tax rates on income edged upward,

and in January, 1943, came a 5% "Victory Tax." From the approximate 50,000,000 earners of the nation, the government sought to gain an additional two billion dollars. Hopefully, citizens would invest their surpluses in war bonds and stamps. The news media repeatedly informed Americans that they were enjoying much lighter tax loads than their friends in Canada and Great Britain. Prices in the groceries of University Place listed roast beef at 29¢ per pound and spare ribs at 19¢. Control of prices seemed to be at work, and patriotism called for more diligent response to meet the government's wartime expenditures and commitments.

Carl Curtis desired to keep his readers current with certain affairs. He found that synthetic rubber was meeting the tests. He noted with confidence in October, 1943, despite the loss of "a small Navy in itself," the United States had produced, equipped, and manned "the mightiest surface fleet in world history" — 618 warships, 14,000 lesser vessels, and more than 18,000 naval planes. He praised the emerging "jeep," which had captured imagination and admiration, as a vehicle nearly unsurpassed in "sheer utility and adaptability." (It was headed for a rendezvous with post-war America to revolutionize farming, ranching, recreational activities, and work.) He warned Nebraskans to be prepared to learn more of German atrocities, as Nazi troops fell into retreat before the liberating armies of their opponents.

Samplings from his "Capitol Comments" in 1944 show that Curtis aspired to alert his constituency to new and increased excise taxes which centered upon luggage and leather goods, local and long-distance telephone calls, transportation tickets, theatre admissions, cigarets, whiskey, beer, and wine — at rates ranging from 15% to 50%. The new levies went into effect on April 1. The congressman, in September, expressed his concern that the government had not moved rapidly enough to get turkeys to the troops in time for Thanksgiving. He did not confirm rumors in early January, 1945, that German POWs in the United States had purposefully been incarcerated in camps near "Indian reservations" and then warned that should they attempt escape they would surely fall victim to the ferocity of the "American savages" — particularly "of the Sioux."

Other reports had complained of "gremlins" at work in all areas of American life. These little creatures, invisible to human vision, were supposed to be elfish in appearance — with wings, antennae, and large eyes. According to story, they had first caused problems for the Army Air Corps — causing ice to form on wings, weighting down the tails of planes to make take-offs difficult, plugging up machine guns and keeping bullets from firing. By processes unknown to man, the gremlins had rapidly multiplied and had plied their disruptive trades into nearly all areas of our national endeavor.

Fact of a most encouraging nature came to the campus via Amy Brigham, a nurse to direct Wesleyan's health clinic. She had spent nearly 18 months as an army nurse, with much time in North Africa. She praised the uses of blood plasma and of sulfa drugs and affirmed that these new treatments had already saved thousands of lives.

In early May, 1945, as the nation was preparing to welcome the news of German capitulation, Curtis summarized in "Capitol Comments" the bases which lay beneath the awards and medals to go to our service personnel. These recognitions lay from "The Medal of Honor" to "The Good Conduct Medal." In autumn, three months after the Japanese capitulation, he wrote frankly of a "rising

dilemma" which OPA's investigations rulings had fastened upon many manufacturers. The wartime pattern had been "to hold the line" when established companies asked for price increases to meet the upsurges of costs for materials and of higher wages. The provisions for price controls placed few restraints upon new companies, and Curtis pointed to an abundance of inequities. Some sharp increases in prices faced Nebraskans, and Curtis wanted them to face realities.

According to Curtis, the American clothing industry was "in a vise." He cited examples. For instance, old companies for children's wash suits were held to 71¢ per item; new companies, with cheaper products, were permitted to get \$1.25 "as a ceiling price." For men's undershorts, sanforized, and of good quality, the OPA permitted no increase in price for old companies which could no longer survive when required to sell at \$3.55 per dozen; new companies were permitted to receive \$7.35 per dozen — and for "much less quality." Ladies' slips showed a disparity of \$18.00 per dozen and \$72.00 per dozen. Companies were "folding" to avoid forced bankruptcy, and the congressman was dismayed that governmental deliberations were so centrally the cause of such distress. Similar situations existed with respect to "rentals to be collected"; old rentals could not be upped, but new construction or approved remodeling could get around "the price fixing."

Throughout the war, the students at Nebraska Wesleyan had found their campus paper, The Wesleyan, to be ably edited and designed to keep them suitably informed. The Plainsman was both supplement and complement. Trustees, administrators, members of the faculty and staff, and students recorded in many instances their responses to the demands of wartime as they endeavored to preserve tradition and the higher principles of their Christian heritage.

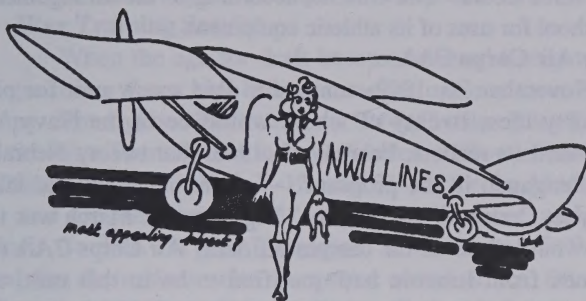
— Civil Aeronautics

The onset of Nazi aggression and war in Europe triggered a rather surprising response on the Wesleyan campus. The executive committee of the trustees, October 9, 1939, authorized Chancellor Schwartz to sign a contract with the Civil

Aeronautics Administration whereby ten students could engage in a program of pilot training and "ground work." Professor J. C. Jensen was to direct the program at Wesleyan. Assisted by other members of the faculty, he administered the qualifying examinations and then selected the students for the class of the "Ground School." As later reported in The Wesleyan, the group was to study structure of airplanes, principles of flight, principles of airplane engines, traffic laws of the air, meteorology, radio, and



Professor Jensen and his Civil Aeronautics class



astronomy. Sessions were to meet every Monday and Wednesday evening from 8 to 10, and the government would furnish all texts. The Plainsman, 1940, pictured 12 enrollees, including one co-ed, Jeanne Souser. Ten of the twelve were

engaged in flight training; the class carried a fee of \$30; each candidate had passed a demanding physical examination; the fee covered an insurance policy of \$3,000; 72 hours of "flight training" could lead to a "student license" and a private pilot's license when approved by a federal examiner. Vance G. James would be the first to gain his license.

Because of a combination of circumstances, the board of trustees and Chancellor Schwartz, June 6, 1940, decided to dispense with the C.A.A. program at N.W.U., but they reversed their decision on September 6, deeming it advisable "to change the policy of the school." Schwartz later joined in the aeronautics venture and received his "civilian pilot's license." As instructed by Otto Jensen, in a Piper Cub, the Wesleyanites put in a minimum of "eight hours of dual instruction and then 35 hours of solo" to prepare to pass an examiner's testing. Some would qualify only for "ground work." The White-Jensen airfield to the north of Havelock and the landing facilities to become part of the Lincoln Air Base were the sites for flight.

After American entry into the war, change in purpose of an aeronautics endeavor soon materialized. The trustees agreed to a more finely focused program, one to train pilots for the air forces of both army and navy. The board's committee on instruction and personnel worked closely with the C.A.A. Five trainees opted for the army and five for the navy. Three of them also received some training with gliders.

— Civilian Pilot Training

Dramatic changes came in the autumn, 1942, as Civilian Pilot Training, under the direction of the Civil Aeronautics Authority, ensued. Enlistees were no longer *a priori* to be students at the university, although one's presence on the campus was not a disadvantage. The initial unit for CPT was limited to ten. Intensive study and training stretched over two four-week sessions, with hours for each conforming to the equivalent of classroom-hours for a semester — session one of 113 hours and session two of 127. Daily "flight training" would be in addition, and three hours of "physical training" per week "for toughening" would round out the regimen. The C.A.A. underwrote the tuition of \$168 for the eight-week course, plus a matriculation fee of \$4. Each enlistee received \$100 to cover expenses for board and room and for travel to and from the airfields for flight training. Were an enrollee to be living at home, the \$75 for room and board was for him to be "cash in pocket." For each term of two sessions, Professor Jensen received, as director, \$100. The teachers of the classes earned varied stipends per session — \$3.50 for each student in a one-hour course, \$7.00 per student in a two-hour course, and

\$10.00 were a course for three hours. The C.A.A., according to the arrangements, agreed to reimburse the school for uses of its athletic equipment.

— Navy V-5 and Army Air Corps CAA

The Wesleyan, November 20, 1942, announced that a new unit for pilot training would be for thirty men, twenty of whom would be in the Navy V-5 program. The paper informed its readers, February 5, 1943, that twenty Nebraska Wesleyan students were “engaged in the program” — some of whom had taken “primary training” at Wayne, Crete, and Sioux City. Big news for March was that the War Training Service would place on the campus an Army Air Corps CAA unit of 35 men. Only two men from Lincoln had qualified to be in this unit, and Nebraska Wesleyan had agreed to convert the girls’ dormitory at 5130 Madison into a barracks for the “thirty-five flyers.” The eight co-eds who had occupied the large frame structure, as reported, willingly sacrificed to the causes of war and patriotism their spacious quarters. The men of the unit took their meals at the “dining co-operative” in company with about 60 “regular students.” Their active hours of training were from 7:00 a.m. to 9:20 p.m. Classes on campus treated of “mathematics, codes, physics, physical education, drill, navigation, service, and flight” — with “flight instruction” at the White-Jensen training field.

Arrangements for these aeronautic units seemed destined to be source of solid income for the school, and therefore to be welcomed. The board’s budget committee, June 4, 1943, noted its discomfort because the government had as yet not paid its bill for \$9,163.70 — no more, as yet, than five days overdue. Despite the temporary inconvenience, the trustees had recorded that the military units on the campus had brought in sufficient “surplus income . . . to move the Physics Department to its new location in the Van Fleet building.” They authorized the necessary repairs and created a “sinking fund” to receive current and “future overages.”

A problem arose when Professor Jensen became increasingly involved in scientific testing for the Curtiss-Wright Corporation and at the Lincoln Army Air Base — to such extent that the trustees released him from much of his time on campus and reduced his salary by one-third for the spring semester, 1944. Dr. Jensen, at government expense, had visited many naval institutions, was particularly interested in the V-1 and V-7 programs, and was often chief consultant for the training of both men and women “in radio communications.” As a master of physics, radio codes and communication, and meteorology, he was hardly to be surpassed, and his expertises had received national recognition.

The trustees had by January, 1943, given to Chancellor Schwartz and the executive committee “power to act” with respect to agreements with the various services to place various training programs on the campus. Jensen and R. W. Deal administered the several tests used by the services to determine eligibilities. Nebraska Wesleyan was one of at least 354 colleges and universities to participate in one or more of these programs. One objective of these efforts was to keep young men in college long enough to complete a college year, or even to graduate. Acceptance into a program removed the person from the draft, enabled him to pursue higher education, and assured the various services of a growing stream of effectively trained personnel. Certain plans led directly into officer-training and commissions. Active duty often followed completion of the terms and sessions of study and special training. For units at N.W.U. which required “drill,” the R.O.T.C.

units at the University of Nebraska furnished directors who were skilled in the art.

— War Training Service

When the age for draft became lowered to eighteen, many seventeen-year old graduates from high schools sought options to enlist in the special college groups. Throughout 1943 and into 1944, Civilian Pilot Training remained popular; and the War Training Service had directed a "flow of students" to campuses — for the Navy: V-1, V-5, V-7, V-12, and SV-7; for the Marines: Corps Reserve Class III; and for the Army: A-12, Air Corps Reserve, and Enlisted Reserve Corps. Doloris Coulter, for The Plainsman, 1943, wrote of "Wartime Wesleyan." She noted that the various units on campus contained ten, fifteen, or twenty men, and J. C. Jensen was the coordinator. George Farley, before his departure for active duty, had directed physical exercise and conditioning. Morton Brunig, alumnus '16, had received a commission in the U.S. Army and taught classes in military science and mathematics before being transferred to a base in Texas to teach radio communications. Jensen continued to teach classes in physics, radio codes, and meteorology. In addition, were classes in "nursing relief and emergency work." The catalog, 1944, disclosed that ten young ladies had enrolled in the United States Nurses Cadet Corps. For the men, the vacated fraternity house at 5007 Huntington Avenue provided additional barracks.

— Nebraska National Guard

Chancellor Schwartz had pursued the possibility to establish an on-campus-training program similar to the S.A.T.C. of World War I, but this did not fit in with the plans in Washington. But, well before the school's administrators had thought in terms of training units for the campus, mobilization of the Nebraska National Guard had already given alert to certain impacts of involvement in war. In September, 1940, the War Department had set November 25 to be "mobilization day." At the time, the Nebraska Guard numbered about 2,200 men, and plans called for an increase to 3,000. Among these men were ten from Nebraska Wesleyan; included was Coach Dwight Thomas, in his 12th year of service and a captain in Hospital Company G. Delays in the actual mobilization ensued — with some "Guards" reporting for duty no earlier than December 23 and others not until several months later. Students were able to arrange with instructors to complete their "semester's work." Those enlisted in "reserve units" faced the possibility of being called to duty with much of a semester's work to do. So, well before Pearl Harbor and an actual onset of war, adjustments to wartime disruptions had begun on the campus.

— "Reserves"

The Wesleyan, January 8, 1943, stated that 22 students on campus were in the Army Enlisted Reserve Corps and that the Office of War Information had announced their pending departures for duty. Exempted until the end of the spring term were those in engineering classes, and students heading for medical schools were to continue their studies. Later reporting disclosed that 15 of Wesleyan's men had by March 12 arrived at Ft. Leavenworth, Kansas, and they "came from all four classes." Some 40 students had been alerted to expect calls to active duty, by June 1, as reserves in the navy, marine, coast guard, and air corps. Dwight Thomas's departure for active duty had left George Farley as head coach and director of physical education. Farley received in April a commission in the Navy and departed with a leave of absence. Professor Herbert R. Kroeker, of the department of economics and business administration, had "flatly resigned" and departed —

leaving his classes to fall into the hands of Glenn Callen, Mamie Corns, Roy Deal, Gale McGee, and Earl Bartley; and, each of these received about \$75 in pay "for the class completed."

— **WAACS and WAVES, etc.**

Three of Wesleyan's graduates by early 1943 held commissions in the Women's Army Auxiliary Corps — Charline May, Rozalie Kilzer, and Margaret Thomas. Training had been at Ft. Des Moines, Iowa. According to Kilzer (Steinmetz), who years later would leave the service with rank of major, "integration" of personnel may have first occurred in our armed forces at Ft. Des Moines — among these W.A.A.C. units. May, a black, as 1st Lieutenant, in January, 1943, was directing the Corps' recruitment campaign in a nine-state area, including Nebraska. One of her chief purposes was to enlist as many Negro women as possible for this branch. Personnel in W.A.A.C. served as typists, chauffeurs, bookkeepers, librarians, mimeography operators, statisticians, dietitians, linguists, secretaries, and "in personnel" and public relations and in other areas of administration.

The WAVES for the navy also attracted into its ranks many co-eds from N.W.U. — the first being Ruth Gardner, '40. Other college women departed for special services and opportunities. Late in 1943, for example, Curtiss-Wright Corporation sought women of junior and senior status to become "Engineering Cadettes" — for training which "would have good opportunities for advancement in future." Interviews at Wesleyan were arranged by Professor Jensen.

— **Women on Campus**

As early as December 7, 1941, few girls at N.W.U. were without friend or relative serving in one of the armed services. As the demands for manpower increased, the young ladies shared with "the fellows" a sort of spirit of resignation to the inevitable. All agreed that each person called to serve must be adequately trained for combat. The arrivals of letters stamped "Free Delivery" soon became reminders of the unwelcomed separations of friends. Weekly issues of The Wesleyan brought mutual sharings of news, and the locales of far-away places soon became common knowledge — England, North Africa, the South Pacific, India, and "even Texas." Excerpts from the messages from "Fighting Plainsmen" became a weekly column in the campus paper.

As "the duration" extended through 1943 and into 1944, the appeal was repeatedly headlined: "Write to a Fighting Man Today!" The campaign to write was in earnest throughout the nation. At Wesleyan, virtual orchestrations of cards for Hallowe'en, Thanksgiving, Christmas, and Valentine's Day followed in order, and a special "stamp box" received both money and stamps to foot the costs of coordinated mass mailings. A listing of current addresses was often not up to date. Dean Alabaster and Helen Luschei were the compilers of the "On Active Duty" roster. By spring, 1943, they had on file more than two hundred names, 79 of them "from the classes of 1943-44-45-46." The Student Senate, for 1944, sent cards to its comrades in the services. Responses of "thanks" came flooding back. John W. Low, writing from India, noted that many men in his unit were planning to return to college "when out," and he urged his alma mater to make plans "to inform the returning veterans of the opportunities" which awaited them at Nebraska Wesleyan.

When invited by the "University Lincolnettes," a special club of college girls at the University of Nebraska who had organized to serve as "USO hostesses"

to assist in the entertaining of soldiers, many of Wesleyan's co-eds participated in the Friday night dances at the Nebraska Student Union. To gain admission, each young lady had to present her college identification card. These privileges began before Thanksgiving, 1943. In increasing numbers, the women from Wesleyan assisted the USO in Lincoln as the city sought to entertain the troops stationed at the airbase and those who passed through en route via train. A time to celebrate was always in vogue whenever a Wesleyanite, as soldier or sailor, returned to campus while on furlough or leave. A lively consciousness of the war permeated the thinking of all.

— Social Unrest

Life on campus went on, but with the responses to war's demands coming with varied manifestations. As dean of men, J. C. Jensen, January, 1942, reported to the chancellor that he had "no serious complaints regarding student immorality," but he noted "quite a rise in marriages." Jensen sensed social unrest everywhere and was more than moderately concerned because many students seemed willfully to shield themselves by showing little interest in national and international affairs. As reported in The Wesleyan, February 6, members of the faculty had advised their students "to proceed along with plans, as if nothing had happened." But, there was fretting, and the young men knew they would have to accept the realities of an unwelcome war. Charles Arnold wrote editorially: "The government and the defense program will not request certain sacrifices, they will merely take them." At the time, news was not promising, for Singapore was about to fall to the Japanese.

The grimmer exactions of the war, by the first anniversary of the attack on Pearl Harbor, had caused an aura of seriousness to hover over the campus. Editorial review indicated that records kept in the registrar's office showed "fewer class cuts and tardies." If such were a manifestation of patriotic self-discipline, its dividends revealed restless preoccupation and less effective study. Members of the faculty reported at January's end, 1943, that they had turned in "the poorest grades, generally, in their careers." In increasing numbers the young men were departing for service. Adjustments on campus called for immediate replacements — of student senators, of members for the Y.M.C.A. cabinet, of fraternity officers, of staff personnel for both paper and "year book," of singers for the glee club, and of managers for the Student Union. Of course, enrollment was down and declining, but students and faculty seemed united in purpose "to keep Wesleyan alive for the current generation." Mothers and dads had told their offspring "of those earlier years" when the youth had virtually no cars, mostly poor roads, and little money to spend. 1943 had become just such a time, and students simply made their own entertainments — "as of old." The Plainsman, 1943, recorded that the social calendar at this Wesleyan had been full — at least for the year's fall semester. Intergroup gatherings, picnics, dinners, and parties of all sorts had become commonplace; stag dinners bid fond farewell to the men whose "calls" had come; "house dances" frequently honored those whose departures were imminent; the pre-holiday dinners for Thanksgiving and Christmas had added significances; the Crescents had mustered sufficient manpower to throw their annual "Bowery Party"; other festivities featured patriotic themes; a "Gay Ninety's Review" featured "Top Hat chorus girls"; and cider and doughnuts were on hand for nearly everything and everyone. As the school year progressed, the war's atmosphere "meant no tires and fewer men," and a full tank of gas had become something to be remembered. As reminder of the stringencies that had settled in by springtime, 1943, this "strictly

anonymous" poem caught the reader's eye, March 26:

If this sounds idiotic
 And unpatriotic
 Please forget everything that it tells.
 But: It seems to us when
 They take all our men
 There won't be much left here but gals.
 With the decrease in male
 Comes an increase in mail —
 The proportion will vary inversely.
 But it would be so much better
 Than a mere daily letter
 For the whole thing to happen reversely.
 For it's easy to see
 The stark tragedy
 Of a school dance where no one can lead.
 And won't it be gruesome
 For a formerly twosome
 To have only one mouth to feed?
 So, to help you forget
 We suggest a nice pet,
 Like knitting or a cat or a canary.
 And all of you listen
 While we hereby rechristen
 Us the Wesleyan Girls' Seminary!

Well, the shortages would simply become moreso, and the lamentations also.

As the spring term drew to its close, members of the faculty sensed a growing lack of enthusiasm and zest for group-sponsored "social events." Prompted by the certainty that morale on campus depended upon adequate recreation and entertainment, the concerned professors and administrators established "a social fund" to finance admission-free "dances and other events" during the coming year. The training units on the campus furnished some of the manpower needed to balance attendances at the affairs. Limited supplies and rationing of gasoline made it increasingly necessary to promote on-campus activities and social functions.

— Civilian Defense

In February, 1942, members of the Student Senate, along with the class presidents, had formed a committee on national defense; they cooperated with and assisted an "office of civilian defense" which had opened in University Place. Volunteers trained to be local air wardens and to administer various services were the need to occur. The Wesleyan, a year later, reported that the wardens for the campus and community had their yellow arm bands "bearing a brown triangle"; wardens carried their bands at all times, in pocket or in purse, and in case of drill placed the bands to be clearly visible on sleeves. Practices found the wardens stationed in all buildings on campus. The police selected the times for drill, and the fire sirens alerted the public. For a "Black Out," the wardens permitted no light to be visible — for twenty minutes. All windows and doors had to be covered, and

ordinary shades and blinds were “not enough.” For emergencies, people were instructed to use telephones. A city-wide black-out in early December, 1942, tested the public’s response. But, who believed that raiders could possibly reach Lincoln!

— Womanpower

Editorship of the annual student directory fell casualty to the war. The Y.M.C.A. had always compiled, published, and sold the so-called “Handbook,” but by autumn, 1943, no one could find a male to do the work. So, Mamie Moles became the first female since World War I to edit this publication at Nebraska Wesleyan. Womanpower was filling in for manpower. And, if “Rosie the Riveter” had demonstrated the wearing of slacks by women in industry was fitting and proper, why was it not suitable and practical for women in nearly all walks of life? Dean Ruth Graves did not long resist the appeal, and Wesleyan’s young ladies could wear their slacks “in the correct time and place” — but not in church or “on the chapel platform.” In time, these limitations would pass.

— Departures and Adjustments

The nation’s embroilment in the war forced schools of higher education to make many administrative adjustments in response to the departures of their students to fill the ranks in our armed services. The executive committee of Wesleyan’s board and the administrative council of the faculty had largely settled questions by September, 1942. The University of Nebraska had established its guidelines, and the Wesleyan administrators opted to follow along. Any student to withdraw to enter an armed service should receive a refund of tuition, but not the fees for medical, health, matriculation, activities, and “student union.” Basically, it was “a tuition matter.” In reality, time and circumstances required modifications.



Roy Walter Deal

As dean of the college, R. W. Deal made certain recommendations and proceeded to follow them. To withdraw, one had to file “in his office” an application. Subsequently, each professor would approve the request and specify the credit to be recorded and the grade. Grades were to be “A,” “B,” or “C” — with anything lower to be “W.” Any special examination to determine credit and grade carried a fee of \$1. The school exacted \$10 from the refund of tuition — to cover expenses incident to enrollment, registration, et cetera. When circumstances warranted, Dr. Deal required proof of enlistments or show of instructions to report for duty. Policy of the university sought to heed Franklin Roosevelt’s recommendation: “Young people should be advised that it is their patriotic duty to

continue the normal course of their education, unless and until they are called, so that they will be well prepared for greatest usefulness.”

— Credits for Service

The nation’s schools faced into the need to grant credits to the men and women called to serve — should certain conditions have been met. Educational and military experiences often warranted translation into “college credit,” and Wesleyan’s administrators and faculty again opted to follow the policies of the University of Nebraska. Later, as of June 26, 1944, Nebraska Wesleyan selected the

guidelines as stated by the University of New York. The catalog then sought to welcome veterans and to assure them —

Credit for war-service courses and for work done in the U.S. Armed Forces Institute will be evaluated by admission authorities, and the proper amount will be allowed.

The school pledged it would give full consideration to veterans without high school diplomas, for many of them could give evidence "of capacity to do college work." Membership in the American Council on Education enabled Wesleyan to grant the usual credits for work of an academic character done in the "Armed Forces" or elsewhere. Preparation for the war's end required that a college be fully postured to welcome back its own veterans and others who might find its program attractive.

— Academic Acceleration

The coming of war brought decisions to accelerate "the calendar of events." Wesleyan's board of trustees, February 5, 1942, moved to abolish spring vacation and to hold commencement "a week earlier." Also, the school was to enlarge its offerings for summer — in order for one to complete a degree within three years. Success of a new 12-week feature in 1942 set the pattern for the following summer sessions. The trustees set tuition at \$3 per hour of credit, and each professor would receive \$100 "per course." The trustees placed limitations upon each department so as to control number of courses to be offered, and budget increases enabled a hiring of additional lab assistants and "readers." Chancellor Schwartz kept alive the theme, "You will be a better soldier tomorrow if you are a good student today." Summer sessions were to be on par with regular terms.

Acceleration also turned to enable high school seniors to begin their college work before graduation. The executive committee of Wesleyan's board had acted by January, 1943, to implement the idea. Expectation was that applications would pertain almost exclusively to spring semesters, but not altogether. To qualify, seniors had to be in the upper 20% of their classes, had to have written consent from their principals, and had already to have earned a minimum of 28 points with qualifying distributions to lie in English, mathematics, languages, social sciences, and natural sciences. Of course, Wesleyan's admissions committee had to approve each application. A student, in the process of completing the requirements for a high school diploma, could have by time of graduation recorded credits in three or four college courses. Also, by examination, one could gain advance standing for work in certain departments. Accelerated and advanced studies were destined to become ordinary practice for those incoming students who could meet the standards.

— Enrollment

The impact of war eventually upset most baskets for budgetary planning at Nebraska Wesleyan. A lagging economy in Nebraska and the unending string of German successes in Europe brought a loss of 60 students for September, 1940. The drop to 375 "regular students" seemed to disclose a threatening disquietude. Defense spending had stimulated the state's economy by fall, 1941, but growing tensions with Japan added additional uncertainties to any plans for future; the school's enrollment had comparatively jumped only a dozen. Repercussions to the attack on Pearl Harbor joined with other factors to drop the figure to 313 for registration, January, 1942. Other sources of income, arising from the general



Amy D. Martin, 1942

upswing in the nation's economy, prevented the school from slipping into a deficit. One calculation recorded 333 "regulars" on deck for September, 1942 — with 180 of them being men; but no more than 283 checked in for January, 1943, and the women on campus were much in the majority. A year later, women on campus outnumbered the men two to one, and decline in numbers continued. For September, 1944, the regular students numbered 293, but the gals outnumbered the fellows 5 to 1. The numbers bottomed out at 255, come January, 1945. The Plainsman, 1944, noted that of the more than 200 freshmen who had come to the campus in 1941, only 30 were on hand as seniors. Another report showed that most of the manpower on campus could be found in the freshman class. In 1945, the yearbook revealed further evidence of the war's appetite for the men, for of the 13 Wesleyanites selected that year for "Who's Who in American Colleges and Universities" 11 were women. When

The Wesleyan had rendered count on enrollment, September 21, 1944, it found only three men to be among the 22 who bore the distinction of having hours to be classified as seniors.

As we know, the "regulars" were not the only bodies that partook of the classes held during the war on the campus of Nebraska Wesleyan. The men involved in the several training units helped greatly to balance certain deficiencies. It was not out of the ordinary for the school to have enrolled about ten persons "unclassified" as to status; by spring, 1945, at least 35 registrants were seeking credits through "extension"; a "study center" had built a clientele of more than 50. Also, there had been the approximate ten young women involved in the Nurses Cadet Corps. All things considered, the university would emerge from the war with a promising stability. The ends of conflict in the Atlantic and then in the Pacific opened doors of exciting hopes and expectations.

The Wesleyan, September 21, 1945, almost chortlingly boasted of a 20% increase in enrollment. In the number were four "G.I.s" who had made use of "the Bill." Within six weeks, eight more veterans would up the figure of regular students to nearly 300. Applications and inquiries indicated a sweeping increase for the approaching spring semester.

— Veterans and "G.I. Bill"

Adrian J. Edgar vigorously, effectively, and without stint had through the years of war and crisis served the university as its director of public relations and as field representative for admissions. Edgar desired to return to the active ministry within the Methodist Conference of Nebraska by January 1, 1946. David Mickey, '39, succeeded Edgar as director of admissions and was more than pleased to keep the public informed of the trend in enrollment. When the trustees assembled for their meeting, February 13, 1946, their secretary recorded an enrollment of 359 "in the four classes," and of these 78 were "G.I.s" — two of them being women. The ladies outnumbered the men 212 to 147. The catalog, March, 1946, included in the

count those "within extension," in the "Cadet Corps" and the "Study Center," and as "unclassified." The impressive total had reached 472; of these, 301 were women. This catalog carried a message of welcome to the men and women who would be returning from the services —

... some to resume educational programs interrupted by the national emergency, some to enter courses long anticipated, others to begin undertakings made attractive through operation of the "G. I. Bill of Rights."

For the paper, Marjorie Johnson's "Views of the Vets" kept the campus alerted to the opinions and reactions of the "returned persons." The time to test plans and preparations had arrived.

Various members of the faculty began in 1942 to study for and to formulate "a post-war reconstruction program." Minutes record that "much study" continued as of October 6, 1943. One matter of foremost concern was to be the "counseling of students" — with returning veterans in mind. Within another year, the potential uses of the "G.I. Bill" weighed heavily upon the minds of faculty, staff, and trustees. Preparation for action had squared corners by November, 1944, and The Wesleyan could report that Dr. E. Glenn Callen was "front and center in this project." Nebraska Wesleyan was ready to advise and counsel "the returning veteran"; to make clear "the financial terms"; to assess and accredit academic and military accomplishments "during the service"; to make "certain curricular changes" to fit the needs of returning veterans; to satisfy "public demand relative to full use of the Bill"; and to meet and resolve "the rooming problems" certain to arise from the expected influx of veterans. How best could the school inform its own people and others who were with them in the lines of duty?

Callen and Edgar had prepared a bulletin: "Educational Opportunities for Veterans under the G.I. Bill of Rights." They dispatched copies to all former students "of the school who had joined the armed services," to the office of the Veterans Administration in Lincoln, to "the Veterans' Committees" in each of the counties in Nebraska, and to the discharge centers throughout the nation. Chancellor Schwartz composed a letter to be circulated with the bulletin, and bulletin and letter combined to assure veterans that Nebraska Wesleyan was prepared to give them "full benefits." To respond to inquiries, the catalog, dated April, 1945, stressed the university's deep awareness of its "responsibilities and opportunities" to meet unprecedented needs of young men and women "of broad vision, of keen intellectual powers, of deep sympathies, and of staunch morality." The school had sought to help to meet the "present national emergency" and would attempt to make the greatest possible contribution to returning veterans — women and men. The Wesleyan noted the current "Cookie Jar topic" for the week — "the problems to arise from the returning veterans as college students." N.W.U. was getting ready!

Callen, Edgar, and Schwartz, along with members of the board of trustees and of the faculty, responded diligently to the prospects which followed V-E Day. With V-J Day those prospects became certainties — that from the services would begin within a few months an onset of a great inpouring of veterans to college campuses. Bulletins had to be rewritten and letters rephrased. Clarification of "credits for military service" was foremost, and Wesleyan's faculty offered no

departures from the general pattern. A veteran could expect to receive an hour of credit in physical education for each 4 and 1/2 months of service — but no more than a total of four hours, provided earlier credits earned in P.E. would not boost the total to more than five “altogether.” Credits earned in “special schools” were acceptable when “so directed by the American Council”; studies completed “under the Armed Forces Institute” brought full credit, except in cases of duplication. A committee of the faculty prepared to examine requests for other credits.

For Nebraska Wesleyan, means to house the returnees loomed as a major challenge. Business men of University Place held a series of meetings in the school’s cafeteria, and they assisted the college to make plans to find rooms “sufficient to cover the heads” — even apartments for married veterans. Surveys of available rooms revealed sharp need for additional facilities. By spring, 1946, speculations had turned to uses of government trailers and the former Jackson High School. David Mickey, as field secretary for admissions, faced into these uncertainties. He and his student-secretary, Mary Lea Boner, combined skills to type personal responses to all inquiries, and they promised satisfactory housing in each case. Favorable responses indicated that squeezes lay ahead, for a far greater than expected number of veterans were heading toward N.W.U.

— Holidays and War

With the war had come concern to make proper and patriotic use of holidays, particularly the customary vacations for Christmas and Easter. An editorial comment in The Wesleyan, December 19, 1941, suggested that thoughts of the heavy losses of life at Pearl Harbor and of the many young men in the services who would not be home for Christmas were sobering and somewhat balanced the joyful expectations of the season. Some students, with doubts as to the certainties of the future, contemplated more inclusive lists for greetings and for gifts; others felt they should “cut down” and spend less. For some, rising prices meant additional restrictions of already limited resources. Few preferred to be bound by a common policy.

Most colleges and universities opted to accelerate their programs and schedules — to forgo “spring break” and to end the term a week in advance. The executive committee of the trustees decided that Wesleyan should follow the lead of the University of Nebraska. Students were divided on the issue, but they seemed willing to make the sacrifice were they to have “Good Friday off” — a “bit of a respite from the long semester.” Reporters for The Wesleyan had sampled opinions. Once the acceleration had been experienced, most students preferred a reinstatement of the vacation — even if the war dragged on.

Matters of “personal budget,” awareness of growingly overburdened systems of public transportation, rationing and shortage of gas stamps, and a sensitivity for patriotic sacrifice caused some students to stay “on campus” during subsequent Christmas and Easter holidays. In University Place, the business men, the members of First Methodist Church, and members of the faculty joined ranks to make certain that no student of Nebraska Wesleyan be stranded and alone for feast and friendly camaraderie. Nevertheless, most students found means and ways to make it home for the holidays.

The office of Defense Transportation requested early in 1945 that all colleges and universities permit no spring vacation, the central purpose being “to ease the transportation pressures” — to keep all roads and tracks open for movement

of personnel and materials. Target dates for Nebraska Wesleyan would be the weekend, March 28 to April 3. Chancellor Schwartz conferred with members of the Student Senate, and the administrative council of the faculty and staff then shaped a compromise. The senate had stood its ground and had insisted students needed and wanted "a break." The school's authorities desired to cooperate with the government's request. So, all were to have the vacation, but each was "to stick around to perform some worthwhile patriotic service." To handle those cases of need for one to go home during the weekend, the Student Senate established a "review board" — made up of the four class presidents and the president of the senate. A warning went out that too many requests for release from the pact would probably bring "cancellation of the vacation with classes held." Of course, there was grumbling; fewer than a dozen students asked "to go home"; and, as reported, "good spirit" was prevailing. As for "patriotic service," some assisted the Red Cross in its several projects, some gave blood at hospitals or for the blood bank of the Red Cross, some gathered and bundled waste paper and used clothing, and some assisted in spring cleaning — in community and on campus. In advance of "the conformance," Chancellor Schwartz had informed the Office of Defense Transportation of the school's cooperation, and the student senators had written each parent "to dispel misunderstanding." Succession of events in Europe forecast a quick end of war in that theater of action, and growing certainties of victory and peace quite thoroughly assuaged any resentments against "the compromised vacation."

— American Red Cross

Within two months from the Japanese attack at Pearl Harbor, the American Red Cross inaugurated a plan to train women for "home nursing." Studies became designed to encompass 12 weekly classes, each to be of two hours. The Red Cross sought competent instructors and suitable facilities. Nebraska Wesleyan became site for a series of the studies and training sessions. Participants were certified as prepared to assist in sickroom situations. The last of the courses was underway as late as May, 1945.

Constantly in need of ever-increasing funds, the Red Cross sought memberships on college campuses. At Wesleyan, the women of Purple Arqus, with 1943 as example, hoped to gain no less than one dollar, at least, from each student — all to assist Lancaster County to reach its goal of \$121,000. Waste paper drives were also sources of funds, and the Red Cross and the Good Will Industries urged the citizenry to save the much needed paper. Community and campus cooperated to leave the tied bundles at the office of the Uni Place News.

For greater acclaim was the effort of the Red Cross to assemble from northeast Lincoln and from the campus of Nebraska Wesleyan a host of women to roll sterile bandages, to make surgical dressings, and to fold and package for shipment these products. At first, the ladies gathered in the new Northeast High School, and each volunteered three hours each week. By November, 1943, the Red Cross needed the help of 600 volunteers to make 4800 face masks, 540 abdominal packs, and 150,000 "2 X 2 stitched dressings." The appeal noted that more than 300 men from the "Uni Place area" and Nebraska Wesleyan were in the services. At the moment, the Red Cross had just moved its "surgical dressing unit" from the high school to a ground-level room in the library of the Wesleyan campus. Clara Brandt and Mrs. Ben Schwartz were ring leaders in this change of locale.

Mrs. Brandt's announcement disclosed that the Woman's Wesleyan Educational Council had prepared the room for the Red Cross and that a multiplicity of projects were to be coordinated from the new center. In addition to the production of surgical dressings, this unit would seek blood donations for emergencies; direct the training of persons to do home nursing; instruct members of the community in matters of water safety, nutrition and health; acquaint the citizenry with emergency action in case of air raids; and organize students to assist in the entire endeavor. Volunteers learned that the mounting needs of the rapidly growing armed forces required of each volunteer a minimum of four hours per week.



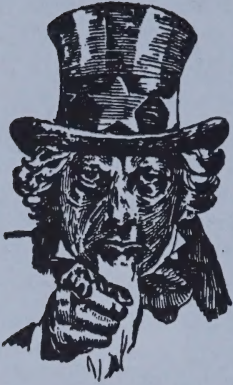
Mrs. Wanda Schwartz

On campus, the Panhellenic Council enlisted "the girls" to sign up for the making of bandages. "Social pressure" seemed sufficient to persuade many co-eds to help, and each one had to wear a prescribed attire — a white dress or long white shirt to cover her lap and a "27-inch square head cloth to cover the hair." In addition, no worker was to wear jewelry or nail polish. The Red Cross kept a supply of "proper wearing apparel" on hand in the work room. Needs were always urgent; posted signs, and also notices in The Wesleyan, indicated that supply never met demand and that additional hands were sought.

When the calendar turned to the approach of "easter recess" in 1945, the government made its appeal for a nonvacation holiday. Aware of the request, the Red Cross asked each Wesleyan girl for a minimum of eight hours to help produce 72,000 sterile bandages. The Wesleyan ran a headline for March 22, 1945 — NWU TRADES VACATION FOR WAR WORK. Not only had 100 co-eds "lined up" to assist the Red Cross, but Kazuo Tada had organized the men to gather used clothing for overseas relief. Paper and annual later reported that 143 girls had worked nearly 550 hours to produce 4,636 bandages — to help meet the quota. Officials of the Red Cross had hailed the young ladies with "great praise." Tada and his cohorts had collected more than 25 pounds of clothing, their contribution to a nation-wide effort to amass 150,000 pounds of wearable clothing. With victory gained in Europe, the Red Cross cut its quotas for bandages in half. The war against Japan continued in the Pacific, and some of the young ladies of the campus continued to fold bandages.

— Savings Bonds and Stamps

With war came the government's efforts to raise funds via the sales of savings bonds and stamps. October 10, 1942, The Wesleyan printed Dr. Suess's portrait of der fuhrer and the captions — INSURE YOUR HOME AGAINST HITLER! BUY WAR SAVINGS BONDS & STAMPS. The U.S. Treasury Department had requested the printing. By the following spring, 90% of N.W.U.'s employees were regularly buying bonds and stamps, and the school was flying "the blue flag" beneath the stars and stripes on its pole. Editorial admonishment took the students to task for having given little response to solicitations. In effort to get some sales moving, the members of Blue Key, with the chancellor's "blessing,"



**BUY AT LEAST ONE EXTRA
HUNDRED DOLLAR WAR BOND!**

**INSURE YOUR HOME
AGAINST HITLER!**



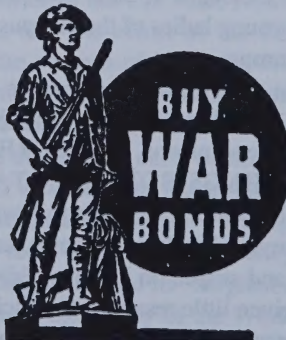
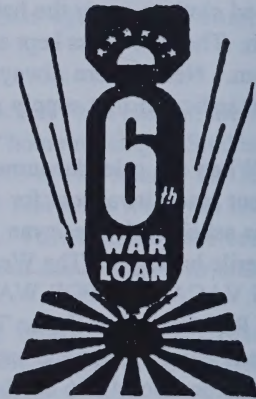
BUY WAR SAVINGS BONDS & STAMPS

U. S. Treasury Department

Our First Acid Test—War Bonds and War Taxes



You've Done Your Bit—Now Do Your Best
U. S. Treasury Department



volunteered to coordinate a drive. Again, The Wesleyan responded to the urging of the Treasury Department and printed a drawing from the Los Angeles Examiner — Uncle Sam was applying “Our First Acid Test” to measure “The Mettle of the American People,” to buy war bonds and to pay war taxes. The caption read — “You’ve Done Your Bit — Now Do Your Best.” Response from the students apparently lagged well behind a minimum of hope and expectation.

The Fourth War Loan Drive focused on February 15, 1944, and the national goal called for \$14,500,000,000. Wesleyan’s student body had been “very low in participation,” and the Student Senate acted in early February to have the men of Blue Key and the women of Purple Arqus “to direct a campaign.” They asked all organizations, particularly the fraternities and sororities, to enter into weekly contests. The total effort aimed to bring Nebraska Wesleyan “into line with many, many other campuses.” The four classes became the competing units, and weekly postings, with charts to show percentages of participation and totals of sales made, alerted all to the progress achieved. A “Stamp Booth,” in the new Student Union, operated each Friday morning from 8:00 to noon. After a few weeks, the “senior honoraries” moved their booth to the foyer of Old Main. A discouraging report for the first three weeks showed that no more than \$56.25 worth of stamps had been sold, and that the junior class was leading the pace in purchases — “slow and disgracefully low.” At close of the fifth week, the posted thermometers revealed the seniors to be in front, with the juniors, sophomores and freshmen following in order. Class averages ranged from \$1.11 per person to 16.5 cents.

Well, the directors added a new wrinkle as March drew to its finish; they now encouraged their cohorts to contribute directly to a special fund to assist the school to purchase war bonds. The pace quickened somewhat, and within a week’s time the average for seniors reached above \$2.00, and the freshmen had slipped around the sophomores into third place. The campaign of eight weeks brought by late April a total of \$256.50, and tabulations lined up the per capita contributions in this order — seniors, juniors, freshmen, and sophomores. The record was not impressive.

When classes resumed in September, 1944, the new members of Blue Key and Purple Arqus prepared to launch a campaign they hoped would garner a return far above that of the previous spring. A kick-off “Political Stampede” served as opener, and “a big party” preceded November’s election. To attend the latter affair, one paid a 25¢ war stamp, and the stamps were to purchase a \$50 war bond for the university. Those who came were privileged to cast their straw votes for Dewey and Bricker or for Roosevelt and Truman. This effort merged into the “6th War Loan Drive.”

The Wesleyan, December 7, 1944, presented a full-page pictorial advertisement — ON TO TOKYO! LET’S ECHO THAT CRY WITH BONDS! The nation’s goal was 14 billion dollars. Smaller print put flesh to the bone —

Let’s all get behind the greatest march in history — the march to Tokyo — and victory!

On countless invasion fronts, thousands of your fighting men are taking up the battle cry; “On to Tokyo!” We’ve got to back them up with what it takes for complete victory. Remember

the supply lines in the Pacific are long and your fighting men will need more material than was required for the entire European invasion to crush the Jap foe.

Our boys won't quit until they've reached their goal. Let's not stop buying Bonds until we've reached ours!

To say it with bonds, most of the businesses in University Place had endorsed the appeal. Within ten days, American troops would be engaged in the grim struggle to halt the German offensive which became known as "The Battle of the Bulge" and which culminated when American lines held at Bostogne.

(The Wesleyan made note of the following — Holmes Grocery, Butlers Cleaners & Dyers, Citizens State Bank, Smith Brothers, Thomas Hardware, Collins Motor Company, Gates Insurance, Elce Book Bindery, Chipperfield Drug Store, Fairmont Creamery Co., Green Furnace & Plumbing Co., Hutchins Garage, National Finance Company, and Dr. E. S. Mathers. Egger's Market, Mayo Drug Co., Hart Variety Store, and Lena's Beauty Shop joined the ranks in a repeat.)

We might hope that the students had responded with encouraging purchases of stamps. However, as noted in the paper, February 22, 1945, purchases had dwindled on campus to hardly more than one cent per person per week. The women of Purple Arqus greatly increased their "hue and cry"; editorial criticism pointed its finger of shame; sobering news of the deaths of former students, Staff Sergeant Verne Krausnick and First Lieutenant Forrest Langley, reached the campus; and attention focused upon a goal to collect \$258 from stamps, enough money "to outfit and equip two soldiers." Nebraska Wesleyan's two "stamp soldiers" were to bear the names of "Plainsman Pete" and "Wesleyan Willie." Response on campus improved, but sales lagged. By mid April, no more than \$40 had come in, and Purple Arqus reduced the goal to "a uniform for one soldier." Returns by May 3, a sum of \$118, had left the young ladies \$11 short of their reduced goal. Of course, the war was about to end — at least in Europe.

The government launched in May its "Seventh War Bond Drive," and a Wesleyan response came the following fall. The members of Blue Key and Purple Arqus sponsored a "Victory Stamp Stomp" in the Student Union, invited men from the Lincoln air base, and set as admission a 50¢ stamp; for a couple, the fare was an investment of 75¢ in stamps. With concessions sold on the inside and dancing to the music of a live orchestra, the evening netted \$90 — all turned over to the school to purchase bonds. On this note the students of Nebraska Wesleyan probably wrote finis to their collective efforts to assist directly the government to meet the costs of total war in the fifth decade of the twentieth century.

— Charities

Other drives of charitable intent had swept across campus. German bombings during the "Battle of Britain" had left thousands of English children without homes and adequate clothing. The fathers of most of the youngsters were at war, and the mothers desperately needed help. In November, 1941, came the first "Tag Sale" to raise money. Most colleges and universities had responded positively to this nation-wide appeal. The Wesleyan frequently printed articles which

described the extents of destruction in English cities, and several by Frank Gannett were particularly descriptive of the effects of "German-Nazi bombings."

Next came more sustained efforts to create a "World Service Students Fund." For Wesleyanites, the Student Senate organized an initial solicitation and asked each person to give a minimum of 25¢. This drive culminated March 12, 1943; it netted \$150 — an across-the-board giving of nearly 50¢ per student. Donating to the W.S.S.F. remained a charitable option throughout the war.

In 1944, backers of a "United War Fund" sought support on campuses. Readers of The Wesleyan and of The University Place News had opportunity to give to a "Nebraska drive," and the quota for the state was \$925,000. Funds were to promote "relief work" for those distressed because of the war — at home and abroad. The slogan for the nation: FOR OUR OWN — FOR OUR ALLIES. Slogan for Nebraskans: EVERY COUNTY OVER. Collection boxes were again in place at various points on the campus of N.W.U.

The end of war did not bring end to similar endeavors. Spring, 1946, was a time to collect foods for overseas relief — "F.O.R." Starvation was on the rise in many areas of the world, and the campaign called for "vitamin pills, sugar, candy, chocolate, oils and fats, cheeses, canned meats, tea, coffee, powdered milk and eggs, dehydrated foods, packaged rice, grains, muffin and bread mixes, dried or canned fruit; and even garden seeds." Wesleyan's gathering garnered 33 boxes to be shipped overseas — to be mailed to Belgium, the Netherlands, and Finland. Each package was limited to eleven pounds "maximum weight," and members of the Wesleyan faculty paid the cost of the postage. Students had knocked on many a door in Uni Place.

— Physical fitness for Men and Women

Some manifestations of response to the nation's effort to engage in "total war" came in special ways as the school attempted to maintain its program of physical education. Even before the attack on Pearl Harbor, Jerry Adam had switched emphasis in his classes to "physical fitness." No more were games and contests to suffice, but each class in P.E. began with a minimum of fifteen minutes of vigorous exercise — conditioning calisthenics. He knew that the young men, when called into military service, would suffer from sore and aching muscles as they were called upon to toughen their bodies. So, he advised them to take their "work outs" seriously. Chancellor Schwartz, in his "Corner," on more than one occasion reminded his youthful readers that they, like many other young Americans, too often took their athletics sitting down — on the sidelines and in the bleachers. Strong, healthy, and sound bodies only could "stand the strain of military service." As we have noted, after the departures of George Farley and Jerry Adam for their respective service-duties, Wesleyan's program of P.E. for men languished almost to a standstill, a near casualty of war.

Such was not the case for the women, for Clara Brandt remained solidly in control. The Plainsman for 1943 reviewed women's athletics as being represented by "V — V — V" — "Victory, Victory, Victory and Vim, Vigor, and Vitality." The girls had been "toughening themselves for a future of welding and riveting"; they had been "arousing slumbering muscles." Talk of a "work draft for the weaker sex" left no one looking forward to classification as "4-F for it." The Russian and English women were examples of fortitude should American femininity be called upon "for similar performances." Women's P.E. sought to prepare the co-eds to

"roll up their shirt sleeves and don their overalls."

With all this purpose in mind, Mrs. Brandt persuaded more than 75 of Wesleyan's women to undergo a series of nutritional tests, under the direction of Dr. Ruth Leverton of the University of Nebraska. These tests began in the spring of 1943 and sought to determine the affects of diet upon blood — upon corpuscles, hemoglobin, et cetera. Over a thirteen-week period, each girl partook of a minimum of three "blood tests." Expectations were that measured quantities of fruit juices — orange, grapefruit, and tomato — would bring changes in "vitamin C content." Experiments also sought to detect the importance of balanced diet to good vision — particularly consumption of certain vegetables and fruits. Authorities deemed these tests of major significance to the nation's meeting of the challenge of "total war." This pilot program shaped the directions of others.

Members of Wesleyan's Women's Athletic Association held their annual "Spinsters' Spree." Each occasion served to remind their male consorts, from wherever they could find them, that the nation was at war. Corsages for the fellows resembled or represented nearly everything to be imagined — from the growing national debt to the vegetables and fruits so necessary to good health. The W.A.A. seemed to do its part.

— The Nisei

During World War I, Americans in many communities did not believe persons of German descent could and would give their first loyalties to the United States; acts of spite and discrimination against "Germans" and institutions of their heritage were legion throughout the country. The attack on Pearl Harbor provided cause for the same sort of national wrath to be turned against persons of Japanese lineage. During 1917 and 1918, persons of German ancestry and recent immigration to the United States did not find themselves incarcerated in camps of detention, but such was the fate which fell upon the Japanese who dwelt in western coastal United States — even those who were natural born citizens, the so-called Nisei and their children. "Loyal citizens" of the United States feared most of these Japanese were spies and ready to attack their adopted country from within, all for the glory of their ancestral homeland. Only a few daring voices raised the question of constitutional rights and guarantees as our government forced these people to give up their homes, lands, and businesses and to be transported inland to hastily and poorly prepared encampments. Not until 1988 would Congress offer apology in form of monetary compensation to these uprooted victims of a national hysteria; not until 1990 would another session of the Congress provide the funds to begin payments. Within months after the displacements had been effected in 1942, no evidence existed to show that the loyalties of these people were other than to the United States. Their lot had become that of wrongfully exiled persons.

Despite the string of Japanese victories in the spring of 1942, American attitudes toward our Japanese citizens began ever so slightly to soften. Many of the Nisei youth had planned to pursue higher education and to enter the many professions which offered many advantages in a more open society. So it was that our colleges and universities moved to invite the Nisei youth to enroll, should they meet basic qualifications. By May 25, 1942, Wesleyan's trustees had considered the matter. Ben Schwartz hoped to see the first of Japanese-American students to arrive by September. There would be a semester's delay.

Schwartz viewed it to be a Christian obligation, that a college such as

Nebraska Wesleyan give full welcome to the youth of these people who had suffered from our nation's indignation and resentment and against whom we had misdirected our wrath. But, voices of dissent feared public reaction, that the school might lose much of its financial support were it to move ahead of a changing public opinion. The trustees appointed a committee to search out the issue, and its members were Chancellor Schwartz, Lloyd Rising, Bert Story, William L. Ruyle, and George A. Knight — all of them ordained preachers, except Knight. The board's executive committee approved their recommendation, June 8, and the ball began to roll.

Decision was to follow the procedures outlined by the University of Nebraska and by "other colleges in Nebraska." To gain admission, a Nisei applicant had to be a citizen of the United States, had to have a satisfactory academic record, had to have resources to pay full tuition costs and to cover financial expenses, and had to submit suitable recommendations respecting "character and loyalty to the United States." A sticky question arose for Wesleyan's committee: "Would a sufficient number of homes in University Place open to house these students?" Helen Mills Luschei, secretary to the chancellor and soon to be registrar, widowed and mother of three, was among the first to make it known that her home would have room for such students. Rising, minister of First Methodist Church, confidently believed that members of his congregation would open their homes when need arose. The minutes record that these trustees expected only a few Nisei would come to Nebraska Wesleyan, and they recommended "there should be little or no publicity about it."

The Wesleyan, October 23, 1942, carried news that Chancellor Schwartz had gained approval "from the government" for American-born Japanese students to enroll. A later disclosure revealed the executive committee had limited such enrollment to twenty. By mid February, 1943, 17 Nisei students were on the campus and "in class." Their general reaction, as phrased in the paper: "People here are friendly. They seem to understand our situation." Most of these students found their semesters at Nebraska Wesleyan to be times of good experiences; but, not altogether. Retention of their parents, friends, and families in the "interior camps" continued almost to the end of the conflict, and a sizeable segment of the American populace softened little in its suspicions regarding the Japanese. The Plainsman, 1945, noted that 14 "nisei students" were yet enrolled. Most of these would gain their bachelor's degree from Nebraska Wesleyan.

When interviewed for a newsletter to Wesleyan alumni, summer of 1989, Kazuo Tada referred to this "Time of Turmoil." His people had attempted to show their loyalty "by being submissive . . . to conduct ourselves in a way that would not condemn our race." To these Japanese students, Nebraska Wesleyan and its surrounding community were unknown quantities; so, for Tada and the others there was a sort of passive quiescence to serve as guideline. The first semester on campus was a time to measure attitudes. The fall of 1943 became a time to loosen restraints and to mix into the social and recreational affairs of the institution, and "both sides" seemed determined to bridge any and all gaps. When occasions provided opportunity, the Nisei students introduced Wesleyanites to the delicacies of the Japanese cuisine. Their successes culminated in a great party, early March, 1944, when in the co-op dining room the members of the faculty and most of the students consumed with mighty acclaim a "suki-yaki meal" — with its different vegetables, bean sprouts, bamboo shoots, special meats, and enticing seasonings. A program

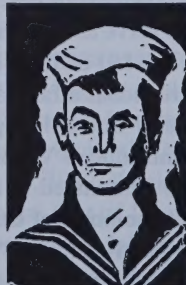
followed and featured aspects of Japanese-American culture, and Tada presided as master of ceremonies. Few remained to doubt that the ice, already broken, was melting fast.

Particularly Tada and Harry Hidaka cut broadened swaths as "basketeers," and without them Larry Price, as coach, could not have courted in 1945 his team which more than once numbered no more than five "suited men." Of their roles as active members in Bleu Thonge, the Y.M.C.A., and other organizations, The Wesleyan recorded, April 5, 1945, that Tada, Hidaka, and Kenji Kurita had made many significant contributions to life on the Wesleyan campus; all three became members of Blue Key. Also to be singled out for her many achievements as a student was Satsuki Hachiya. She and Tada became members of Phi Kappa Phi, a recognition of their high academic records. J. C. Jensen, as dean of men reported to the chancellor, January, 1945, that the "Japanese students" had conducted themselves well — "with one or two exceptions." The Plainsman, 1945, observed that the Nisei students had stimulated much interest in international affairs. The more sensitive among the faculty and students were aware of many profound cultural impacts. The commencements of 1946 and 1947 brought virtually to a close a special enriching experience for the campus of Nebraska Wesleyan.

— An "Honor Role"

Ethol Bishop, as head librarian was from the onset of the war a self-appointed gatherer of articles and records pertinent to the conflict and its impact upon the campus. Eventually she was assisted by Dean F. A. Alabaster and professors G. A. Barringer, J. C. Jensen, and Mamie Corns. As a committee on "Local War History Materials," these members of the faculty took upon themselves a noble task. Unfortunately, the collection from their efforts cannot be found. Fortunately, the issues of The Wesleyan and of The Plainsman have preserved record of the school's effort to compose an "honor roll" and to note for all times the names of its men who sacrificed their lives for their nation.

With dismay the campus received word in early October, 1942, that Captain Dwight P. Thomas, on leave from his position as head coach at Nebraska Wesleyan, had been lost at sea as result of a plane's crash off the coast of Newfoundland while enroute to England. Once expressions of sympathy had been sent to his family, the executive committee of the Board of Trustees and the members of Bleu Thonge, Blue Key, Purple Arqus, Panhellenic Council and Interfraternity Council resolved to solicit funds to establish a suitable memorial "as soon as the particulars are decided upon." Two years later, The Wesleyan announced that more than \$100 had come in for the memorial fund and that the sororities and



fraternities had forgone for the duration the decorating of their houses for homecoming competition — to contribute “the expenses” to the fund. In April, 1945, editors reminded their readers that they should “push much higher” the gathered sum of \$141. The senior classes of 1945 and 1946 respectively gave to the memorial fund their contributions of \$27 and \$43. The executive committee of the trustees had resolved November 1, 1945, to secure a bronze tablet in memory of Coach Thomas and to place it in the new stadium-field house “when such completed.” Any surplus above the cost of the tablet was to be applied to payment for the new structure. At this writing, the tablet hangs above one of the central trophy cases of the hallway, eastern entrance of the Ira J. Taylor Gymnasium.

The Wesleyan, December 4, 1942, carried notice of two special memorial services to be held December 7. The first, at 7:00 a.m., observed the hour at which the Japanese attack of Pearl Harbor had begun; the second, at 10:00, provided occasion to dedicate a “service flag.” Dean Alabaster called the roll represented by 138 blue stars and by three gold stars — these latter to commemorate Captain Thomas, Captain Charles A. Dafoe, ‘23, and Major Dean Hoevet, ‘33. Intent was to add a blue star as each of Wesleyan’s men and women entered the ranks of the services and to remove a blue star and add one of gold in case of a war fatality.

Within a year’s time, the flag had proved to be far too small, with room for scarcely more than half the stars. So, the Student Senate procured a new “flag” — this one to hang in the auditorium of C. C. White. Phyllis Hueftle, chair of the Senate’s committee on school spirit, agreed to keep the drape “up to date.” Two large stars were mounted on it, one of blue and one of gold. On each star appeared a number, to be changed as each week required, to tell how many Wesleyan-connected persons were “in service” and how many had perished. Later, decision altered format of the banner, with gold stars positioned across the top and above the large star of blue.

DEDICATION

Not to one certain individual is this book dedicated—but to many. We wish we could say “dedicated to” and name an outstanding individual, but this year there is something bigger than any person that confronts us.

Our friends, our classmates are scattered all over the world fighting for the four freedoms. It is to those classmates that we know and to those other men and women now in khaki whose footsteps have helped wear hollows in the stairs of Old Main that we dedicate the PLAINSMAN of 1943.

Reassessment of the project came again in autumn, 1944, with the Senate’s decision to compose and construct “an honor roll” — to be posted in Old Main’s foyer. R. W. Deal, J. E. Bartley, and Ethol Bishop assisted in the compilation, and intent was to keep students informed and to provide changing addresses. This was not to be a permanent memorial, and it proved to be too great a task and to suffer from neglect. By April 12, 1945, the school’s “service banner” showed 543 men and women “in blue” — along with seven gold stars. One of the most distressing obligations was to “reduce the number” and to exchange it for a gold star.

(The count showed the following distribution: 362 in the army; 164 in the navy; 15 in the marines; 1 in the merchant marine; and 1 in the coast guard.)

The Plainsman, 1945, related that Wesleyan’s war dead had risen to nine. The gold stars would eventually number twelve. In response to Chancellor Schwartz’s recommendation, the executive committee of the board voted, October 1, 1945, to secure a bronze tablet to bear, as a memorial, the names of these twelve

men: James Carr, Charles A. Dafoe, Glenn Druliner, Marvin Ellis, Dean Hoevet, Don Johnson, Robert Johnson, Verne Krausnick, Forrest Langley, Donald Misner, Dwight Thomas, and Jack Twiford. Dedication occurred during "Homecoming Convocation," October 11, and the plaque for many years graced a wall in the Rachel Ann Lucas Library building. One may now view this bronze tablet, which bears the names of students, alumni, and member of the staff, in the memorial foyer of Old Main. As noted earlier, the men of Phi Kappa Tau, in May, 1946, established a memorial trophy in honor of Verne Krausnick; this "new award" would go each year to the fraternity "to win the intramural competition."

Within a few weeks after the end of the war in the Pacific, news reached Nebraska Wesleyan that two of its former students had fallen prey to Japanese atrocities. The Reverend Gerald V. Summers, '25, had died as prisoner in a Japanese camp on Singapore Island; he had been serving as missionary in the East Indies and had been held prisoner since February, 1942. Jennie Clare Adams, of Chambers, Nebraska, had in 1916-1917 taken her pre-nursing course-work at Nebraska Wesleyan and had for nearly twenty-five years headed a nursing staff in a hospital in the Philippines; she, along with her co-workers, had fled into the hinterland and remained undetected by the Japanese until December, 1943 — and then to suffer Christian martyrdom on the 19th, perhaps beheaded by their Japanese captors and then buried in a mass grave. (Her family, as a memorial, furnished a room in Johnson Hall.)

Hopes for a New Order and Enduring Peace

When Winston Churchill and Franklin Roosevelt issued their so-called "Atlantic Charter," August 14, 1941, the concept of a new world-organization was before the world. As the nations united to turn back Axis aggression, a new order began to form. On the campus of Nebraska Wesleyan, the topic of a new world



Prof. Barringer at the "jar"

federation became of increasing importance and central to many discussions. In class room, for the "Cookie Jar," on the schedule for convocation, and in the library, members of the faculty and students turned to the subject — with growing interest and expectations. The Wesleyan, April 2, 1943, noted that a vote "in chapel" revealed 152 students favored the U.S. joining a world federation; only 16 votes opposed. A slight shift occurred on a second question — that a new "world peace task force" be established;

for this the vote was 133 to 34, yeas to nays. A few days later, Chancellor Schwartz reported, in his "Corner," the conclusions made at a World Order Conference held at Ohio Wesleyan University. As summarized by the chancellor, a "Christian Manifesto" ought to embrace the solutions for problems in the areas of land, race, labor, economics, politics, health, and "character education." Professor Rose B.

Clark had been directing a series of discussions in chapel to treat of "the post-war peace"; she had structured a succession of five-person panels, and the debates had created quite an "exciting stir" among the sequence of audiences. The grimness of the conflict and the terrible tolls exacted by its expanding appetite to consume lives and materials brought recurring focus upon the problems of a world at peace — socially, economically, politically, culturally, ethically, and militarily.

As the months of war passed and victory for the "united nations" became more certain, the architects for peace began to formulate and to hedge into compromise as they attempted to articulate their aims. By mid March, 1945, with news of Russian advances from the east and of an American crossing of the Rhine at Remagen, students and faculty at Nebraska Wesleyan shaped some plans to celebrate "victory day in Europe." Topics for regular discussion had centered upon "The Dumbarton Oaks Plan" and a "United Nations Organization," and the weekly "Cookie Jar" attempted to leave nothing hidden beneath its lid — even "Yalta." Hopeful certainties seemed to emerge.

Then, the sudden death of Franklin Roosevelt caused a prolonged stillness to settle upon the campus — in each classroom, hallway, and house. The entire nation seemed in shock. President Roosevelt had gained election to a fourth term the previous November, he had at Yalta made concessions which hopefully could bring the Soviet Union into a working relationship with the rest of the world, and he had spent his reservoir of health and vitality. Teachers in class made "their fitting remarks"; from widening sources came the tributes; the new president, Harry Truman, was to many an unknown quantity, and questions about his "effectiveness" spread like a fire on a prairie; the "test of democracy" more clearly than before appeared to be a central issue for our nation and for the world, and a numbing sense of loss prevailed. Events for Wesleyanites found a sort of culmination in a packed memorial service in St. Paul Methodist Church, Lincoln, and the school's "chapel choir" sang "The Lord's Prayer." Eyes would soon turn to San Francisco.

As the conference in San Francisco progressed, the library at Nebraska Wesleyan became a center which featured "peace literature" of all kinds. Not only had professors Clark, Barringer, and Callen directed much of the subscribing and purchasing, but Mrs. Bishop had missed few opportunities to build an array of pertinent materials. The "Headline Series" was much in vogue, and the Office of War Information also kept its steady stream of pamphlets en route. As the United Nations Organization (U.N.O.) took form, clippings graced a central bulletin board as world-wide editorializing responded. Hopes were mixed with skepticism. Increased suspicions of Soviet duplicity increased. By autumn had come the awesome reality of "the atomic bomb" — of its applications and potentialities to destroy most of human kind and all other creatures and forms of life on earth. Hiroshima and Nagasaki were names symbolic of man's most terrifying weapon. "Cold war" and "Iron Curtain" were not yet terms of commonplace usage, but events were setting the stage for such meaningful phrasing. As the school's veterans returned to their alma mater, along with their comrades who came for the first time, campus-wide attention to formative events reached new heights. As never before, there seemed less reason for an "ivory tower" to exist on any college yard. In many subtle ways, an "age of innocence" was passing and a rapidly shrinking world left few, if any, places to hide. Perhaps, the end of an era had become manifest — if not yet comprehended.

Surpluses

The end of war left the government with vast spreads of surplus goods and wares. J. C. Jensen wasted no time to seek and to procure much equipment and many "apparatus items" for his laboratories and research at Nebraska Wesleyan. With several of his former students extensively involved in the projects which centered at Oak Ridge, Tennessee, Dr. Jensen took full advantage of his inside track. He had had a hand in the composing of a new publication, "Nebraska Wesleyan Plans for Tomorrow," and he put his supply of copies to profitable use. His department of physics, now in the reconditioned Van Fleet Building, became one of envious potentialities.

Growing Uncertainties

The growing uncertainties of the international scenes seemed matched by those of the national arena in the United States. Doubts of Truman's capacities to lead the nation increased from week to week. By February, 1946, editorials in The Wesleyan reflected the stresses and strains which rocked this nation. Foremost in line for criticism was the power of labor as it took full advantage of the guidelines passed down from the Office of Economic Stabilization — that wages should rise, but that prices must not. The War Labor Board and the National Labor Relations Board seemed to follow one policy, to give labor all the advantages; should companies not agree with strikers, then the government proposed to seize the plants as legalized under the Smith-Connally Act. Consumers clearly realized they would have to meet the eventual increases in costs of goods. The Truman Administration appeared to be without clear policy or plan. The Taft-Hartley Bill would propose to restore some balance to the scale of labor-management relations.

Too, students kept tabs on the residues of the Lend-Lease war-time and post-war contributions made by the United States to its allies and united friends. General support burgeoned to back President Truman's decision to refrain from negotiating any debt-settlement agreements. Some \$42,000,000,000 were involved, but the lessons learned from the negotiated agreements and the resultant defaults which treated of the interallied debts of World War I underwrote the wisdom of the president's policy. Those who recalled President Roosevelt's analogy of the purpose of "lend-lease" knew full well that the United States would never recover possession of its watering hose. Of course, no one had as yet even conceived of the "Marshall Plan."

Congressman Carl T. Curtis, via his column "Capitol Comments," continued to keep his readers well informed of the many problems which faced the American citizenry. A multitude of question marks lay on the horizon, and a greater number probably lay beyond — certainly to rise eventually into view. All forebode that the small privately directed liberal arts college had to front into many an uncertain wind. Nebraska Wesleyan was searching for a new skipper to direct its course against the gale.

Nebraska Wesleyan

The Plainsman, 1945, had stated that the graduating seniors had in four years "seen the end of a nominal peace, the bulk of a total war, and the prelude to a permanent peace." Through it all, the editor implied, Old Main had stood undaunted and as ready to face the future as it had endured and weathered the past. Through

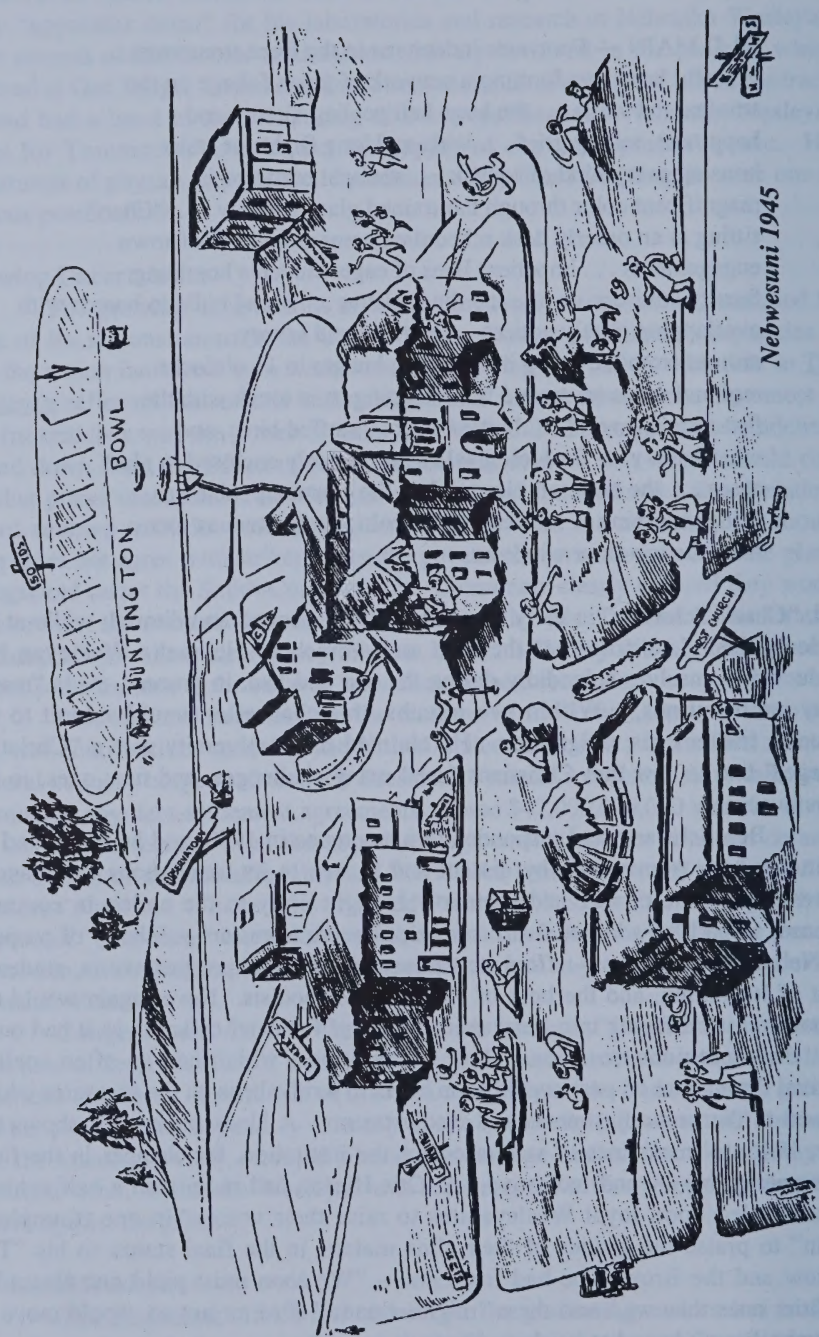
the eyes of youth and the hopes therein reflected came assurance — to be sure, with nostalgia showing through; but of what better stuff is love of a school to be. Let us read:

OLD MAIN — Footworn indentures in the front stone steps . . . graceful ivy vines forming a network of green foliage on the smoked red walls . . . the huge bell pealing victory and happiness, tolling grief . . . wide and long flights of stairs housing every kind of squeak . . . sunlight scattered in magnificent color through the stained glass window . . . “Chan” sitting at an orderly desk scheduling campus and out-of-town engagements . . . impatient lines of eager students hounding faculty advisers, deans, and the registrar . . . broad bulletin boards with overlapping timely notices . . . various and savory aromas from the co-op intensifying hunger in 11 o’clocks . . . regional maps on second floor keeping us in touch with the fast-moving world . . . bottled snakes, stuffed birds, and what-have-you- for biological use fortunately enclosed in glass cases . . . the between-class rush at the warstamp table on Friday morning . . . the city of Lincoln in miniature as seen from the top-floor windows.

And, “Chan” Schwartz, in early December, 1945, penned an editorial, while at his “orderly desk,” to note that the men and women of Nebraska Wesleyan had conducted themselves splendidly during the war and had, in process, made “many, many contributions.” Within two months, this chancellor would submit to the school’s trustees his resignation. He claimed their university was a “Christian college,” but he saw that Christians faced many challenges, and new ones, in the years to come.

Ben Schwartz had responded to a summons in 1938, and he had found an institution torn from within by dissent and shaken to its foundations by financial distress. As time of war had somehow brought unity to the nation in common purpose, so had the additional stresses helped serve to restore solidarity of purpose for Nebraska Wesleyan — from its trustees, administrators, professors, students, most of its alumni, and the bulk of Nebraska Methodists. Never again would the school find itself facing into treacherous winds of financial collapse, as it had on at least three previous occasions; but, its traditions, which had so often spelled survival throughout its past, would soon begin to writhe beneath the pressures which seemed to demand adjustments and readjustments. A “look backward” shows the year, 1946, to mark lines of watershed for the institution, for changes in the flow were perceptible — and indicative. A. Otis Hinson had more than a half century before called upon loyal Wesleyanites to raise their voices “in one triumphant strain” to praise the glories of their alma mater; in the final stanza to his “The Yellow and the Brown” he had foreseen — “We soon must yield our places/To mightier ones than we,” and these “mightier ones,” if so, or not so, would move in different directions and at quickened pace.

The decade, 1946-1957, would reveal that the school’s ship of state, as piloted by a succession of three chancellors, made steady progress as tailwinds of



Nebwesuni 1945

support more constantly prevailed over the headwinds of debilitating problems which had slowed "things" in the past. Hinson's "temple fair to learning" would broaden its appeal and reach onward and upward to merit more fully the acclaim it had already earned. Inward change, too, lay ahead.

BIBLIOGRAPHIC COMMENTARY:

Indispensable are the minutes of the meetings (a) of the Board of Trustees, its Executive Committee, its Committee on Personnel, and its Committee on Lands, Loans and Investments; (b) of the Faculty and certain of its standing and special committees; and, in certain instances, (c) of the Nebraska Annual Conference of the Methodist Church. Of like importance are the issues of *The Wesleyan*, *The Coyote* (to 1933), *The Plainsman* (after 1933), *The Alumnus* (to 1933), and the "Handbook and Student Directory." Also central to the record are the annual catalogs and the other official bulletins published by the university. A file of documents assembled by Ernest L. Smith ('11) is of unusual pertinency. Jessie V. Yost's ('69) gem, "A Heritage Scrapbook," traces the contributions of the Woman's Wesleyan Educational Council (W.W.E.C.). The four issues of "Campus" (1938, 1939, 1940, and 1941), special bulletins assembled by Wendell L. Hoffman, preserve photographically many facets of student life and activity. Ledgers and books of accounts, preserved in the vault of the business office, and gathered copies of an assortment of letters have been of some practical use.

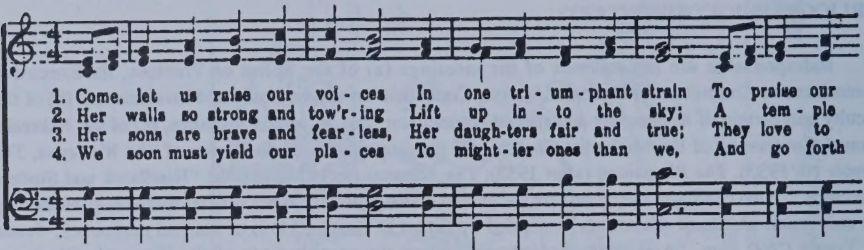
This writer is beholden to Glen E. Dappen, Bettyneil (Mrs. Glen Coral) Hadsell, Irvin L. Peterson, Vance D. Rogers, and John W. White, Jr., for certain documentary, photographed, and taped items which relate to contributions to N.W.U.'s historic experience on the parts of G. Robert Coatney, Harry A. Taylor, E. E. Stoffel, E. Guy Cutshall, Oscar P. Bennett, John C. Jensen, Bertram E. McProud, Fred M. Gregg, Isaac B. Schreckengast, and Francis A. Alabaster. For special insights and interpretive purposes were the fifty-year-reunion reminiscences of Leif C. Kronen ('36), Helen Heisenbuttel Thuman ('37), Oliver DeGarmo ('38), Richard W. Ricker ('39), Garnett Tremain Bond ('40), James L. Tipton ('41), and Donald W. Trauger ('42).

For flavor and detail are letters and memorabilia, some of documentary nature, from the following: Frederick N. Anderson ('37), Gordon L. Axford ('38), Roger W. Axford ('42), Richard L. Bartley ('45), Joseph W. Bell ('36), Marjorie Hays Cain ('39), Richard E. Carlyon, Harold J. Coates ('45), Barbara Harrold Douglas ('61), Madge Axford Finke ('38), William A. Fry ('34), Ralph E. Garner ('33), Leona Adams Glead, J. Wiley Green ('33), Donald R. Harvey ('34), Margaret Jensen Irish ('38), Helen Kendall Jensen ('34), Robert R. Jensen ('33), Ruth Lomax Lawrence ('39), Carol Schwartz Loar ('47), Leland E. McAllister ('40), Berniece Andersen Moore ('37), Ralph E. Olson ('35), Martha Scott Osborne ('45), Claude W. Otto ('37), Norman W. Pierce, Carroll H. Prouty, Arthur J. Riedesel ('43), Maxine Pool Ruth ('38), Lois Horn Sackman ('37), Theodore W. Schwartz ('44), R. Franklin Thompson ('30), Harvey A. Tompkins ('36), Lois Caldwell Tompkins ('37), Leland A. Underkofler ('28), Ruth Alabaster Weatherhogg ('28), Willard B. Weary ('29), and Laurel Kendall Wood ('35). Conversations, some recalled and some noted, with these persons became sources which revealed fact, confirmed hearsay, and provided interpretive and colorful settings: Graham A. Barringer, Wilma M. Birky ('42), Ethel L. Booth ('10), C. William Bowmaster ('56), Helen A. Brehm ('37), Virginia Partridge Bridges ('36), Charlotte Lamm Brunig ('19), Mamie E. Corns, Duane E. Deal ('47), Roy W. Deal ('17), Lewis F. Fowles ('34), Dorothy Kinyon French ('47), B. Ross Guest ('42), Bernice N. Halbert, Wendell L. Hoffman, Vance G. James ('40), Leif C. Kronen ('36), Frances Bliss Lane ('36), Margaret Snodgrass Lindgren, Gladys M. Lux, Dale W. Magnuson ('41), Merle M. Mahr ('40), Ann Summers Murphy ('40), Rosalie Kilzer Steinmetz ('41), LaVaun C. Price ('39), Ruth Lewis Randall ('38), Wesley Seyler ('36), Marietta Snow ('11), and Carroll J. Story ('47). Members of "The Yellow and Brown Ties," not already listed, are full of the stuff of fraternal and athletic lore.

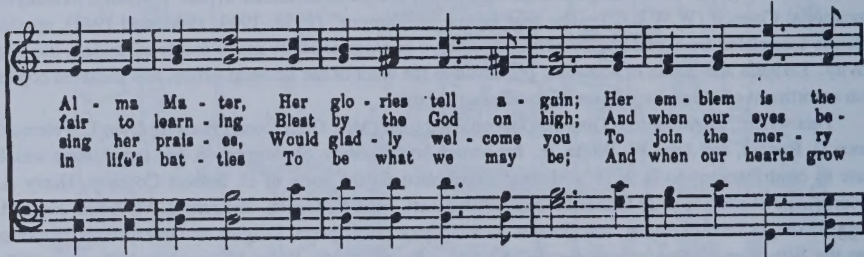
P.S.— Dr. Richard L. Bartley recently placed within the records of the Nebraska United Methodist Archives and History Center, on the campus of N.W.U., a copy of his father's "An Autobiography" — written in 1976. J. E. Bartley focused many of his remarks upon the school's problems with indebtedness, bonds, loans, farm properties, and unpaid pledges and promissory notes. This account is an archival gem for Nebraska Wesleyan.

THE YELLOW AND THE BROWN.

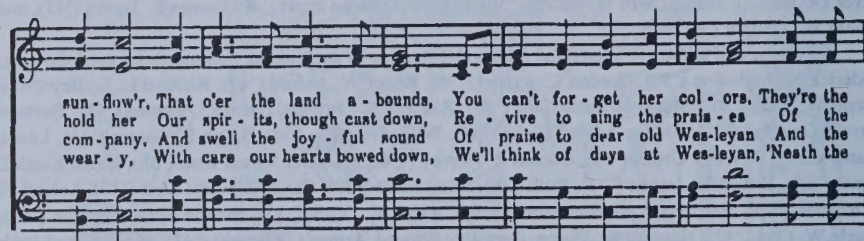
A. O. Hinson.



1. Come, let us raise our voices In one tri-um-phant strain To praise our
2. Her walls so strong and tow'r-ing Lift up in - to the sky; A tem-ple
3. Her sons are brave and fear-less, Her daugh-ters fair and true; They love to
4. We soon must yield our pla-ces To might-ier ones than we, And go forth

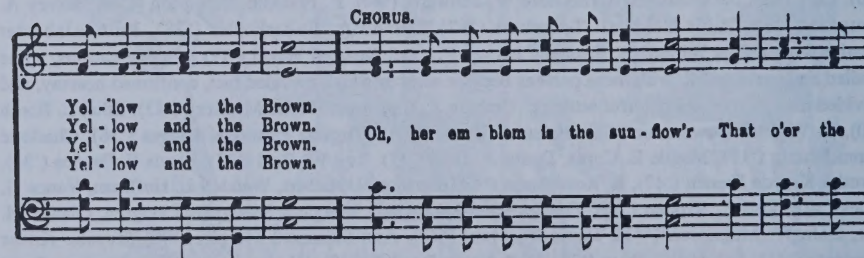


Al - ma Ma - ter, Her glo - ries tell a - gain; Her em - blem is the
fair to learn - ing Blest by the God on high; And when our eyes be -
sing her prais - es, Would glad - ly wel - come you To join the mar - ry
in life's bat - tles To be what we may be; And when our hearts grow

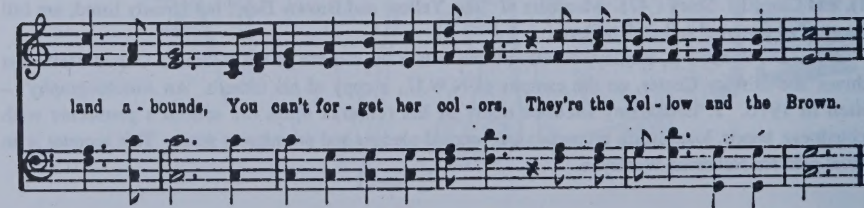


sun-flow'r, That o'er the land a - bounds, You can't for - get her col - ors, They're the
hold her Our spir - its, though cast down, Re - vive to sing the prais - es Of the
com - pany, And swell the joy - ful sound Of praise to dear old Wes-leyan And the
wear - y, With care our hearts bowed down, We'll think of days at Wes-leyan, 'Neath the

CHORUS.



Yel - low and the Brown.
Yel - low and the Brown.
Yel - low and the Brown.
Yel - low and the Brown. Oh, her em - blem is the sun-flow'r That o'er the



land a - bounds, You can't for - get her col - ors, They're the Yel - low and the Brown.

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